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PLAIN CORN BREAD.—To one pint of corn meal, add a saltspoon of salt, a teaspoonful of lard. Pour boiling water over it, mix thoroughly into a soft dough. Let it stand covered for an hour. Make into shapes and cook in a very hot stove for twenty minutes.

RICE WAFFLES.—Boil one teacupful of rice, beat three eggs separately; when the rice is cool, beat the yolks in it. Then add one pint of sour cream, with one half teaspoonful of soda. If you have no cream, use milk, and put a desert spoonful of butter into the rice while it is hot. Add one pint of flour, and a little salt. Beat the whites very stiff, and add them just before baking.

CORN BATTER BREAD.—One tablespoonful of grits, well boiled, two eggs, one pint of milk, one teaspoonful of baking powder and one tablespoonful of butter. Mash the grits well, mix with it the eggs well beaten separately, the milk, and meal enough to make a very thin batter. Last, pour in the batter, melted; put in a baking dish, and bake in a quick oven. Help with a spoon.

DELICIOUS MUSH CAKES.—Beat the yolks of three eggs very light, add one-half pint of milk, one pint of stiff mush also cold, one-half pint of flour, one-half teaspoonful of salt, one-half large tablespoonful of melted butter or lard. Just before trying, whip the whites of the eggs to a stiff froth, and stir lightly into the batter. In frying all kinds of batter cakes, use no more lard than is absolutely necessary to keep them from sticking.

BRAT BISCUIT.—Three pints of flour, one teacup of sweet milk, one pint of cold water, one heaping teaspoonful of salt and one-quarter teaspoonful of soda; then rub the lard into the flour, next add the milk and water, and knead well. When well kneaded begin to beat, sifting gradually over the dough, as you beat it, another pint of flour. Beat from half an hour to an hour, according to the patience of the cook. Bake in a quick oven.

BUNS.—Boll one quart of milk, add a piece of butter the size of an egg. After it has cooled and become milk-warm, add two eggs, one cup of white sugar, one cup of yeast, and enough flour to make a stiff batter. Leave the spoon in it. When it rises, stir it down. When it rises the second time, add flour enough to make a soft dough. Shape the buns, and let them rise one hour, having wiped them over, when first made out with a cloth dipped in melted lard. After they have been baking five minutes, glaze them with the beaten white of egg to keep the crust soft.

SALLY LUNN.—One teacupful of yeast, one pint of sweet milk, one-third teacup of white sugar, two eggs, heaping teaspoonful of butter, flour enough to make a stiff batter, salt to taste. Let the milk come to a boil and drop the butter into it while the milk is cooling; beat the yellow of the egg with the sugar, put in the yeast and the milk, after stirring well; add the beaten whites of the eggs; stir in flour enough to make a stiff batter, and set to rise. When well risen, pour into well-greased pans, and allow to rise again, then bake.

SALLY LUNN.—One pint of flour, two eggs, a large spoonful of yeast, one cup, two-thirds milk, one-third water. Sift the flour into a bowl; make a hole in the middle, put in one-half teaspoonful of salt, one teaspoonful of sugar, the yeast, eggs whipped separately, a large spoonful of butter, and the milk and water. Beat well; the batter should be of the stiffness of pound cake. If too stiff, add more milk and water. Next morning beat well again, and pour into cups or mould, a little over half full, and set it to rise. When risen to the top of the mould, bake in a moderate oven. The mould must be greased.

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

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

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THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, FEBRUARY 27th, 1884

No. 9.

NOTES OF THE WEEK.

THE International Sunday School Lesson Committee are in session in Montreal. The committee is composed of the following:—Rev. Drs. Vincent, New Haven; John Hall, New York; Newton and Worden, Philadelphia; Randolph, Rhode Island; Cunningham, Nashville; Bougher, Washington; MacVicar and Potts, Montreal; Gillett, Illinois; L. Fairbank, Vermont; and B. Jacobs, Chicago. At a meeting on a recent evening representatives of the various schools connected with the Methodist Church in Montreal a Sunday School Association was formed, by laws adopted and officers elected.

A CORRESPONDENT of the *Scottish American* writing from Prince Albert shows that, despite the prohibitory law in force in the North-West, intemperance is increasing. He says that people who previously, before coming to this country, rarely tasted anything but beer now drink whisky, and that of the vilest kind. The repeal of the prohibitory law is only a question of time, when men will have their beer and whisky pure. Those who send their friends to this country in the hope of entirely separating them from drink make a mistake, for the habitual drunkard is to be seen here going about rarely sober.

MINISTERS are especially the object of swindlers' attention, according to the Rev. Dr. S. Irenæus Prime, who says that he was lately visited by a fellow pretending to be a collector of curiosities for museums. "Returning from Europe last week," said the caller, "with consignments for various colleges and private collections, I found on landing in Boston that the gentleman to whom one of the boxes was addressed was dead. His widow, having no use for the contents, which consist of old coins, jewels, and the like, has authorized me to present them to anybody who will pay the duty, amounting to \$9." Dr. Prime learned that the swindler had in several cases been successful.

A NUMBER of petitions against the incorporation of the Methodist Church in Canada have been presented to the Dominion Parliament. From what has transpired in committee and in the Methodist Episcopal Conferences held at Dunnville and London it is now evident that the opposition is by no means formidable. Strong resolutions deprecating the course pursued by the opponents of union were passed in one case with a large majority and in the other unanimously. It looks now as if all obstacles to the consummation of union were removed and that the present year will witness the realization of the general hope that the various Methodist Churches of the Dominion will form one great religious organization.

DISUNION is doing its work among the Irish Home Rulers. In the debate on Parnell's amendment, Mr. John O'Connor Power, a former supporter of Parnell, made a speech that created some considerable excitement. Irishmen as a rule do not use ambiguous language when they express their opinions. Mr. Power certainly did not. In discussing the Nationalist League he confirmed the opinion very generally entertained that patriotism is not the controlling motive of the agitators, who, during these years of constant strife, have done very little to advance the material and moral welfare of the Irish people. The measures carried in Parliament for the benefit of Ireland had to encounter the active opposition of the Home Rulers. Irish prosperity and contentment would kill their trade.

A LARGELY attended and enthusiastic meeting of United Empire Loyalist descendants was held in the City Hall, Toronto, last week. Delegates were present from Niagara, Bowmanville, Beamsville, Lincoln, Northumberland, Durham, Craighurst, New Lowell, Whitby, Adolphustown, Penetanguishene and Darlington. The meeting was unanimously in favour of holding a centennial celebration in June, and left all the arrangements to the local committee. A deputation

waited on Attorney-General Mowat to ask for an appropriation towards the expenses, and that the day of celebration be proclaimed a public holiday throughout the Province. Mr. Mowat spoke in high terms of the men who had a century since laid the foundations of Canadian Nationality and favoured the proposed demonstration.

LONDON, Ontario, has again been the scene of disaster. By the explosion of powder a fine building has been wrecked, and worst of all three lives have been lost. No satisfactory explanation has yet been given or can now be given as to the cause of the explosion. The three young men were together in an upper story of the building where the powder was kept. An ante-mortem statement was made that one of the young men was stirring the powder with something like a match, when a flash was seen and the explosion immediately followed. This sad occurrence suggests the obvious moral that powder in large quantities ought not to be stored in buildings in the most crowded part of cities, and that in handling it there should be the greatest care. In time of peace matches are not intended for stirring powder.

RESTRICTIONS on the sale of intoxicating drink are by no means so unpopular as certain writers are in the habit of affirming. It is true that there is a surprising degree of public apathy. In matters of social reform the body politic moves slowly, but it does move, and gathers momentum as it goes. In Prince Edward Island the Canada Temperance Act has been in force since 1879. It was lately submitted again to the popular vote and sustained by a larger majority than ever. This is a conclusive proof that people, after having tried the experiment of suppressing the liquor traffic, are not in favour of rescinding the law. The successful results from its working ought to encourage those who are endeavoring to secure its adoption in their respective counties. The decision of the people in Oxford and Lambton will soon be given.

WITH all the apprehensions that a sleepless Nihilism occasions Russia is steadily pushing her aggressive designs in the east. With the acquisition of Merv she is now almost face to face with the British Empire in India. All that intervenes is Afghanistan. The so-called scientific frontier alone separates Russia from England in the east. The traditional policy of Russia has been to advance her territorial interests by intrigue amongst the inhabitants of dependencies. A ceaseless agitation has been kept up in the Danubian principalities, and among the Turcomans. It would not be surprising in the least were the same tactics pursued among the Afghans. If England has been persistent in her effort to control the approaches to India by the Mediterranean and the Red Sea, Russia has steadily advanced across the Asian continent. Is her ambition now satisfied?

GREAT BRITAIN is patient. In the American cities excited Irishmen delighted in atrocious expressions and murderous threats. They were allowed the utmost freedom of utterance. No remonstrance came from Gladstone. A week or two since the United States Congress passed a resolution of condolence and eulogy on the death of Herr Lasker, the able representative of German liberalism. It was their intention that it should be presented to the German Reichstag. Bismarck, however, with scant courtesy not only declined to present it to the German Parliament, but actually returned the precious resolution to its authors. This is a pretty emphatic way of telling United States politicians to mind their own business. The snub has been received with astonishing equanimity. The German Chancellor does not appreciate American admiration for the career of Herr Lasker.

A CONVENTION of the American Prohibition Anti-Secret Society party has just been held at Washington. The platform of the party sets forth, among other things: This is a Christian and not a heathen nation; that the God of the Christian Scriptures is the author

of civil government; that God requires and man needs the Sabbath; that to prohibit the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question; that the charters of all secret lodges should be withdrawn, and their oaths prohibited by law, that arbitration in differences with nations is the most direct and sure method of securing and perpetuating permanent peace; that land and other monopolies be discouraged; that the Government furnish the people with ample and sound currency; that the maintenance of the public credit is a protection to all loyal citizens, and justice to the Indians is essential to the honour and safety of the nation; and they demand for the American people the abolition of electoral colleges, and a direct vote for the President and Vice-President of the United States.

IT is amusing to notice how the confidently expressed opinions of experts turn out to be baseless. A few days ago Stone Pasha, an American officer who served in the Egyptian army, gave his views on the state of affairs in the Soudan. He was full of admiration for General Gordon, but was sure he could never get beyond Korosko alive. The idea of his reaching Khartoum was preposterous. He has, however, got into Khartoum without mishap, and his marvellous influence is greater than ever. His presence in the threatened town at once restored the confidence of garrison and people, and he has been incessant in his endeavours to attach the warlike chiefs to Egyptian interests. The proclamation issued by General Gordon may be expedient, but it is rather surprising in some points. The False Prophet is to be Sultan of Kordofan, against which the Porte protests. A graver matter seems to be the reference to slavery. The proclamation is represented as saying that "I desire to restore your happiness, and so I have decided to permit the slave traffic. Everyone having domestic servants may consider them his property and dispose of them." The Soudanese may understand this, but it will be difficult for others to understand why one who laboured energetically for the suppression of slavery and the representative of England should speak in this fashion.

WEEKLY HEALTH BULLETIN.—The weather conditions present during this have been similar to those during the past week, except that the variations have been very frequent and extensive. It has naturally followed that the general features of disease present are those of last week. There is noticed however, in the increased number of diseases reported, the same tendency which showed itself last year in February. A number of important changes in the district prevalence of disease as compared with last week are noticed. In one it is the increased prevalence of Diphtheria, in others of Whooping Cough, and in another of Pneumonia. Amongst respiratory diseases, while Bronchitis is not quite so prevalent, Influenza is increased, and while Consumption does not appear prevalent, Pneumonia has very noticeably increased. Indeed a prevalence of over five per cent. in a disease of such well-known fatality as Pneumonia indicates very clearly the fatal influences of the frequent changes of winter temperature which are being experienced. Rheumatism and Neuralgia show much the same prevalence as during past weeks. Amongst Fevers, the continued high prevalence of Intermittent is noticed, while the continued absence of Typhoid from the list of the twenty prevalent diseases must be again remarked. Regarding Contagious diseases, the reports for the week do not show any very noticeable change except in the matter of Diphtheria. This has very considerably increased its prevalence over last week when it seemed to have become temporarily less in amount. Whooping Cough presents no noticeable change in its percentage of prevalence. It shows a gradual tendency to spread in its lateral prevalence, however, as it has appeared in District VI., north-western part of Ontario, amongst the six most prevalent diseases. Mumps is still present, while Scarlatina retains its position of last week.

OUR CONTRIBUTORS.

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

A PAPER READ BY THE REV. WILLIAM REID, D.D., BEFORE THE PRESBYTERIAN MINISTERIAL ASSOCIATION, 11TH FEB., 1884.

Toronto, the name of the fair and flourishing city in which we dwell, is an old name. It occurs for the first time, as we learn from Dr. Scadding's interesting volume "Toronto of Old," in an official document addressed by the French Governor to the minister of the day in 1686. The word in Indian is said to mean "Place of Meeting," although, according to others it means "Fulness or Abundance." It appears to have been first applied to the district lying between the present site of Toronto or the mouth of the Humber, and the south eastern part of Lake Huron, now known as the Georgian Bay. The Indians and early voyageurs and traders came by water as far as this part of Lake Ontario, and thence made a portage to Lake Simcoe, and so inward to Lake Huron. In time the name was appropriated to this more southern end of the trail, where a fort was erected by the French about 1752, called "Fort Rouillé," but which came to be more generally known as "Fort Toronto." The site of this fort is now marked by a cairn on the lake shore, just to the west of the exhibition grounds. The favourable position of the place seems to have been perceived at an early period by those who visited it. Major Rogers, who was sent very shortly after the conquest in 1759 to explore the country and take possession of posts, speaks of it as "a most convenient place for a factory." Soon traders and others established themselves at Toronto, and business to a considerable extent was carried on.

The first capital or seat of government for Upper Canada was Niagara, or Newark, at the mouth of the Niagara River; but in 1795 the seat of government was removed by Governor Simcoe to Toronto, the name of which place had been changed to "York," in compliment to the Duke of York, the second son of King George III. I have heard that the place was known at one time by the name of Dublin; but I have not learned whether that name had any official sanction or recognition. The first parliament buildings were erected where the old gaol stands, but they were burnt by the Americans in 1813. They were rebuilt in 1818, but were again burnt, this time by accident, in 1824. They were afterwards removed westward to the site still occupied by them. For many of these particulars I acknowledge my obligation to "Toronto or Old."

From the Scotch names of many of the early settlers in Toronto, we may believe that not a few of them were Presbyterians; but we have but scanty information in regard to any movements for the establishment of a Presbyterian Church. The Rev. Robert McDowall, who was sent as a missionary to Canada by the classis of Albany, in connection with the Dutch Reformed Church in 1798, and who preached for many years along the northern shores of Lake Ontario, no doubt held services from time to time in York, as it was then called, and continued to be called till 1834, when it was incorporated as the city of Toronto. In 1810 the Rev. John Beattie, also sent by the Dutch Reformed Church, organized a Presbyterian congregation, but he seems to have left the place shortly after. Probably troubles connected with the war led to his leaving and to the disorganization of the congregation. Having mentioned the name of Mr. McDowall, I may mention that after itinerating for some time, he settled at Fredericksburgh, on the Bay of Quinte, although he continued through life to labour mainly as a missionary in destitute localities. He was present at my induction in January, 1840, and died a few years afterwards at an advanced age. He is to be regarded as one of the principal pioneers of Presbyterianism in Upper Canada.

FIRST PRESBYTERIAN CHURCH ERECTED. REV. JAMES HARRIS.

The first Presbyterian minister who laboured permanently in Toronto, was the Rev. James Harris, who began his labours in 1820. He was a licentiate of the Presbytery of Monaghan, Ireland. His church, a small brick building, stood where Knox Church now stands, on a site given by Jesse Ketchum, whose name is perpetuated not only by his generous gifts to the Presbyterian Church, but by the liberal

things which he devised in connection with the Bible and Tract Societies, and the Sabbath and Public schools of Toronto.

ST. ANDREW'S CHURCH.

Ten years later, in 1830, St. Andrew's Church, in connection with the Church of Scotland, was built at the corner of Church and Adelaide streets. The Hon. William Morris, father of our townsman, the Hon. Alexander Morris was a prime-mover in the erection of the church, and the organization of the congregation. At the first meeting of those interested in the erection of St. Andrew's church, the Hon. Francis Hincks presided, and Mr. W. Lyon McKensie was secretary. It is worthy of notice that the grand-father of the Hon. Alexander Morris was connected with the organization of the first Presbyterian Church in Brockville, and was appointed president of the Consistory, the congregation at the time belonging to the Dutch Reformed Church. The same Mr. Morris took also a prominent part in the organization of a Presbyterian Church in Montreal.

The first pastor of St. Andrew's Church was the Rev. William Rintoul, of the Church of Scotland, but who had been the minister of a Presbyterian church at Maryport, in England. Mr. Rintoul officiated at the opening of the church on the 19th June, 1831, and on the 30th October, of the same year, dispensed the sacrament of the Lord's supper for the first time, to 112 members. He held the position from 1831 till 1834, when he resigned. For a time he was Superintendent of Missions, afterwards he was settled in Streetsville, whence he removed to Toronto to take part in the work of instruction in Knox College. His last charge was the pastorate of St. Gabriel Street Church, Montreal. He died while on a missionary tour, at Trois Pistoles in September 1852. He was a diligent student, a faithful and devoted missionary and minister, and a truly good man, revered and loved by all who knew him.

In 1835 the Rev. W. T. Leach, now Archdeacon Leach, of Montreal, and vice-president of McGill College, was inducted as minister of St. Andrew's Church. In 1842 Mr. Leach resigned the charge of the congregation and removed to York Mills. He soon made another change, withdrew from the Presbyterian Church, and sought and obtained admission to orders in the Church of England. On the 6th Nov, 1842, the Rev. John Barclay, M.A., (now Dr. Barclay), from Scotland, was inducted into the pastoral charge of St. Andrew's Church. On his resignation, he was succeeded in 1870 by the present pastor, the Rev. D. J. Macdonnell, B.D., previously of Peterboro'. On the 3rd Feb, 1874, the congregation resolved that it was expedient to leave the old building and remove to a site which they owned on King street at the corner of Simcoe street. There they erected the commodious, substantial and beautiful edifice now occupied by them. The new church was opened on the 13th Feb, 1876. It is now filled by a large, influential and liberal congregation.

UNITED PRESBYTERIAN CHURCH. REV. J. JENNINGS.

In 1838 a congregation was formed in connection with the Secession Church in Scotland, afterwards known as the United Presbyterian. The first minister was the Rev. John Jennings, under whose ministry the congregation grew in numbers and influence. After worshipping in various places in succession, they erected a church in Bay street, which for many years was occupied by the congregation. Failing health compelled Dr. Jennings to resign the charge of the congregation in 1874. His death occurred on the 25th February, 1876. Dr. Jennings was greatly beloved by the members of his own congregation, and by others. He was a liberal-minded and large-hearted man, and a laborious and faithful minister. On the 20th July, 1875 the Rev. John Smith, formerly of Bowmanville, was inducted as minister of the congregation. In July, 1879, the congregation removed to a more suitable locality, and a more commodious building at the head of Simcoe street, to which the name of Erskine Church was given. The calamity which recently befell the pastor and congregation, in the destruction by fire, of their beautiful place of worship, has awakened deep sympathy in the hearts not only of their Presbyterian brethren, but of members of other congregations. It is hoped that before many months they will again be enabled to worship in a sanctuary equally commodious and handsome.

We have thus noticed the rise of three Presbyterian

congregations in Toronto, that of Mr. Harris, dating from 1820; St. Andrew's church, 1830; United Presbyterian Church, 1828.

KNOX CHURCH.

In 1844, following the changes which had taken place in Scotland in the preceding year, a division took place in the Presbyterian Church of Canada in connection with the Church of Scotland; and in Toronto a number of the members of St. Andrew's Church, having separated from that congregation, united with the church under the pastoral charge of Mr. Harris, and took, as a united congregation, the name of Knox Church. The first pastor of the united charge was the Rev. Robert Burns, D.D., formerly of St. George's Church, Paisley, Scotland. To accommodate the increased congregation, an addition was made to the original small brick church; but that structure having been destroyed by fire, the congregation erected the present church, which was opened in 1848. At the time of its erection, it was regarded as one of the best proportioned and most commodious churches in the city. The pastorate of Dr. Burns extended to 1856, when he was appointed to a chair in Knox College. His death occurred in 1869. His labours in various departments were very great. His missionary tours extended to all parts of the older Provinces of the Dominion. But his name is still so well known, and his memory so fresh in the minds of many, that it is not necessary to enlarge. In no future history of the Presbyterian Church in Canada can the name of Dr. Burns be ignored. The Rev. James Harris, pastor of the original congregation, lived for a number of years, and took a deep interest in the congregation of Knox Church, acting as a member of the session. He died on the 5th Sept., 1873. He was a good man, sound in the faith, and, at the same time, ever anxious to follow those things which make for peace.

Knox Church was vacant from 1856 to 1858. On the 10th September, of the latter year, the Rev. Alexander Topp, D.D., for a number of years minister in Elgin, and afterwards minister of Roxburgh Free Church, Edinburgh, was inducted as minister of Knox Church. In the course of his ministry, the congregation greatly increased, and additions, at a large cost, were made to the building, for the better accommodation of the Sabbath school, and for the more efficient carrying on of the spiritual work of the congregation. Shortly after returning from Scotland, in the autumn of 1879, Dr. Topp was suddenly removed by death, to the great grief of the congregation, of the entire Presbyterian Church, and of the community generally. The zeal and the wisdom with which he promoted the cause of Presbyterian union, and the services which he rendered to the Church at large, endeared him to all his brethren and to all who knew him, while his fidelity and devotedness as a pastor, made every family belonging to his congregation feel that they had lost a friend when Dr. Topp was removed. In the course of a few months, the vacancy caused by the death of Dr. Topp, was filled by the induction of the present pastor, Rev. H. M. Parsons, formerly of Buffalo, N. Y. He was inducted on the 15th April, 1880. During his pastorate the congregation has increased, and it is to be hoped that he may long be spared to carry on the work of God in the city.

COOKE'S CHURCH.

For some years, no addition was made to the number of Presbyterian congregations in the city; but from 1851 and onward, new congregations were from time to time organized. The first that was formed, after those already mentioned, was Cooke's Church. It was organized in 1851, the original members being mostly from Knox Church. The congregation worshipped for several years in a chapel on George St., a little south of Duchess St., which had been at one time occupied by a congregation of British Methodists. In July, 1858, the building on Queen Street still occupied by the congregation was opened for public worship. The first minister of the congregation was the Rev. Dr. Robt. Irvine, originally from Ireland, but more recently from St. John, N.B. Dr. Irvine's ministry in Toronto extended from 1852 till 1854, when he was translated to Knox Church, Hamilton. Dr. Irvine was subsequently minister of Knox Church, Montreal, whence he removed to Georgia, United States, where he died a few years ago. The successor of Dr. Irvine was the Rev. Andrew Marshall, who, after a brief ministry, in the course of which he greatly endeared himself to the congregation by his deep piety, his earnest preaching and his affectionate fidelity as a

pastor, was obliged, by declining health, to resign his charge and return to Ireland, his native land, where he died on the 20th November, 1857. The Rev. W. Gregg, M.A., of Belleville (now Dr. Gregg of Knox College), was the next pastor of Cooke's Church. It was during his incumbency that the present building of Cooke's Church was opened, the congregation in the meantime having largely increased. Dr. Gregg, having been appointed professor of Apologetics and Church History in Knox College in 1872, the congregation was vacant till 21st May, 1874, when the Rev. J. G. Robb, D.D., was inducted as pastor. The able ministry of Dr. Robb was not of long duration. In the end of 1878 he returned to Ireland, having accepted a call to the Presbyterian Church in Galway. His death took place towards the end of 1881. On the 5th February, 1880, the present pastor of Cooke's Church, the Rev. John Kirkpatrick, previously of New York, was inducted. Some time ago, the congregation obtained leave to remove from their present position to one more convenient for the members, but as yet they worship in the church on Queen street.

GOULD STREET CHURCH—NOW ST. JAMES' SQUARE CHURCH.

In 1853, a congregation was formed under the pastoral charge of the Rev. Dr. John Taylor, Professor of Divinity of the United Presbyterian Church in Canada. The congregation was an offshoot of the Bay Street Church (Rev. Dr. Jennings'). For a time, they worshipped in the Mechanics' Institute, at that time situated on Court street. A few years afterwards, they removed to the neat and handsome church which they had erected on Gould street; hence the congregation was long known as the Gould Street congregation. In November, 1878, they made another move to the very beautiful and commodious structure in St. James' Square, and the congregation is now known as the St. James' Square Church. Dr. Taylor, having resigned the charge of the congregation in 1861, Dr. Burns for some time supplied the pulpit, and on the 28th May, 1863, the Rev. John M. King, M.A., having been called from Columbus, in the Presbytery of Whitby, was inducted as pastor of the congregation. Dr. King, (he was the first to receive the honorary degree of D.D. from Knox College,) having been appointed by the General Assembly last year to the position of Principal of Manitoba College, and Professor of Divinity, the charge is now vacant. It is hoped that the large and well-organized congregation, which Dr. King left, will soon be supplied with a suitable pastor. Dr. King's ministry was eminently successful. When he lately left for Winnipeg, not only his own congregation and the members of the Presbyterian Church generally, but the community at large, bore most gratifying testimony to his worth and his valuable services in Toronto.

(To be concluded in our next.)

WOMAN'S MISSIONARY WORK.

MR. EDITOR,—The first meeting of the Presbyterial Society of Glengarry, in connection with the Women's Foreign Mission Society in Canada (western section), was held at St. Elmo on February 7th inst. This association consists of nine auxiliaries, two of these having been recently organized, and with the exception of those two and one other, the rest were fairly represented.

After devotional exercises and an opening address by the president, reports from the auxiliaries were read of a most satisfactory nature, evincing a spirit of genuine interest in the work, a work of which God has manifestly given a token of his approval in raising up so vast a body of faithful, godly, and gifted women throughout the Christian world to give themselves to this blessed enterprise.

At Vankleek Hill, one of the oldest societies on our list, they intend occupying more time at their meetings with a view to augmenting their funds by making useful and fancy articles for sale.

Lochiel and Lancaster, both report favourably. King's Road sent in a long and interesting report; they are prospering and the missionary spirit is gaining a deeper and firmer hold on their hearts. Mrs. Scott, one of their delegates, gave a lively description of their mode of conducting their monthly meetings. The object is to make it a "Home Mission" by rendering their meetings attractive and profitable, mingling reading and conversation with their work while they ply their skill and energy to raise funds for the

foreign field. The aim of those true missionaries being to win the young people and enlist their sympathies with the things that are true and of good report.

Dunvegan auxiliary, which was only re-organized in October, has sprung to life with great vigour under the presidency of the pastor's wife, Mrs. F. McLennan, in the short period of four months they realized the sum of \$44. The auxiliary of Avonmore is composed of resolute and earnest Christians, and gives hope of permanency and success.

All the communications were of a most cheering nature, even that of Cornwall, which is yet in its infancy, speaks of "increase and progress in a marked degree in numbers and interest."

With the assistance of Miss Maggie Scott the auxiliaries of Cornwall and Woodlands were organized since the formation of the Presbyterial Society.

Since October last three Mission Bands Auxiliary to this association were formed in the Indian Lands congregation. They give good promise of producing the best results, their meetings being made the occasion of not only imparting missionary information but also of enforcing the necessity of personal religion.

The children and young people contribute freely of their own cents; the boys, significantly named the "Formosa Volunteers," accumulate their money for Dr. McKay's mission. The first vice-president of the "Singing Workers" was called away to her heavenly home soon after her appointment to office, having given her testimony to the all-sufficiency of the grace of the Lord Jesus. Her last contribution to the Church was a dying bequest of \$6 to the Mission Band.

Miss Minnie Fraser gave some useful views of work in the juvenile circles; and Miss Maggie Scott addressed the meeting in words that flowed from a heart filled with the love of Jesus.

The Rev. Messrs. McCaul and Ferguson entered the meeting and addressed the ladies, warmly commending their work and expressing their entire sympathy with female missions, and heartily approving of organizations for their promotion.

A communication from the Central Board in Toronto was read, inviting the attention of the presbyterial society to some proposed changes in the modes of procedure as to the manner of appointing the general executive, and other matters. This branch concurs generally in the proposed changes and is of opinion that they will tend when brought about, to the more efficient working of the Central Board.

A much longer time could have been occupied with pleasure and profit, and now that the members are no longer strangers to each other much more is expected of the next meeting, which is appointed to take place in Martintown in July.

The funds in the treasury of the presbyterial society are \$484.23.

In the evening a public missionary meeting was held, being the fourth anniversary of the Indian Lands auxiliary to the Woman's Foreign Mission Society. The Rev. J. Fraser, pastor of the congregation, presided and the platform was occupied by Rev. Mr. McCaul, of Stanley Street Church, Montreal, Rev. J. Ferguson, of Vankleek Hill, and Rev. F. McLennan, of Dunvegan. Several reports were read, that of the treasurer showing the following: Contributions, \$150; Mission Band, \$17. The present term being the end of their financial year.

A letter from the president of the presbyterial society addressed to the moderator of the Presbytery of Glengarry was read, stating that a presbyterial society had been organized on the 9th August last, comprising all the auxiliaries to the Woman's Foreign Mission Society within the limits of their ecclesiastical supervision, and also asking for the sympathy and support of each and all its members. To which the following reply was given: "Mr. John Ferguson moved that the Presbytery express satisfaction with the facts brought before it. The motion was seconded by Dr. McNish, and unanimously agreed to."

Mr. Ferguson addressed the Bands, getting their attention with his usual happy influence, boys and girls answering his questions with lively interest, and Mr. McCaul stirred the audience to enthusiasm with his thrilling appeals, at one time pathetic, at another humorous, the one giving effect to the other.

The rendering of the anthems and hymns by the choir was perfect; the whole proceedings being what is properly called a great success. May it please the Master of assemblies to seal it with His blessing, and grant that the precious things taught that glorious moonlit night may leave their effects on the hearts of those who heard them for evermore. C. C. A. F.

SOME NOTABLE HINDU WOMEN OF TO-DAY.

I—RAMABAI SANSKRITA PUNDITA.

From far away sunny India, comes to us the picturesque story, so like a romance of the olden time, of the noble Hindu lady, Ramabai Sanskrita.

Her father was a Brahmin scholar and devotee, born in the mountain village of Mulharangee, in the villa of Mangalore, near the foot of the western Ghauts.

Here he married a village maiden and together they took up their abode in a neighbouring forest where in comparative solitude he could study and meditate. He also undertook the task of educating his young wife, and finding in her an apt and intelligent pupil, not only taught her to read, and the correct use of her own vernacular, but initiated her into the mysteries of their sacred language the ancient Sanscrit. She became to him a most valuable and able companion, reading and discussing with him of such questions as engaged the metaphysical world of native thought and speculation at that time.

In this forest home was born to them a son and a daughter, Ramabai.

Both parents seem to have taken an especial pride in the education and culture of their children, the daughter in all things being made the equal of the son.

The mother was the earliest teacher of her children and Ramabai under her instruction began the study of Sanscrit at the early age of nine years. She afterwards acquired a correct knowledge of Marathi, Kanarese, Hindustani and Bengali. One idea seems especially to have been emphasized by the parents until it sank into their young hearts and coloured all their after years, viz., the right, God given and legitimate, of oriental women to freedom and an honourable social position in the world.

A noble enthusiasm was aroused and nurtured in them to aid in accomplishing this end, and which is now bearing a rich harvest of reward in that most ancient empire.

Both father and mother fell victims to cholera within a month and a half of each other, in 1874, leaving the brother and sister alone together, Ramabai being sixteen years of age and still unmarried. They now left the forest and travelled through the Punjab, Bajputana, the Central Provinces, Assam, Bengal, etc. Together they lectured in the large cities on female education, i.e., that before marriage girls should be instructed in Sanscrit, and their vernacular according to the Shastra, and in eloquent terms this young girl pleaded and reasoned on behalf of her Indian sisters before large native assemblies over the greatest part of the empire.

She was soon to meet the bitterest grief of her young life. Her brother died and she was left utterly alone but her mission to women still was left her. She says:—"My brother and I had on account of persecution, for the cause of female education, to leave our home and travel through distant lands, often in want and distress, but I consider it my duty to the very end of my life to maintain the cause and to advocate the proper position of women in the land."

Ramabai now married a native lawyer of some ability who had taken the degrees of M.A. and LL.B. at an Anglo-Indian university, but only sixteen months after her marriage the scourge of cholera again left her in sorrow, a widow with her baby girl to be her only comfort. Still true to her life mission this noble woman again took up her task of pleading with the people for the emancipation from ignorance of her countrywomen. In 1881, a few months after her husband's death, Ramabai lectured before a large assemblage of native gentlemen (Surgeon-General Hunter, taking his place in the audience.) Afterwards in reading a translation of her address at an influential meeting in Edinburgh, Scotland. "The whole audience loudly applauded, being delighted to hear that a native lady had taken such a position" in educational matters. For some years past there has existed in Poona and Bombay an association or society of high caste native ladies called the "Arya-Mahila Sabha," the object of which is the elevation and education of native women. Ramabai gave a series of lectures before the Bombay society. At the opening lecture there were present 280 native ladies, mostly of the Brahmin and Parsi castes and all unveiled; besides them was a brilliant assemblage of European ladies and gentlemen. The lecturer dwelt particularly and at length on the benefit arising from education, and impressed upon them as women the importance of

"cultivating and embellishing their minds if they wished to advance with the progress of the times."

As a lecturer she is said to be fluent and perfectly self-possessed. At the conclusion of her lecture the native ladies present were asked to express their thoughts on the subject she had treated. At first they did not seem inclined, but when one had ventured to express herself, others rose and spoke gracefully in praise of Ramabal, discussing her opinions.

One of those who responded to the invitation was an educated Marathi Brahmin, Mrs. Ranade. She called the attention of the meeting to the fact that "In the Marathi country women were allowed almost as much liberty as in Europe. They held meetings, had their own way, and went about freely in the public streets unveiled and without restraint. In former times it was not unusual for noble ladies to attend Durbars (court of the reigning sovereign), traverse the country on horseback, and even command armies."

The lady Ramabal visited England, arriving there in June of last year. In her wanderings she had come under the influence of Christian missionaries at Ahmednagar and Poona, and on her arrival in England she was baptized and professed herself a true believer in our Christ the Redeemer. She is now a member of the Church of England, and we understand has entered herself as a student of medicine.

AMENDMENT OF THE SABBATH LAW.

Representatives of the various churches are making a combined effort to obtain such amendments to the present civil law of the Sabbath, as may be deemed necessary to correct existing evils, so that open desecration of the Lord's Day, by excursions or otherwise, may not be carried on under the protection of the law, and to secure to all classes of the people the undisturbed and peaceful enjoyment of the Lord's Day and its inestimable privileges. Petitions are being circulated for signature. All who value Christian privileges and moral advancement, all who love their country and desire its prosperity ought to append their names to these petitions. If the Christian people of Canada act with promptness and vigour their representations, it may be reasonably expected, will be instrumental in securing a satisfactory amendment to the present law, and thus checking the determined efforts opponents of Sabbath quiet have of late years been making. The following communication from the Rev. W. T. McMullen will be helpful to all who wish to aid in this important work:—

THE PETITIONS TO PARLIAMENT.

MR. EDITOR,—Permit me for the information and guidance of all concerned to say that:—

1. The petitions can be presented at any time during the session of Parliament. They do not come under the rule which applies to private petitions, but the sooner they are presented the better.

2. Both copies of the petition should not be sent to a member of the Commons. The petition to the Senate, should be sent to a member of the Senate to present it. It is desirable that a very large number of members of Senate be asked to present petitions, but I am at liberty to say that any petitions to the Senate sent to Hon. Senator Vidal will be duly presented.

3. It is better to have ten petitions from the same county, with fifty names to each, than one petition with five hundred names.

4. All postal matter to any member of the Commons or of the Senate during the session of Parliament is free.

W. T. MCMULLEN,
Joint Convener of Com. on Sabbath Observance.
Woodstock, Feb. 18th, 1884.

ARE MEMBERS OF CHURCH COURTS REPRESENTATIVES?

MR. EDITOR,—Would you allow me very respectfully to express my entire dissent from the views presented in your leading article of this week, entitled, "Who should pay for Representation?" According to my understanding of the Church of Christ, and of the Word of C-1, ministers and elders in church courts, are not simply representatives of the people, nor mainly so, but are there as servants of Christ, perhaps to advocate views of duty totally opposed to the views of the people from among whom they come. They are there to legislate wholly according to the mind of Christ, and not to represent the people as they might do in a mere human assembly. They may be representatives for the people in a sense; but not as they

are in the common assemblies which meet for mere worldly business. To my mind this view of regarding Church courts as composed of mere representatives of the people is lowering to the Church of Christ. To compare such courts with township or county councils to me seems simply profanity. Such low views of the Church of our Lord Jesus Christ are fitted to encourage a mean spirit toward the Church. Far sooner will Christians bear our expenses when they consider that we go to the various courts to consult for the honour and glory of our Saviour, irrespective of popular opinion, than when we ask it on the low unscriptural ground of going to represent the people, as a man goes to his little earthly council. The only reason appears to me why our expenses should be paid is, that our salaries are not adequate to meet this outlay which is required of us. To attend the courts of the Church is part of our duty as the servants of Jesus Christ, not as the servants of the people. When the people know that owing to the smallness of the stipend, and the exceptional expense of travelling to these courts we cannot well meet it, they will as a rule make it up. But for us to demand it as representatives of the people is a theory of the Church very far beneath anything I have ever learned from Scripture on the subject. And for an elder to demand reimbursement for loss of time in attending a church court, shows how unfit he is for his position, how unworthy his views of the dignity of his office, how the glorious Church of Jesus Christ purchased by His blood, to be His witness on the earth, is sinking in the minds of the people to the level of the little earthly councils that meet to wrangle over the digging of a ditch.

Perhaps I am in error on this subject, and I will be most thankful to receive light upon it from the Word of God, and I know many others will also. And as it is very important that we should not secure the paltry price of our attendance on church courts at the expense of the honour of our Lord and Master, and the dignity of his Church, perhaps some one better informed will enlighten us on the subject.

D. D. M.

EVANGELISTIC WORK AT LAKEFIELD.

MR. EDITOR,—Recently the people of Lakefield have been well stirred up to a sense of their awful danger in neglecting their soul's salvation, by the warnings of G. H. Marsh, an agent of the Canadian Evangelization Society, who has been labouring in our village since Jan. 15th. The meetings have been held in the P. C. A. Hall, and at first were very fairly attended, but latterly there has been a large increase which doubtless would have been still greater but for the bad state of the roads, which rendered it almost impossible for those living at a distance to attend; and we believe that the spirit of the living God has been powerfully working in our midst. About fifty-five or sixty souls profess to have found Christ as their Saviour, and besides the unsaved, the people of God have received great blessings during the revival. Out of five denominations four have come heartily forward to welcome Mr. Marsh, and the pastors of these churches have gladly assisted him in proclaiming the glad tidings of salvation. As for Mr. Marsh, he is a true-hearted, whole-hearted servant of God, whose one desire seems to be to glorify God, as well in his earnest endeavours to win souls for the Master, as in his daily walk. He is gifted with a peculiarly rich and powerful voice, both for speaking and singing. His mission seems to be chiefly to warn, which he does in a singularly earnest and impressive manner; but while speaking of the wrath of God towards those who resist the strivings of the Holy Spirit, he does not forget to mention the loving kindness of the Lord to the repentant sinner. May he who has been instrumental in converting so many souls, share in the reward of those who turn many to righteousness, who shall shine as the stars for ever and ever.

On the last Sabbath afternoon there were some 800 persons assembled in the hall. A very substantial sum was sent to the treasurer of the society as a thank-offering from those who had received a blessing during the meetings, perhaps the best proof of the reality of the work.

Lakefield, February, 1884.

THERE is said to be a Chinaman at work in Tahiti, who spends \$20 a month, out of a salary of \$25, in distributing Bibles among his countrymen.

MISSION NOTES.

A "WHITE CROSS SOCIETY" has been formed in India, having for its object "the promotion of purity and the protection of women and children from degradation." For the present, it is confined to the Church of England, but is likely to extend.

MISS WHATELY, who for twenty years past has been labouring in mission work in Egypt, said in a recent letter:—"The first text which I learned in Arabic and taught to my first little school of ragged girls was this, 'I am the way, the truth, and the life;' this has been the head and front of all my teaching these many years."

THE Rev. S. Macfarlane, of the London Missionary Society, reports an important advance in the New Guinea Mission in the setting apart of the first five native teachers from the Papuan Seminary at Murray Island, and the re-occupation of the first mission stations established by the Society in New Guinea, viz., Katau and Tureture.

THE mission work by the Rev. Constantine, independent missionary in Smyrna, has been quite successful in all its departments. In the Evangelical Hall, over 10,000 people, it is stated, from Smyrna and different provinces in Turkey, have heard the Gospel preached in Greek. The tract and Bible work among them is in a flourishing condition. The receipts from all sources last year were \$1,895.

FROM the annual report of the Board of Foreign Missions of the United Presbyterian Church of North America, we gather the following:—Everywhere throughout the Nile valley the preacher is welcomed and his message gladly received. Schools are being opened and supported by the people. The total congregational expenses of the native churches for 1882 were about \$7,800. Of this sum they contributed \$4,270. The total cost of the mission and native work for all purposes during 1882 was \$56,661. The natives of Egypt contributed of this sum for Church purposes, \$4,270; tuition fees, \$5,758; books sold, \$5,384; help to congregational schools and school buildings, \$2,747; a total of \$18,159. From this it appears that about a third of the total expenses is borne by the natives of the country. If this sum is regarded as having been secured by the Protestant community, and, the communicants, as representatives of the community, the average would be about \$14 per member.

ONE of the most remarkable discoveries made by Mr. Lytle, a Presbyterian missionary in India, on a tour was a house at Sabzkot in process of erection for Christian worship. This was begun and carried on by the natives themselves, without any help from the mission, or any expectation of help—perhaps the first instance of the kind in the whole Punjab! True, it is what is called a kachcha building—that is, one made of sunburned bricks—and not very large, nor very well provided with windows and doors; and the whole expense of erection will probably not reach \$40. True, also, such places of worship can answer only a temporary purpose, and, if erected at all, ought to be supplanted speedily by structures of a more suitable and permanent character. But the fact that people just out of heathenism are prompted to build even such houses—as good, in fact, as their own residences speaks largely in favour of their sincerity, and gives promise that some time in the future we shall see a self-sustaining native church.

THE last number of the *Free Church Monthly* contains an extract from a letter recently written by a daughter of Mr. Rajabgopaul, of Madras. Its representation of the state of things is very cheering and hopeful:—Two months ago I was appointed deputy-in-charge of girls' schools of the four southern districts of our presidency. I have in all over 200 schools, and my work is very interesting. My headquarters are at Madura, 344 miles south of Madras. It is very interesting to me to see how education among our girls is spreading rapidly. The American missionaries are doing much for education in Madura, the Church Mission people in Tinnevely, and the S.P.G. Mission in Tanjore and Trichinopoly. A missionary lady in Madura has 600 women, all caste Hindus, under home education. Her accounts of some of them are most encouraging. There are numbers of women who are Christians in heart, but have not the courage to come out boldly to embrace our faith. There is a glorious future for India, with her masses under education.

PASTOR AND PEOPLE.

FAITH'S MESSAGE.

Out in the stormy night,
With not a star in sight,
And moaning winds that wander wearily :
Rocked in his leafy nest,
And vexed, and sore distressed,
A little lonely bird pipes drearily.

And I, within my room,
Who know that morn has come,
In plying love would say, "O little bird,
The night would have no chill,
The rain thou wouldst not feel,
Nor moaning wind, if thou couldst heed my word.

"For close against thy breast,
That seems so dark to thee,
Even now the risen sun has flashed his gold ;
And in a moment more,
Exultant thou wilt soar,
And cleave the upper skies with pinions bold.

And thou, O doubling heart,
That shrink'st when winds upstart,
And canst not rest in sorrow's bitter night,
If thou couldst only hear
Faith's message in thine ear,
And calmly wait until the morning light !

For morn will surely come !
Even now the shades of gloom
In their soft rays are fading fast away :
'Tis but a moment more,
And free, thy soul will soar,
And speed, on tireless wing, to endless day !
—By Mrs. M. C. Kittredge.

PULPIT SKETCHES, No. 1.

DR. HOWARD CROSBY, OF THE FOURTH AVENUE PRESBYTERIAN CHURCH, NEW YORK.

In 1867 Dr. Crosby was called to the pulpit of the Fourth Avenue Presbyterian Church, New York, and is therefore to-day one of the oldest ministers in that city in term of service, his official relations with his church having exceeded twenty years. The church is built of a durable brown sandstone. The outlines and features are in the barest, undecorated Gothic. The interior compared with later constructions, seems austere and plain. Decoration has been used with a spare hand, and with little traces of churchly æstheticism. There is not a symbol or embellishment bearing a distinctly religious significance anywhere visible. But for the font at the foot of the platform and the large Bible on the pulpit desk, the legitimate use of the building might possibly remain a matter of conjecture. Roomy galleries fill three sides, one of which, over the entrance, serves as choir and organ gallery. There are no fascinations or allurements of the arts here to trap the senses and kindle the imagination. The singing, led by an unpretentious quartette, is almost rudimental in its simplicity, and the large congregation join in the plain psalmody with considerable fervour.

FULL OF THE SOLEMNITY OF HIS MISSION,

Dr. Crosby is an old-time parson—not a literateur masquerading in canonicals. Like an ambassador "sent," bearing high commission in the spiritual kingdom, something like a halo of knightly consecration is felt if not seen about him. There is the hush and awe of a great solemnity welling from within, so that when he stands up to speak we think not of the orator, or polemic, or scholar, or great civilian, but mostly of the man of God, come on his Master's business. The voice is deep, with a clinging, reedy edge which seizes and holds the ear. The words move in mellifluous, orderly, deliberate rhythm, as if the respiration and heart-beat were sound and rich with life. His elocution is unconsciously complete and tinctured with lifelong refinement and the unmistakable iridescence of a delicate, various culture. You see the man of elegance, the man of affairs, the man of steady, deep thought, but, above all, the man of spiritual integrity and whole-heartedness. He handles the Bible only as a Christian scholar comes to finger such a book—with a familiar, caressing reverence. It is a rare treat to hear him read a chapter, as from the Book of the Acts of the Apostles—to catch his clearly cut, brief, sententious comment, flashing light and intelligence all the way along ; to see a sudden disclosure of hidden beauty or wealth of meaning in a weakly translated word ; now a touch of archæologic or antiquarian wisdom which helps you to a vignette ; again, such a pregnant allusion, or illustration from the Greek classics as only comes of consummate scholarship ;

or in the Old Testament, an uncovering and quiet explication of Hebrew roots, metaphors, analysis and interlacing threads of significance, until the old text starts up through the mould and dead leafage of Hebrew, Greek and Latin, into the vernacular,—crisp, fresh, fragrant.

With all this there is a touching simplicity, as if half deprecating any flavour of pedantry, or mere erudition. It is not strange that Bible readers in almost every pew find the chapter and hang on every word ; for such words are, as it were, raised from the dead and quickened once more to life. A liturgic feeling here and there crops out. The Doctor reads the Decalogue, and the choir at the close chant a simple Kyrie Eleison. Then one of the psalms is read responsively, but no creed is recited, although there is a very good one, commonly called the Apostles', to be found in the Westminster Catechism.

A PREACHER THOROUGHLY IN EARNEST.

The sermon is simple in construction, transparent and unmistakable in purpose, exceedingly forcible, and put with a close, urgent logic, impatient of resistance or trifling, and an indifference to academic elegance or with an eye to effectiveness. It is questionable whether, in print, they would distinguish the author among his brilliant contemporaries. There is no glamour of a masterly philosophy, no speculative by-play—no side shows of picturesque, richly elaborated flights of oratory or eloquence ; never a trace of sensationalism ; and, clearly, the preacher is oblivious to "weep here," and other technical memoranda, in getting up his manuscript. It is written extempore in the spirit of immediate necessity or crisis. So the preacher dashes across the corners, reduces his idioms almost to bluntness—but he is never rude, never gets beyond range of a certain brawny, Doric grandeur or dignity of expression. He is penetrated with the traditions of his Church, is resolutely and stoutly conservative in his theology ; but it is hard to catch and identify his theology from the realistic, concrete, palpitating body of his discourse. For he proceeds rather after the order of synthesis—builds up, models, embodies all the while—has, in short, little taste or fancy for analysis and the desiccating processes of criticism. There is nothing speculative, ideal or merely philosophical in his conception of life and its depths of loss and gain. He has no pet formulas, no prescriptions of infallible theories among his curatives. There is something inexorable, almost intolerant, in his dealing with sins and sinners. He puts no faith in rose-water expedients ; is stern, uncompromising, pitiless, towards shams and hypocrites in the Church as well as out of it. A man who palter with his conscience in a double sense must find this particular church a veritable "little ease." But it is a healthy, winnowing, invigorating blast that falls from his lips, and honest, well-ordered, brave living should come of it. Approach him as closely as you find opportunity in church or elsewhere, and you will experience no mortifying disillusion. It is always the same man and personality, without trick, disguise or any such thing.

HIS WARFARE OUTSIDE THE PULPIT.

There is one characteristic of commanding importance in attempting the portraiture of Dr. Crosby. It is this. In preaching, his sermon is only half done. Where other men fold up their manuscripts as an artisan hangs up his tools, Dr. Crosby moves directly on, charging the next line of rifle pits or breastworks of the enemy. For Dr. Crosby's Lord is literally a Man of War. So he burns under the righteous indignation of soldiership, and he carries a sword with a keen edge, and smites like Joshua of old, or the Covenanters, or the Roundheads against "the man of sin" wherever he encounters him. Words are the threshold of his living sermon ; for he grapples face to face with evil doers and evil livers, and complements his preaching with his valorous, persistent conflict with social evils and perils. And this desperate spirit of conquest gives initial velocity and penetrative force to his sayings. So to preach against the world, the flesh and the devil, is in Dr. Crosby's conception, to fight manfully against them in person. And no man has fought with finer, firmer enthusiasm. With a dozen such pastors—and what city ever yet held a dozen such at once?—even New York might experience a moral and social purification and rectification as yet undreamed of by the boldest optimist.

In 1877, he organized the Society for the Prevention of Crime for the trial and punishment of illicit traf-

fic in strong drink ; for the suppression of licentious theatres and vile concert saloons, reeking with drunkenness and debauchery ; for the vindication and moral reinforcement of municipal legislation, and for the purification of the criminal courts.

HIS SCHOLARSHIP AND SOCIAL QUALITIES.

Around him centre the best influences and labours for the purification and moral health of this great city, and his counsels are far-seeing and full of practical wisdom. It is impossible to give more than a glance at his fine and thorough scholarship, which ranges chiefly among the classics and Oriental languages—Hebrew, Arabic and Syrian, with some research among the Assyrian cuneiform inscriptions. Dr. Crosby is of genuine Knickerbocker descent—was born in this city, and comes of a family distinguished for its wealth, public spirit and devotion to the larger charities of the churches. No man has more winning qualities at home or in society. He is now fifty-nine years old, is an incessant worker, producing sermons every week, and is a vigilant parish visitor in his flock of 1,500 communicants. He is of average stature, at once elegant and distinguished in bearing, and his strongly marked features beam with geniality and a scintillant intelligence. In any gathering of men he would be a notable and commanding personage.—*N. Y. Tribune.*

THE SICK ROOM.

Ah, there is a bird's shadow flitting across the pane. The tree-top sways and trembles with soft rustlings, a white cloud floats dreamily over the blue, and now—O delight and wonder !—the bird himself comes in sight and perches visibly on the bough, dressing his feathers and quivering forth a few notes of song. All the world, then, is not lying in bed because we are, is not tired of its surroundings, has not the back-ache. What a refreshing thought ! And though this glimpse of another life, the fresh natural life from which we are shut out—that life which has nothing to do with pills and potions, tiptoe movements, whispers, and doctors' boots creaking in the entry—may cause the hot tears to rush suddenly into our eyes, it does us good, and we begin to say with a certain tremulous thrill of hope : "When I go out again I shall do so and so."

Ah, if nurses, if friends knew how irksome, how positively harmful is the sameness of a sick-room, surely love and skill would devise remedies. If it were only bringing in a blue flower to-day and a pink one to-morrow, hanging a fresh picture to vary the monotony of the wall, or even an old one in a new place—something, anything—it is such an infinite relief. Small things and single things suffice. To see many of his surroundings changed at once confuses an invalid ; to have one little novelty at a time to vary the point of observation, stimulates and cheers. Give him that, and you do more and better than if you filled the apartment with fresh objects.

It is supposed by many that flowers should be carefully kept away from sick people ; that they exhaust the air or communicate to it some harmful quality. This may, in a degree be true of such strong, fragrant blossoms as lilacs or garden lilies, but of the more delicately-scented ones, no such effect need be apprehended. A well-aired room will never be made close or unwholesome by a nosegay of roses, mignonette or violets, and the subtle cheer which they bring with them is infinitely reviving to weary eyes and depressed spirits.—*Home and Society.*

THE WANT OF SELF-CONFIDENCE.

There are some who never seem to believe themselves capable of anything ; they see others press forward to attempt and achieve, and shrink back into a desponding inactivity. Having no faith in themselves, they undertake nothing and effect nothing. If they are convinced of some fault or bad habit, they have so little hope in being able to cure it that they scarcely make an effort. If some avenue of usefulness and honours opens up before them, they draw back, almost sure that they should not succeed, and decline to enter. If one duty presses urgently upon their conscience, they try to quiet its promptings by pleading inability. Thus their lives pass away in uselessness, their faculties do not develop, or their characters improve, their abilities are wasted, they dwindle into insignificance, and all this, not for lack of power, but for lack of power, but for want of confidence and courage that would set that power into good practical working order.

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TORONTO, WEDNESDAY, FEBRUARY 27, 1884.

THERE was grim humour in an incident that occurred in New York the other day. Billy McGlory was the keeper of one of the lowest "dives" in that city. It was an infamous den and had been frequented by the dissolute of both sexes. Billy was convicted for selling liquor without a license and sentenced to six months imprisonment in the penitentiary. Before his removal, McGlory was visited by a Mr. Gibbs, a local temperance reformer, and professed to be penitent. His penitence was coupled with an offer to lecture on temperance instead of going to the penitentiary. Gibbs tried hard to have Billy's sentence changed so that he might go into the lecturing business, but the courts would not consent. A New York judge can usually do some queer things but keeping the proprietor of a "hell" out of penitentiary so that he might engage in lecturing on temperance seemed too much—the line must be drawn somewhere. And this is the right place to remark that when all the Billy McGlorys are kept off the temperance platform the temperance cause will make much more rapid progress. There is a marked improvement in this regard of late in Canada. Had it not been for the Billy McGlorys of by-gone days prohibition would not be far off. Men of character and influence are taking the work in hand.

MR. KING DODD, the well-known advocate of the Licensed Victuallers, was fined by the Police Magistrate sometime ago for carrying on a kind of business which Mr. Fenton, the indefatigable County Attorney could not distinguish from gambling. An appeal was taken and the conviction quashed on the ground that the result of the game depended on skill rather than chance. Part of the defence was that Mr. Dodd learned the game at some church entertainment and one of the judges alluded to this alleged fact in his decision. Have not church entertainments touched bottom at last? After the Kingston bazaar and this "Bean" case, what respectable congregation has so little self-respect and so little regard for religion as to engage in these doubtful methods of raising money? It may be urged that some churches must do such things or die. By all means let them die. Their first duty is to die. A church that cannot live without making money by practices that an astute lawyer like Mr. Fenton cannot distinguish from gambling has no right to live. We have no idea where the church is, or what denomination it belongs to. Probably it existed nowhere but on the record, but the bare fact that such a plea could be set up speaks volumes of itself. If any congregation is so poor, or so small, or so mean, that it cannot exist without practices that bring religion into utter contempt, the sooner those connected with it worship somewhere else the better.

WE have heard of complaints because one of the regulations of the Augmentation Scheme provides that congregations receiving aid should contribute at the rate of \$4.50 per member. It is asked: "Should the Church refuse the Gospel to people who are not able to pay this amount?" The Church does not propose to do anything of the kind. Congregations not able to meet the conditions of aid shall be treated as ex-

ceptional cases. But how many congregations are unable to pay at the rate of \$4.50 per member? How much does this amount to per Sabbath? Not nine cents! Supposing the "member" goes to church twice a day, each service costs him about four and a-half cents. And supposing four of the family attend each service costs about a cent apiece. And then all the week-day services and prayer-meeting services are thrown in! Surely a religious service is worth a cent if worth anything at all. It must be remembered too that there are many adherents in all congregations, some of whom pay quite as liberally as many of the members. Taking all these facts into consideration, there is certainly nothing to complain about. The plain truth of the matter is, that a man who does not think a religious service worth four and a-half cents, does not think it worth anything. If those who complain, in any case, would just divide their contributions by fifty-two, the little quotient would settle the matter. Before you say anything, divide your yearly subscriptions by fifty-two. That little quotient is an eloquent little fellow.

THE N. Y. *Independent* has been taking an Episcopal clergyman of Jersey City somewhat severely to task for going to the theatre to see Irving in one of his noted characters. Posing as a Puritan the *Independent* is quite as much out of its natural element as the best minister in New York could be at a theatre. The garb of Puritan does not sit kindly on so "broad" a journal as our contemporary. In fact the *Independent* has been guilty of an ill-natured impertinence. If it is wrong for a clergyman to go to the theatre it is equally wrong for any Christian so to do. There is not one code of morals for ministers and another for other Christians. That which is lawful for any Christian to do a minister may do if he chooses. This theory of laying down one code of morals for ministers and another for Christian laymen is one of the remnants of Popery that lingers in our Protestantism. It is part of the theory which says a minister should not be married nor be in many other respects like his fellow Christians. It is Popery—rank Popery. It may be urged that a minister should be careful about his example. So should every Christian. Going to the theatre may hurt his influence, says some one. Yes, and going to the theatre, or doubtful places of any kind may and does hurt the influence of others as well as ministers. For this reason they should not go either. In our opinion it is very unwise for a minister to frequent the theatre, not because he is a minister, but because it is unwise and injurious for any Christian to do so.

REPRESENTATIVE CHARACTER OF
CHURCH COURTS.

IN commenting the other week on "Equity's" letter on the payment of expenses incurred by attendance on Church Courts, there was not the slightest intention of belittling the importance of these stated assemblies; nor was there any desire or design to impair the proper conception of the spirituality of the Church as a divine institution. Neither of these points was called in question, nor are they in these columns likely to be. The object was simply to call attention to the hardship imposed on many worthy ministers and elders who live at a distance from the centres where Church courts are held whose incomes are so limited that even the moderate outlay such duties require is really felt. Our respected correspondent "D. D. M.," whose letter appears in another column, says: "When the people know that owing to the smallness of the stipend, and the exceptional expense of travelling to these courts, we cannot well meet it, they will as a rule make it up." This is exactly what we believe and it was simply to press this matter on the attention of the people that the article referred to was written.

It is, however, surprising that "D. D. M." should have come to the conclusion that because reference was made to the payment of municipal and other representative's expenses, the Church was placed on the same level as these purely mundane institutions. Such was neither stated nor implied. The argument was plain: That if in all these instances the cost of attendance was defrayed, why not the expenses of representatives in Church courts. It was the payment of expenses and that only that was referred to.

It may also be stated that the idea of representation contained in our previous remarks was a little more comprehensive than "D. D. M." seems disposed to

recognize. Popular representation at all events in Church courts is not necessarily the echo of popular prejudices or local views. The members of Church courts are members in virtue of the spiritual offices they fill. They are ordained men. Their allegiance is to Christ and His truth. In all cases they are bound to act conscientiously. They are not there to interpret any temporary caprice. Granting all that "D. D. M.'s" argument demands he yet concedes that members of our Church courts are representatives. In Presbytery the respective congregations are represented. Only ministers and elders in office elected for that purpose are entitled to membership in our Presbyteries. According to the immemorial practice of Presbyterianism these can only in their representative capacity have the right to take part in presbyterial or synodical deliberations. The same holds true of the General Assembly. The delegates are chosen by rotation and by ballot. They represent their respective Presbyteries. In recognition of their representative capacity, in some Presbyteries at least, it is the custom of these delegates to report their diligence after their return.

The method by which their expenses in the service of the Church are to be met may be safely left to the circumstances of the respective congregations. Perhaps the better way would be the payment of an adequate stipend so that the minister may be in a position to pay ungrudgingly his travelling expenses, or failing that to provide a fund so that they can be met without entailing inconvenience on any one.

"PEACE BE WITHIN THY WALLS."

WHEN a Christian congregation is enjoying a season of steady prosperity, very little is known about it beyond its members and their friends. It is the unusual that attracts attention. Let misfortune befall or disturbance arise in a congregation, then its affairs become a matter of general notoriety. In these days of shadeless publicity the daily press, Argus-eyed, waiting and watching for sensation, seizes with avidity on a church quarrel and spreads it with all possible and sometimes impossible detail before its readers.

A painful disagreement in a New York Congregational church recently attracted considerable attention. A minister belonging to the Methodist Episcopal Church had engaged to supply its pulpit. After a time it was considered that he should become connected with the Congregational body and be installed as a regular pastor of the congregation to which he ministered. An elderly deacon who had been long connected with the congregation seemed very desirous that the proposed change be made. Misunderstandings arose, and strong party feelings spread among the members of the church, part holding with the deacon and part with the minister. Stormy meetings were held, motions and amendments were submitted and wrangled over, until the direct proposal for the minister's dismissal was reached. If the descriptions of the scenes that appeared in the daily journals were in any measure reliable, they can only be characterized as disgraceful in the extreme. The wildest excitement prevailed. Several of the speakers seemed to forget that they bore the Christian name; some of them forgot even more than this, and many of the interested spectators indulged in conduct witnessed only when partizan political feeling is at white heat in the midst of an election campaign.

In religious affairs as in other spheres there have been and there will continue to be differences of opinion. Seeing eye to eye is apparently yet a long way off. But what is the use of falling out by the way? Members of churches have their rights. They are bound to exercise their judgment in matters pertaining to the welfare and prosperity of a congregation. There will be diversities of view as to the best method of promoting Christian work. In all cases, however, the fullest and frankest statement of opinion is the best. Let the statement be given with candour, and let it be listened to with respect. A no less candid and firm rejoinder may be made. The points of difference may be thoroughly discussed and a satisfactory understanding reached. This can never be, however, if there is forgetfulness of the spirit of Christ and the feeling of mutual respect for the Christian brotherhood. If personal antagonisms are permitted to appear confusion and evil work follow.

Congregational strife is evil and only evil. Good may and often is evolved from it, but in its very nature it is essentially bad. It has an unfortunate influence

on those "at are without. It tempts people to reverse the saying familiar in the first days of the Church's history: "See how these Christians love one another!" It hinders the advancement of the Church and chills the spirit of Christian effort. Strife and contention blight the spiritual life of the Church. The growth of the Christian graces is checked and all that is most lovely and Christ-like languishes and decays. What is worst in human nature is stirred up and the Divine image in the soul is blurred and disfigured. The disturbers of the peace of the spiritual Israel incur grave responsibilities. In the exercise of self-restraint and Christian forbearance, in cherishing a spirit of mutual esteem, in the repression of a love for pre-eminence there is large scope in congregational activity for the best and truest of all culture. If a congregation is blessed with a spirit of earnestness and zeal for the conversion of souls; a spirit of holiness that aspires to be Christ-like, and a spirit of brotherly kindness and charity it is blessed indeed and will become more and more fruitful in every good word and work.

A PAGE OF PIONEER HISTORY.

MR. EDITOR,—I observe in a late issue a notice of the death of Mrs. McKenzie, wife of the Rev. Donald McKenzie, of Ingersoll, late of Embro, in which among other things, it was stated that, in 1838, Mr. McKenzie was "the only Presbyterian minister in the western part of Ontario." There was once a celebrated ecclesiastical chart of Upper Canada, emanating from a dignitary of another Church, and representing the spiritual destitution of the country, for want of ministers of a certain name, but it is difficult to understand how the liveliest fancy of the long ago, still surviving, could in the face of the facts give utterance to so broad a statement on behalf of the one Presbyterian minister of the west. I know whereof I affirm when I mention William Proudfoot, of London, and Thomas Christie, of West Flamborough, in 1832; James Skinner, of Port Stanley, and George Murray, of Blenheim, in 1833; Alexander McKenzie and William Fraser, recently arrived from Nova Scotia, and commencing their mission work from London, late in 1834—all in the regular exercise of their ministry before the year mentioned. And if the western part of Ontario be held, as I believe it ought, as including Toronto, and some reasonable distance east of it, we find James Harris, long before, the first Presbyterian minister of York, and Robert H. Thornton and John Cassie, not later than 1833, in the settled charges respectively, of Whitby and Port Hope. In the face of this the very sweeping assertion of your correspondent will not stand examination.

All honour to Mr. McKenzie as one of the pioneers of western Canada, and all sympathy with him in the bereavement with which he has recently been visited; but it is not true that in 1838, he was the only Presbyterian minister in the western part of Ontario, and I cannot believe that he himself would make any such claim. I do not wish to attach more importance to this matter than it deserves, but it is not right that the earlier pioneers should, in this way, be altogether ignored. OMICRON.

LETTER FROM DR. MACKAY.

Through the kindness of Mrs. John Harvie the following has been forwarded for publication:

MY DEAR MRS. HARVIE,—Yourself and all the members of the Women's Foreign Mission Society, deserve ten thousand thanks from North Formosa for your willing response to my request. Personally I don't know how to thank you. This one thing I do every day, call on the Lord to bless you all. He is looking down straight at us all, and Jesus is watching every move. Soon all will be over, and we go! on and on through eternity, you will see one and another near you saved by the Girls' School which you are now providing. I am building it already of cut stone same size as Oxford College. It will be a grand building, strong and beautiful. Mrs. MacKay never, never will forget you all. G. L. MACKAY.

Lansui, Formosa, Nov. 5th, 1883.

THERE is less liberty in Turkey for Protestant missions than formerly. The Sultan seems embittered against other nations, and is also placing greater restrictions than formerly upon his subjects who profess the American or Nestorian faith.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON X.

PAUL AT CORINTH.

Acts 18: 1-17.

GOLDEN TEXT.—"I am with thee, and no man shall set on thee, to hurt thee, for I have much people in this city."—Acts 18: 10.

TIME.—A. D. 52: following closely the events of the last lesson.

PLACE.—Corinth, situated on the Isthmus between the two parts of Greece known as Hellen and Peloponnesus. It was the second city of that name, occupying the same site, with which our lesson has to do. Equally famous for intellectual energy and commercial enterprise, equally wealthy and equally vicious. The existence of the former is almost unknown to-day, because all Christian interest centres on the later city. This Corinth was founded by Julius Caesar after its predecessor had been in ruins for more than a century. It was the largest city of Greece, and from its commercial character naturally contained a very mixed population; from the same cause it had drawn to itself the vices of many nations, and was notorious for its profligacy: how hard it was for the converts to free themselves entirely from such practices and influences, the epistles of Paul to the church in that city are striking proof. From Corinth Paul wrote his two Epistles to the Thessalonians, the Epistle to the Romans, and probably that to Titus. There he found several who became his helpers in the Gospel, and are honourably mentioned by him, among whom were Crispus, Erastus, Stephanus, Galus, and also Priscilla and Aquila.

Notes and Comments.—Vers. 1, 2.—"Departed from Athens: how long he remained in Athens we cannot tell, but, from the narrative, probably a short time. "Aquila—Priscilla," called "Prisca" in Romans 16: 3. "Pontus:" a province bordering on the Euxine Sea, where the Jews were numerous. They had no doubt resided in Rome, as their presence in Corinth is connected with the expulsion of the Jews from the former city. The names of this man and wife are always mentioned together, and throughout they show a happy example of harmony and sympathy in Christian life and work.

Ver. 3.—The question has been raised and argued on both sides as to whether Aquila and Priscilla were Christians when Paul met them; it is of little practical moment. Nothing is stated positively by Luke, but the balance of probabilities is that they were not; however, we find them so in v. 26: "and teaching Apollos the way of God." But if not Christians, they were "of the same craft—tent-makers," and so "he abode with them." The Jews were very strict in educating their sons in a trade, no matter what their position or expectations in life. Rabbi Judah said: "He that teacheth not his son a trade, does the same as teach him to be a thief." In like manner the Christian father, Chrysostom, says: "Let none be ashamed who follow a trade, but only let those be ashamed who live to no purpose and are idle." Tent-making was a common trade in Cilicia, Paul's native country, and to this day constitutes an important occupation in Western Asia. From Paul's own writings we learn that he was accustomed to live by the labour of his hands: 1 Cor. 4: 12; 1 Thess. 2: 9; 2 Thess. 3: 8.

Ver. 4.—But though Paul worked to support himself, he did not forget his mission. "In the synagogue every Sabbath:" the synagogue was always the starting-point for the gospel. "Reasoned—persuaded:" discoursed, overcame in argument. "Jews—Greeks:" these latter not necessarily proselytes, but who attended Divine worship.

Ver. 5.—"Silas, Timotheus were come:" the former from Berea, the latter from Thessalonica. "Pressed in the spirit," REV. "constrained by the word:" may, probably does, mean that the presence and influence of his fellow-labourers intensified his earnestness, and he felt, even more than before, that he must speak of, and for, Jesus, and so he testified "that Jesus was Christ"—the whole doctrine of his Messiahship as set forth in their Scriptures.

Ver. 6.—"Opposed:" in an organized and systematic manner. "Blasphemed:" a deeper depth of sin. "Shook his raiment:" as the Jews were wont to shake the dust off their feet, carrying the same idea of complete renunciation. "Your blood:" the inevitable judgment of God rest upon you—a terrible imprecation. "I am clean:" Paul could say this, for he had faithfully borne testimony for Jesus. "To the Gentiles:" that applied to Corinth only, as in other places he preached to the Jews and earnestly sought their conversion.

Vers. 7, 8.—So he left the synagogue and entered into the house of "Titus Justus," so REV. "One that worshipped:" in other words, a proselyte. In the synagogue, however, he had fruit, for "Crispus the chief ruler," believed, and was one of the few baptized by Paul himself, as we find from 1 Cor. 1: 14, "with all his house." The first recorded conversion of an entire Jewish family. "Many of the Corinthians:" the exodus from the synagogue probably drew increased attention to the preaching of Paul, and was followed by numerous conversions; so God overruled the opposition and blasphemy of the Jews.

Vers. 9, 10, 11.—Paul is again vouchsafed one of those encouraging visions which the Master granted to His servant in the great crises of his life. "With thee:" so the promise, Matt. 28: 20, "much people." "The Lord knoweth them that are His:" 2 Tim. 2: 19. This would encourage Paul, and doubtless to it was owing his extraordinary patience in bearing with the Corinthians, with whom he might otherwise have become wearied. (2 Cor. 10.) "A year and six months:" a long stay for Paul under the circumstances, and shows how deeply his heart was drawn out to the brethren there. Beyond that, Corinth being a commercial city, the apostle had opportunities of preaching the gospel to natives

of other cities and countries. It is thought, also, that Corinth served as a base for his wider work, as there were afterwards scattered communities of Christians throughout Achaia.

Vers. 12, 13.—"Gallio" brother of the philosopher Seneca, by whom, and by many of his contemporaries also, he was highly esteemed for his gentleness and refinement. Little did he dream that in the years to come the name of his illustrious brother and of the obscure Jewish preacher now before him, would be brought into connection—still less that Seneca would be honoured by the association. "Proconsul:" the correct style of the governor of Achaia at this time. "The Jews," REV. "rose up against Paul:" possibly thinking that the new governor would be glad to do their wishes and have their friendship. "Judgment-seat:" likely in the market-place, where the Roman governors generally held their courts. "Contrary to the law:" Schaff says: "The law here alluded to was the law of the Empire, and the offence consisted in attempting to promulgate a religion which was not sanctioned by the Imperial government"; others say it was the Jewish ecclesiastical law.

Vers. 14, 15.—"Open his mouth" to speak in his own defence. "Gallio said:" he put a stop to the trial, not waiting for Paul's defence, as it was no legal offence with which he was charged. "If—wrong:" a matter for civil action. "Wicked lewdness:" demanding criminal prosecution. "Reason would bear:" there is an impatience about this utterance which shows that Gallio understood the Jews, and was irritated by the evident hypocrisy of the charge. If the case had been a fair one he would have heard, although, from his feelings towards the Jews, it would have required an effort, but now it was altogether intolerable. "Words and names:" to a Roman, whether or no Jesus was the Christ, was simply a question of names. "Your law" not the Roman. "Look ye to it:" settle it among yourselves as ye are able. "I am not minded to be a judge:" so REV.

Ver. 16.—"Drive," rather sent: the case was dismissed and the litigors were ordered to clear the court. Perhaps the accusing Jews obstinately kept repeating their accusations, and so force had to be used.

Ver. 17.—"Then all the Greeks," REV. "they all:" the crowd present, composed, in all probability, mostly of Greeks, they would be glad of the opportunity to manifest their constant hatred of the Jews, it may have been with some sympathy for Paul, having a vague idea that he was the advocate of Gentile equality with the Jews. "Sosthenes:" likely the successor of Crispus and chief accuser of Paul. "Beat:" cuffed, buffeted, not scourged. "Gallio cared for none of these things,"—the assault of the Greeks on the Jews—but in this he shared the Roman carelessness as to what persecutions fell upon the Jews. It was not indifference to the Gospel—he had not heard Paul speak.

HINTS TO TEACHERS.

Our subject is, Paul at Corinth. Let us, instead of the usual "Topical Analysis," briefly glance at what Paul found in that city. (1) Friends.—Aquila and Priscilla. Although it might have been that their similar occupation first brought them together, yet it was soon a oneness of faith. They became Christians, and, being Christians, they became (2) fellow-workers. Although we have no record of their work while Paul was at Corinth, yet, in ver. 26 we find them at Ephesus, whither they had likely gone with Paul, and remained, giving Christian instruction to the most eloquent of the early preachers—Apollos. (3) Opportunity to preach Jesus.—He found it as usual with him in the synagogue on the Sabbath. No past experience could daunt him; he must preach Jesus, and so every Sabbath he reasoned and persuaded. Glorious perseverance this; would we could all be as constantly loyal to Christ. (4) Opposition.—bitter, malignant; such as he always found from his own countrymen. The character and violence of the opposition can be judged by the intensity of his denunciation and the symbolical act which accompanied it. (5) Converts.—God set the seal to his ministry. Among these was the ruler of the synagogue, a man chosen to that office because of learning and character, and with him many of the Corinthians, including several who afterwards became eminent helpers of the apostle—brethren beloved. (6) Comfort from God.—He was discouraged; there was danger in the temper of the unbelieving Jews, perhaps also from the adherents of the corrupt and polluted worship of the infamous goddess of the place and her thousand priestesses; but not only assurances of safety, but of success, were given: "I have much people in this city." Perhaps Paul, judging by appearances, had thought it a barren field. (7) Persecution.—But the promise of God was realized: even if we condemn the indifference of Gallio to the outrage on the Jews, we cannot but feel that, in refusing to be a judge in religious matters, he was right, and was the instrument of God for the deliverance of Paul from the rage of his enemies, and so, unmolested, he was able to remain in Corinth "a good while," and to lay deep the foundations of that remarkable church.

INCIDENTAL TRUTHS AND TEACHINGS.

Even to licentious, vicious Corinth, the gospel is sent. The Lord can bring his people together on earth. Is not this a prophecy of the gathering in the Father's house? All honour to the workshop—Christ and Paul have glorified it.

The true Christian will be diligent in worldly work. Weekly labour hand in hand with Sabbath sanctification. God's truest heroes may have their seasons of darkness and depression; but see *Main Lesson*.

There is such a thing as spiritual suicide—how terrible! God's voice to all: "Speak and hold not thy peace." Sow the seed; the field may be unpromising, but the harvest is in God's hand.

We measure the law of God by our interest and desire.

Main Lesson.—God's providence in protecting and leading his people. Examples.—Noah, Gen. 6: 14-18; Abraham, Gen. 12: 1; Joseph, Gen. 39: 2-21; Moses, Ex. 2: 5-10; David, 2 Sam. 8: 14; Hezekiah, 2 Kings 19; Peter, Acts 12: 17, etc., etc.

CHOICE LITERATURE.

ALDERSYDE.

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

CHAPTER IX.—Continued.

Louis Riddell never failed to tell Netta when Walter Nesbit had been at Ravelaw, and laid special stress on his devotion and attention to Marie. And Netta would laugh her little clear, scornful laugh, and say he had soon tired of bachelor loneliness at Aldersyde.

Upon a certain afternoon about six months after Walter Nesbit took up his abode at Aldersyde, Mrs. Riddell of Ravelaw called at Windyknowe—a very unusual thing for her, as she had not crossed its threshold since Netta was a bairn. Miss Nesbit, however, received her courteously, and bade her be seated, knowing perfectly well the lady had some end in view. She had not very long to wait, for presently, after a few common-place remarks, Mrs. Riddell said abruptly:

"Well, Miss Nesbit, I have come over for a friendly and confidential chat with you about our young people."

Miss Nesbit bowed, and waited for the rest.

"You must have seen, I suppose, how devotedly attached to Nettie my poor Louis is," said Mrs. Riddell with a little cunning smile.

"Maybe, an' maybe no," returned Miss Nesbit drily.

"Well, it is the truth. So I have come to talk to you about it, as you stand in the place of a parent to my brother's child. I am very willing that they should marry, though Louis might have found a richer bride. Ravelaw is willing to give them Alderburn for a residence, and everything is charmingly arranged—with your consent."

"Has your son obtained Netta's word yet?" asked Miss Nesbit in tones which sounded cold and hard.

"My dear, I have never asked, but no doubt it is all settled between them. No girl could long resist Louis; he is so charming in every way. Well, I suppose you cannot have any objections?"

"Whatever the bairn thinks best for her ain happiness, I will agree tae, Mrs. Riddell," returned Miss Nesbit in a low voice. "She has come tae woman's estate noo, an' can judge for hersel'."

"Umph! You do not even express any delight at such a splendid settlement in life for her."

The ghost of a smile flitted across the patient face of Janet Nesbit; but she kept to herself the thought in her heart.

"I feel quite *distrain*, quite woe-begone, I assure you," said Mrs. Riddell with a pretty affectation of pathos. "Marie will not be long behind her brother, and I shall be left childless at Ravelaw."

"Indeed!" said Miss Nesbit. "Is your daughter contemptible 'changin' her state also?"

At that moment Netta came into the dining-room, dressed for walking, and listlessly greeted her aunt, Mrs. Riddell of Ravelaw.

"I am going to the Manse for a little while, Aunt Janet," she said. "If Mrs. Ferguson and Bessie are in, I shall likely stay to tea."

"Very well, my dear," said Miss Nesbit.

"You look pale, Netta love," said Mrs. Riddell. "You may 'oo much, I fear. Come up to Ravelaw, and we will rouse you up."

"Thank you, Aunt Honoré. I am very well content at home," returned Netta—an answer which displeased highly the lady of Ravelaw.

"Marie will have a lot to tell you, I fancy," she said, smiling, though her eyes gleamed slightly. "I was just saying to your aunt I would soon be left childless at Ravelaw. I expect your young Laird of Aldersyde will soon be stealing my sweet Marie; he is seldom from her side, and she seems to have set her heart upon him."

Miss Nesbit started and grew pale; as for Netta, she turned her face away.

"God forbid!" said Miss Nesbit, unable for the life of her to keep back the words; but they did not ruffle the composure of the lady of Ravelaw, and even when Netta suddenly walked out of the room without a word of farewell, she kept a smile upon her face.

"I think you should have advice about the dear child, she really looks so ill and behaves so oddly," she said, rising languidly from her chair. "Well, I will be going. Surely the happiness of our young people will heal old sores and make us friends once more?"

The words, *merely* words, found no echo in the heart of Janet Nesbit, and she was too straight-forward to make any pretence. Therefore without remark at all she showed her visitor out, and, returning to the dining-room, sat down by the fire with her head on her hand to face the complete overthrow of all her hopes.

Coming in by and by to set the tea, Marget Drysdale saw the despondent attitude, and mentally shook the lady of Ravelaw.

"Confound her! she never comes but, like the ill east winds, she leaves trouble at her back," she muttered to herself. But somehow she could not ask her mistress any question concerning the business of Mrs. Riddell's visit. She knew from past experience, that, if necessary, Miss Nesbit would tell her, and was content to bide that time.

Before the tea was ready, Walter Nesbit came riding up to Windyknowe. He fastened his horse's bridle to a post Marget had driven into the ground at the door for that purpose; then he strode into the house, bidding her a cheery good afternoon, and asking if his aunt were within. Miss Nesbit rose when she heard him at the door, and went out to the hall to bid him welcome.

His keen, affectionate eyes were quick to note the sad and anxious expression on her face; but, like Marget, he knew that Miss Nesbit would tell the trouble if need be, and if not, well, she would bear it alone.

"Can I have a cup of Marget's tea, Auntie?" he said, tossing off his gloves. "I declare I'll never get used to solitary meals at Aldersyde. Every mouthful is like to choke me, when I remember our merry meals at this table. Where's Netta?"

"At Mr. Bourhill's. His sister and niece frae Glasgow are staying at the Manse, an' the lassies seem tae hae taen tae ane anither," answered Miss Nesbit. "Eh, Walter, lad, what a big chield ye are!—six feet if ye're an inch, I'll be bound."

"Six feet one in my stocking soles, Aunt Janet," said the young giant, drawing himself up. "And two-and-twenty years of age. Can I answer any more questions, mem?"

Miss Nesbit laughed.

"No the noo. I hae haen a ca' frae Mrs. Riddell the day."

Walter looked surprised.

"What in the name of wonder brought her to see you, Auntie?"

"Ye may weel ask," said Miss Nesbit with a sigh; then after a moment's silence, she added wistfully, "It's true that it's Marie Riddell that's tae be mistress o' Aldersyde?"

"Did she put that into your wise old head, Aunt Janet?" asked the young man in tones which might mean anything.

"Maybe."

"Do you think Marie Riddell likely ever to be mistress of Aldersyde?"

"Oh, Walter! I dianna ken. What can I ken o' the ways o' young men? Ye hae paid her by ordinar attention, I hae heard, and surely, unless my prayers an' guidin' are tae' fa' tae the ground, that can hae but ane meanin'!"

"Who said I paid her by ordinar attention?" asked Walter hotly.

"A'body; no mony meenits sync, Mrs. Riddell telt Netta an' me, ye are seldom frae Marie's side."

"It is true I am often at Ravelaw, as I am at Drunkerr and other places. I am obliged to seek solace somewhere: I get so poor a welcome where I most desire it."

"Walter!" said Miss Nesbit solemnly, "I hope it'll never be said o' ye that ye played wi' a lassie's heart. It is ane o' the cruellest an' wickedest thinks a man can be guilty o'."

"Aunt Janet, I swear that no man nor woman can with truth say it of me now, and promise you that my future will be as blameless in this respect as the past has been," returned Walter as solemnly. Then he strode over to the window, and stood there in silence.

"Come here, Aunt Janet," he said by and by.

In much amazement, Miss Nesbit joined him at the window.

Out in the garden, fastening up a refractory rose-bush, was Netta, her fair young arm bare to the dainty elbow, her face flushed with the exertion, and beautiful exceedingly. Man's eyes never rested on a sweeter or more love-worthy maiden than Netta Reynaud in her gracious girlish loveliness.

"There is my wife, if she will have me, Aunt Janet," said Walter Nesbit passionately and earnestly. "If not, no other woman shall ever reign at Aldersyde."

CHAPTER X.

"One in childhood and in later years."

Netta Reynaud had been making a call in Aldershope, and was walking slowly up the road to Windyknowe in the grey, solemn dusk of a September evening. Her step was slow and listless, her head bent upon her breast, as if she had some care at her heart.

So absorbed in her own thoughts was she, that she did not notice the approach of a pedestrian from the opposite direction till he was close upon her. Then she raised her head, to see before her the figure of her cousin Louis Riddell. She offered him her hand frankly enough, without blush or other sign of embarrassment, and asked if he had been at Windyknowe.

"Yes, and your aunt told me you were in Aldershope, Netta," he said, bending his dark eyes on her face, "and gave me permission to meet you and bring you home."

"It is very kind of you to think of me, Louis," she said listlessly, and began to move on her way.

The young man turned also, and walked by her side.

"Are you glad to see me, Netta?" he asked abruptly.

"Yes, I am always pleased to see you, Louis. Is Marie well?"

"As usual. I left Nesbit at Ravelaw; he is becoming quite a member of our home circle."

Swiftly Netta turned her head away, but not before Louis Riddell saw the grey shadow creep over cheek and brow, and the quiver of the sweet, proud lips. More than a week had gone since Walter had been at Windyknowe, and then he had stayed but a few minutes, pleading want of time. Probably he had an engagement with Marie Riddell at Ravelaw.

"Are you likely to have a good hunting season?" she asked, feeling that the subject must be changed and at once.

"Yes; when did you begin to feel an interest in the field?" asked Louis Riddell with the slightest perceptible sneer.

"You had better go away home, Louis, if you cannot answer me more courteously," said Netta with a flash of the old wilful way.

Then Louis humbly asked her pardon, and promised better behaviour in future. The talk was of general interest till they reached the gate of Windyknowe; then Louis Riddell placed himself up against the gatepost, as if he intended to make a stand there for a considerable time.

"Good night, Louis. I must not stand, or Aunt Janet will be out to look for me."

The young man took her hand in that of his, and bent his passionate eyes upon her fair face.

"Netta, do you grudge me a few minutes here?"

"Don't talk nonsense, Louis, said Netta sharply; I can't bide to waste even a few minutes. Good night."

"Not yet; I swear you shall hear what I have to say. Netta, I love you. You must be my wife—must, I tell you."

"Who are you that you should command me, Louis Riddell?" asked the maiden in her cool, clear, sweet tones. "Netta, don't answer me like that," said the man hoarsely. "It is life or death almost to me, I love you so dearly."

Then a look of weariness and pain came on the face of Netta Reynaud.

"Don't talk in that wild way, Louis," she said more gently. "We are cousins, and I can be nothing more to you. Let me go, or we shall have Aunt Janet out."

"Netta, it is impossible! I can't leave you without some little word of encouragement and hope. You must care for me; I can't live without you."

"I have no patience to hear a man talk like that," said Netta sharply. "I do not care for you, and I shall never be your wife."

Very dark grew the face of Louis Riddell, and he muttered something under his breath which it was as well Netta did not hear.

"Dear Louis, don't be angry with me," she said by and by, her tone one of quiet wistfulness now. "Let us be happy together as we have been."

"You think that will satisfy me?" said Louis Riddell hotly. "I don't need to be told that you have set your heart on Nesbit, who cares no more for you than for the meanest peasant girl on his lands. No later than yesterday, I heard him jesting about you to young Patrick Kerr, and the rest of his set when we met at Drunkerr!"

"Louis Riddell!"

Clear, and sharp, and scornful the warning words broke upon his ear, and he saw his cousin draw herself up and felt the flashing of her indignant eyes.

"It is true," he said sullenly. "Any way, he is devoted to Marie."

Without a word, Netta Reynaud turned from him and fled into the house, up-stairs to her own little chamber to let her passion have vent. Humbled, insulted, crushed to the very dust, she could only lie with her face buried in her pillows, writhing in her tearless pain.

By and by she rose, and laying aside hat and gloves, smoothed her hair, and went away down to the dining-room. The lamp was not "set," but the red glow of the firelight showed the figure of Miss Nesbit sitting in her arm-chair, with her hands idly folded on her lap. Sometimes now Aunt Janet would take a rest, knowing that willing young hands were aye ready to do what had to be done in the house.

"Bairn, when did ye come in?" she asked in some surprise.

"A little while ago, Auntie," answered Netta, and moved restlessly about the room.

"Did ye meet Louis Riddell?"

"Yes, Auntie," said Netta very low. And then, coming over to the hearth, she knelt down by Miss Nesbit's chair, and hid her face on her knee.

"Oh, Auntie, life is very hard!" she said brokenly, and instinctively the elder woman's arm stole protectingly about the drooping figure, as if to keep away all harm from the bairn.

"Are ye beginnin' tae find tha' oot, my bairn?" she asked tremulously.

No answer made Netta, but her aunt felt her trembling from head to foot. Was it possible that her life-story was to be repeated again in Netta's experience, and was one of the faithless Riddells to rob the bright young life of all sweetness, and make her desolate in the very spring-time of her days?

"Has Louis Riddell ocht tae dae wi' this, Netta?" she asked in tones which her thought made very stern.

"No, no; don't ask me, Auntie; perhaps I shall tell you another time. Just let me lay my head down here, where I know it's safe," said Netta in the same broken way.

Then there was a long silence. Very softly Aunt Janet passed her hand to and fro on the bowed head, her heart yearning unspeakably over the bairn, who had at last crossed the threshold where womanhood and childhood meet, and who was finding the new path very thorny for her feet.

From that day Netta was changed. Her work was deftly and willingly performed, as it had aye been; but both Miss Nesbit and Marget missed the blithe singing and the merry laugh which had been the very sunshine of Windyknowe. She moved about the house noiselessly and listlessly, and never volunteered to go out of doors unless desired by her aunt. So the days slipped away till the last sheaf was ingathered from Yarrow braes, and the greyness of the winter began to settle down on the earth.

Very seldom indeed did Walter Nesbit visit Windyknowe. He could not bear to face Netta's coldness and pointed avoidance of him, and found it better for his own peace of mind to abide at Aldersyde. Peace of mind, did I say? Truly, when love enters into the heart of a man, he may bid farewell to his peace of mind, so long as he is uncertain of the issue of his love. So Walter was unhappy in Aldersyde, and Netta in Windyknowe, when a word would have set matters right.

But there was none to speak that word, for Miss Nesbit attributed Netta's melancholy to another cause altogether. Well for us that a higher hand holds the ravelled skein of life; our poor fingers could never make its threads smooth and straight. Louis Riddell came no more to Windyknowe; but Marie called sometimes alone, and made no secret of her expectations concerning the Laird of Aldersyde. Then Miss Nesbit grew very wroth with Walter, thinking that he had wilfully misled and deceived her regarding Marie. She looked back with painful longing to the days when her bairns said their prayers together at her knee, and when she could shut her door at night with the feeling that all she loved were safe beneath her own roof-tree.

One afternoon, towards the close of the year, Walter Nesbit came on foot to Windyknowe. Miss Nesbit was in the house alone, Netta having gone out for a walk across the moor. Of late she had taken a strange fancy to roaming over the desolate waste, where there was not a living thing but wild fowls and bright-eyed rabbits. The utter loneliness suited her mood, and she could better battle with her sorrow at home after fighting with the wild no'-easter which

came roaring over the hills and swept across the moor in a perfect hurricane.

Walter did not ask for her, being accustomed to miss her from the house, as she seldom stayed in the room when he paid his brief visits to Windyknowe. What a change from other days when they were one in heart and purpose, and when each was nothing without the other!

"Ye are growin' tae be a fair stranger in yer auld hame," said Miss Nesbit when the first greetings were over, trying to speak lightly, though her heart was very sore.

"It is true, Aunt Janet," returned the young man.

"Many a time I wish I had never quitted its roof-tree."

"What way that?" she asked sharply. "Is Aldersyde no sufficient for ye?"

"Aldersyde?—ay, it is the very apple of my eye, Aunt Janet," returned Walter almost passionately. "But can't you see what a life it is for me in that great house alone with not a soul to speak to?"

"That'll be mended by and by, when ye get the dochter o' Ravelaw hame," said Miss Nesbit drily.

A hot flush mounted to the young man's brow.

"That's not fair, Aunt Janet. I thought I had settled that in your mind long ago."

"Seein' his believin'," she returned with increased dryness.

"An' Marie comes here often. She makes nae secret o'd, though ye dae. Is't honourable, think ye, Walter Nesbit—is't richt—tae keep me in the dark about your weddin'?"

I'm no askin' ower muckle surely when I ask tae be telt the truth concernin' this."

Slowly Walter Nesbit rose from his chair, looking with dazed and dumfounded eyes on his aunt's stern face.

"Aunt Janet!"

That was all but the sharp pain in his voice went to her heart and broke her down.

"Ay, I'm quick in my speech, my laddie; but oh, it tries me sair tae see this wae'fu' gulf atween Aldersyde and Windyknowe," she said through her tears.

"Aunt Janet, it is not of my seeking. God knows, my whole heart is here. I swear to you before Him whom you have taught me to honour and love, that there is nothing between Marie Riddell and me, and that if I cannot have Netta for my wife, I will live a single man at Aldersyde all my days," said Walter with most passionate earnestness.

It was impossible to doubt him; it needed only a look into the frank, true eyes to see his whole soul mirrored there.

The scales fell from her eyes in that moment, and she wondered that she could have been so blind.

Sandy Riddell's wife was at the bottom of all this trouble, as she had been at the bottom of many another, and had done her best to blight Netta's life, and secure the Laird of Aldersyde for Marie.

What wonder that Netta had believed all that was told to her, when even she had been deceived. Although her own spring-time was past, she knew how little a thing can make a barrier in love, and how trifles are magnified till they seem insurmountable.

"Laddie, forgie me; I hae wranged ye sair," faltered Miss Nesbit, and she took him to her heart as she used to do in his childish days.

So peace, an enduring peace, was made between them, and by and by Miss Nesbit began to unburden her heart concerning Netta, and to express her anxious fears about the bairn.

"Where is she?" asked Walter suddenly.

"Ower the muir. She's aye there when she's no i' the house. An uncanny place for a lassie tae be hersel'; but I canna pit her past it," returned Miss Nesbit.

Then Walter rose up and took his hat from the table.

"I'll go and meet her, Aunt Janet," he said hoarsely.

"I don't know what mad impulse this is which has come upon me, but wish me God speed."

Ay, she wished him God speed with all her heart, and prayed for him and for Netta while he was gone.

(To be continued.)

THE VAGABONDS AND CRIMINALS OF INDIA.

While the first outcasts robbed and murdered and begged from necessity, their descendants to-day do so in order to fulfil what they consider to be a social obligation. With the blindness of the heroes of Greek tragedy, they, in an early period, bound themselves irrevocably to their fate by adopting distinctions of caste similar to and inexorable as those which had wrought their wretchedness. There are castes even among outcasts. Pariahs are, in consequence, as jealous of their impurity as Brahmans are of their purity. The privileges and restrictions of their own making are more serious impediments in the way of their improvement than the enmity of the "twice-born," or Hindu aristocracy. Their vital principle of belief is that the most unpardonable of all offences is for an outcast to desert the tribe in which he is born, or abandon the profession of his fathers. In their social starvation, they themselves reject the meat and drink that could save them. Intermarriages are as strictly avoided by professional criminals and vagrants as if the laws of Manu had been made for them. A Hindu Thug, in the palmy days of Thuggee, would have died rather than marry one of his daughters or sisters to a brother murderer who professed the creed of Mohammed. The Mangs, whose poverty and squalor are unrivalled, would indignantly refuse a Brahman who might offer himself in marriage. Among these people, a Lazarus, while he might eagerly seize the crumbs from a Dives' table, would scruple sitting at it with him. The Cheechwars carry their contempt for all castes and tribes and their own to such an extent that they declare they live in the jungle for the sake of health, because there the smell of other men cannot reach them.

The criminals estimation of the crime peculiar to his family is a serious realization of Falstaff's ideas as to the moral value of his purloining of purses: "Why, Hal, it is my vocation! 'Tis no sin for a man to labour in his vocation!" When a Thug strangler was asked whether he never felt remorse after killing innocent people, he answered in perfect good faith, "Does any man feel compunction in following his trade, and are not all our trades assigned us by Providence?" Conscientious scruples might as well be ex-

pected of a spider feasting on the flies in its nets, or of a tiger feasting on its human victims. Nor are the pariah's feelings on the subject merely negative. The most confirmed criminal and the most good-for-nothing vagabond all take real pride in their wickedness and vileness. Men of the caste of Calaris, when interrogated as to their trade, with thorough self-satisfaction proclaim themselves robbers. The greatest compliment which a Thug could receive was praise of his skill as a single-handed strangler. The very word *Thug* signifies [deceiver. Phansigar, Ari Tulucar, Tanti Callern, Warlu Wahudlu, as stranglers have been called in different parts of India, refer to their use of a noose. Thieves and beggars, like the Artful Dodger, would scorn all other but their own employments. This distorted conception of duty cannot be wondered at, since even the Bhagavad-Gita, a book which contains the highest moral wisdom of the Hindus, teaches that it is

"Better to do the duty of one's caste, Though bad and ill performed and fraught with ill, Than undertake the business of another, However good it be."

Indeed so much stress is laid upon this doctrine that no occasion is lost of impressing its necessity upon the people. "Verily," it is asserted in the drama of Sakuntala, "the occupation in which a man is born, though it be in bad repute, must not be abandoned." At least in this one respect outcasts are in thorough accord with the men who despise them.—Elizabeth Robins, in *February Atlantic*.

SOMETIME.

Well, either you or I,
After whatever is to say is said,
Must see the other die,
Or hear, through distance, of the other dead,
Sometime.

And you or I must hide
Poor empty eyes and faces, wan and wet
With life's great grief, beside
The other's coffin, sealed with silence, yet,
Sometime.

And you or I must look
Into the other's grave, or far or near,
And read, as in a book,
Writ in the dust, words we made bitter here,
Sometime.

Then, through what paths of dew,
What flush of flowers, what glory of the grass,
One only of us two,
Even as a shadow walking, blind may pass,
Sometime.

And if the nestling song
Break from the bosom of the bird for love,
No more to listen long;
One shall be deaf below, one deaf above,
Sometime.

For both must lose the way
Wherein we walk together, very soon;
One in the dust shall stay,
The other first shall see the rising moon,
Sometime.

Oh, fast, fast friend of mine,
Lift up the voice I love so much and warn
To wring faint hand and pine,
Tell me I may be left forlorn, forlorn,
Sometime.

Say I may kiss through tears
Forever falling and forever cold,
One ribbon from sweet years,
One dear, dead leaf, one precious ring of gold,
Sometime.

Say you may think with pain
Of some slight grace, some timid wish to please,
Some eager look, half vain,
Into your heart, some broken sobs like these,
Sometime.

"THE CHRISTIAN LEAGUE OF CONNECTICUT."

To say, as some do, that Dr. Gladden has painted in "The Christian League of Connecticut" an ideal Christianity, is to give him the highest praise. It is to say that he has done for Protestant Christianity in America what Moses did for the ethical life for all times when he preserved in the tables of stone the Ten Commandments, and what Jesus Christ did for the spiritual life of the individual of all times when he gave to his apostles the Sermon on the Mount. We should not, ourselves, agree to so high a praise as this. Dr. Gladden's Christian League falls short of our ideal, and we venture to think that it falls considerably short of Dr. Gladden's own ideal; but it is one step towards an ideal, and toward one which is not necessarily impracticable; that is, there is nothing in it which violates the essential and ineradicable principles of human nature. If it is impracticable, we may well ask whether this is not because the pride, and petty ambitions, and mean jealousies, and ignoble self-will—in a word, the unchristian selfishness of the Christian churches and the Christian ministry, make it so. If all ministers and all churches were as Christian in spirit as the ministers and churches of New Albion, there is no reason why Protestantism should not unite in a Christian League for its common Christian work by methods which, undoubtedly, would differ from, but on principles which would as certainly be essentially like, those of Dr. Gladden's "Christian League of Connecticut."—*Topics of the Time*, in the *March Century*.

BRITISH AND FOREIGN NEWS.

SOME deaths and many serious injuries have resulted from football in England this season.

AFTER much discussion, the Saxon chamber has decided to let the public lottery continue.

A CHICAGO tailor's circular is signed "W. D. Palmer, A.M., formerly President of Palmer's Academy."

DON M GUEL was the first English-speaking settler in California. The year was 1817. He is still living at the age of eighty.

THE Brush-Swan Electric Light Company have illuminated the city of Norfolk, Va. No other city in that State is lighted by electricity.

THE Governors of various provinces in the west and south of Russia have appealed for reinforcements of troops, as the peasants are treating landlords.

THE *Saturday Review* defines a snob as one "who admires base things basely." Thackeray defines him as "he who meanly admires mean things."

A SALESMAN in Covent Garden market, London, recently advertised for a few pounds of ripe strawberries, stating that he had a special order, and could get \$25 per pound.

AN Italian correspondent, by no means particularly fond of Roman Catholicism, says that, judging from the money sent him, the Pope's spiritual influence was never greater.

THE method of a California divorce lawyer was to erase the names from old decrees and write in those of new clients. These fraudulent papers were then regularly filed in court.

IT seems from the English census returns that tailoring and shoemaking are the favourite trades with the deaf mutes, but four are put down as commercial travellers, and one is a cabman.

AN Austrian artist, Adolph Koenigsberger, has just executed a striking likeness of the Emperor Francis Joseph in characters, forming no fewer than 8,000 words, the whole resembling a copper engraving.

IN 1775, when William B. Astor died, he had 720 houses on his rent roll. The present number of Astor houses exceed 1,200, the whole estate being valued at about \$50,000,000, producing an income of \$3,000,000 a year.

AN English judge lately refused the expenses of three tradesmen who prosecuted men for stealing goods from their shop doors, on the ground that by exposing their goods in the way mentioned they held out a temptation to steal.

MRS. ANNIE GORDON, living near Bluffton, S. C., is 111 years of age. She is a member of St. Matthew's Baptist Church, of that place, and walks four miles to church, to partake of communion the first Sunday of every month.

MORE than fifty Sisters of Mercy, whom the Paris Municipal Council lately ejected from the hospitals in favour of lay nurses, are going to Panama, where they will minister to the sick in the hospital sheds erected alongside of the canal.

THE *Lancet* does not approve of children's parties, and thinks that not only in winter, but at all seasons, the amusements of your children should be simple, unexciting, and as free as possible from the characteristics of the pleasures of later years.

ON account of several recent cases of death in England among children who had been fed on wheaten biscuit, a physician states in the *British Medical Journal* that infants under six or eight months should be fed with nothing whatever but milk.

THE Australian colonies are gradually forming a navy. The *Protector*, a powerful cruiser carrying six formidable guns, has just been launched for South Australia. Melbourne has torpedo and gun-boats, and New Zealand has similarly provided herself.

"CHARACTERIZED by high unbroken mediocrity" is the description which the *Pall Mall Gazette* gives of the literature of the past year. Works of genius, it says, have been less common in England of late years than at any time for the last century.

IN Worcester Cathedral, England, is a slab over a grave bearing the one word "Miserrimus." It is supposed to cover the remains of a person who lost his living during the reign of William III. because he would not take the oath of allegiance to the silent monarch.

THERE are in London 4,000 professors of music, including vocalists, instrumentalists, and teachers, but excluding musical governesses. There are about 200 shopkeepers, musical instrument makers, and others engaged in the music trade. In the provinces there are 6,000, including both classes.

MRS. QUINCY SHAW, of Boston, spends \$50,000 annually out of her private income in support of thirty kindergartens and twenty nurseries which she has established in those parts of the city where the roughest and most squalid features reign. In addition to this she spends \$200,000 a year in other charities.

THE Vatican gardens in their greatest extent are only 350 yards by 400, less than thirty acres, and are much smaller than that if reduced to a rectangular form. However, by doubling and twisting, the Pope can get a drive out of these gardens, hidden away under the northern walls of St. Peter's and the western side of the Vatican.

MR. BRADLAUGH's brother is as pious a Christian as he is the reverse. He began a mission at Exeter the other day, and in the course of his opening address said he had complete faith in the ultimate conversion of his brother, and would not be surprised to receive at any moment intelligence that the great infidel had come over to the Lord.

THE use of Episcopal wigs has entirely gone out in England. Sumner, Archbishop of Canterbury, was the last to wear one. He died in 1862. James Monk, the handsome Bishop of Gloucester, wore one until his death in 1856. Bishop Bloomfield of London wore one for a great part of his episcopate, but discarded it just before his death.

MINISTERS AND CHURCHES.

THE Rev. John McEwen, Secretary of the Sabbath School Association, addressed the students of Knox College last Thursday evening.

THE Rev. D. Camelon, of St. Andrew's Church, Vaughan, was lately waited upon at the manse, and made the recipient, in the name of the ladies of the congregation, of the very handsome present of a beautiful rich fur coat and gloves.

AT a meeting of the Foreign Mission of the Presbyterian Church in Canada (Western Division), held in Toronto on 21st inst. Rev. H. McKay, late of Manitoulin Island, received an appointment as missionary to the Indians of the North-West. Arrangements were made for the designation services in Guelph, on the 29th inst.

THE scheme for the Augmentation of Stipends is being vigorously and successfully worked out, though it is possible the time for raising the whole amount required will have to be extended beyond the first of March. Dr. Reid, a day or two ago, received a subscription of \$1 000 towards the fund from St. Andrew's Church, Ottawa.

LAST week the annual congregational meeting of the Leslieville Presbyterian Church was held, Rev. Mr. Frizzell, pastor, in the chair. There was a good attendance of members. The secretary read the annual report which showed the finances in a very favourable condition, the sum of \$1 900 having been raised during the past year for revenue purposes.

THE anniversary tea-meeting in connection with the East Presbyterian Church, Toronto, was held last week. Rev. J. M. Cameron in the chair. The meeting was for adults, and after a plentiful repast speeches were made by the Rev. Mr. Parsons and other city clergymen. The speeches were pleasantly interspersed with songs and anthems by the choir. Next night a similar entertainment for children took place.

THE Charles Street Presbyterian Church was reopened last Sabbath. The interior of the church has undergone considerable improvements during the past few weeks, the upholstery having been entirely renovated and the seating re-arranged. The cost of the whole is about \$1,500. Rev. H. M. Parsons preached in the morning, and Rev. D. J. Macdonnell in the evening. There is yet no prospect of the pastorate being filled.

THE Rev. K. H. Warden, of Montreal, preached to large congregations in Zion Church, Brantford, on Sabbath morning and evening in the interest of the Scheme for the Augmentation of Ministers' Salaries, for which a special collection is to be made next Sabbath. On Monday Mr. Warden visited several of the active members of the church and received a number of subscriptions of \$100, \$50, and smaller sums on behalf of the scheme.

A SHORT time ago a number of the friends of the Rev. W. C. Windell, so long the faithful and devoted pastor of the congregations of Cartwright and Ballyduff waited on him at his residence and presented him with an address expressive of their warm appreciation of his many excellencies, and recognizing the faithful discharge of his pastoral duties. The address was accompanied by a handsome and valuable fur coat, and several neat and elegant plated articles for Mrs. Windell. Mr. Windell made an appropriate and feeling reply.

THE Cobourg *Sentinel Star* says the Rev. George Burnfield, M.A., B.D., lectured in the Presbyterian Church last Wednesday evening, on the subject of "In and about Jerusalem in 1882." The audience was large, and the lecture one of the ablest ever delivered in Cobourg, being replete with information of intense interest, eloquence and humour. The lecture was illustrated by a large collection of curiosities from the east, which were examined at the close by those present. We hope Mr. Burnfield may be induced to favour us again, and we can assure him of a full house.

THE anniversary services of Guthrie Church, Hariston, were held on Sabbath, the 10th inst., when two excellent and appropriate discourses were preached by Rev. A. D. McDonald, of Seaforth. The ladies of the congregation held their annual soiree on the Monday evening following in the basement. The tables were filled again and again from half past five to eight o'clock, when upon repairing to the body of the

church, instructive and humorous addresses were delivered by Rev. A. D. McDonald, and the resident ministers. The proceeds amounted to the handsome sum of \$250.

THE Fourth International Sabbath School Convention for the United States and British North American Provinces will be held in the city of Louisville, Kentucky, on the 11th, 12th and 13th of June next. The central thought for the convention will be "Organization for Evangelization." Delegates are chosen from all evangelical denominations, pastors and laymen. The selection for Ontario is in the hands of the Canada Sunday School Association. Address the General Secretary, Rev. John McEwen, Toronto. Nothing will be lacking on the part of the Christian citizens of Louisville, or the International Executive to make this a very influential assembly.

THE third anniversary of the opening of the Presbyterian church, Brigden, was held on February 3rd, when Rev. J. Thompson, of Sarnia, preached able and impressive sermons morning and evening, to large and appreciative congregations. The annual tea-meeting was held on the following Monday evening in the basement of the church. After tea the pastor of the congregation, Rev. A. McDonald, took the chair, and racy and instructive addresses were delivered by Rev. Messrs. J. Thompson, of Sarnia, Anderson, of Petrolia, M. Fraser, of St. Thomas, H. McKella, of Manitoba, and the resident minister. Excellent music was furnished by the choir of the church. The largest and most successful meeting of the kind ever held in Brigden was brought to a close by singing the National Anthem and pronouncing the benediction. The total proceeds amounted to about \$150.

THE Rev. Marc Ami, pastor of the French Presbyterian Church, Ottawa, preached in Knox Church, Toronto, in the morning of Sabbath last. In the afternoon he addressed St. James Square Sabbath school and preached in St. Andrew's Church in the evening. He is soliciting contributions for the erection of a new church building in Ottawa. The undertaking has the following endorsement: "A suitable church building for the accommodation of the French Presbyterian congregation of this city is a necessity in order to the further extension of the work. The contribution of the congregation itself, though small, is, in view of the poverty of the people, all that can possibly be expected. The other Presbyterian Churches of the city and neighbourhood have contributed the sum of \$2,500 of the four thousand required. The Rev. Marc Ami is hereby authorized to solicit subscriptions in aid of the building fund, and cordially commended to the liberal support of the Church at large. By authority of the Presbytery of Ottawa.—WM. MOORE, Convener; W. D. ARMSTRONG, F. W. FARRIES. Ottawa, Nov. 18th, 1883."

THE annual business meeting of St. Andrew's Church, Strathroy, was held lately. The Rev. Thomas Macadam occupied the chair, and there was a large attendance of members and adherents. The printed report has just been issued, and shows the congregation in a very prosperous condition. Owing to a change that has been effected to make the financial year run concurrently with the calendar year, the period reported for is only six months. From the abstract of actual receipts it is found that the total revenue for the six months from June to December, 1883, was \$1,531.50, or at the rate of about \$3,000 per annum. In the comparative statement the revenue for the previous year is given at \$2,638.76, and the year before at \$2,242.57, showing that the ordinary income is now at the rate of about \$700 a year more than it was before the present pastor took charge. A most satisfactory feature of the finance is that the whole increase for the six months has been obtained by direct giving, nothing having been derived from any of the other sources which have hitherto yielded a considerable sum. The congregation is rapidly rising to a favourable position in the church in the grace of liberality. There is a flourishing literary society recently started, having a membership of over one hundred. The Strathroy congregation is enjoying a season of prosperity.

A VERY interesting meeting was held in Lake Shore Church on Thursday, 14th February, for the induction of the Rev. J. B. Fraser, M.D., as pastor of Lake Shore and Leith. Mr. Murrison presided, Mr. Paterson preached, Mr. Somerville addressed the minister and Mr. Millard the people. There was a very large congregation. The welcome meeting in the evening

was packed and enthusiastic. Addresses were given by members of Presbytery. The Rev. Dr. Fraser, father of the newly inducted minister, was also present and gave an address. Music was furnished by the choir, conducted by Mr. James Telford. A pleasing feature of the evening was the presentation to Mr. Telford of an address and handsome gold watch and chain, as a mark of appreciation for his long and efficient services as leader of the psalmody of the church. Dr. J. B. Fraser enters on his work under the most favourable auspices, and we bespeak for him a successful pastorate. He takes charge of a willing people capable of managing their own business effectively as the completion of their new church, free of debt, during the vacancy, clearly shows. The minister will thus be able to devote his whole time to his own particular work, and in that he will find in both congregations many ready to help. Within the bounds of this mission Presbytery he will have ample scope for the expenditure of his missionary zeal, and the Presbytery is to be congratulated in having another efficient labourer added to its number.

THE *Whitby Chronicle* states that the annual soiree of St. Andrew's Church, Whitby, was held in the basement on Monday evening last week. Successful as have been the annual gatherings of this church in the past that of Monday evening was ahead of all. Nearly 500 persons sat down to the sumptuous tea provided by the ladies of the congregation. The tasteful manner in which the tables were decorated, together with the abundance of good things with which they were laden, caused favourable comment on all hands. Following this important part of the evening's enjoyment, and ascending to the body of the church, interesting and profitable addresses were delivered by Mr. L. E. Embree, B.A., Revs. R. P. Mackay, of Scarboro', Gilray, of Toronto, Smyth, of Demill College, Oshawa, and Mr. J. E. Farewell, LL.B. Present on the platform beside the above named gentlemen, were Revs. J. J. Cameron, of Pickering, J. J. Hare, of Whitby, and Mr. Willoughby. The evening's proceedings were interspersed with well rendered musical selections by the choir. The chair was occupied by the pastor, Rev. Mr. Abraham. The regular tea-meeting of the Sabbath school scholars was held on Tuesday evening, and an enjoyable time spent by the little ones and their friends. The basement of the church has been renovated throughout—painted and kalsomined—and other improvements and advantageous changes made—the work of the Young Peoples' Association of the church.

THE annual business meeting of the congregation of MacNab Street Church, Hamilton, was held last week in the school-house. There was a good attendance. Rev. D. H. Fletcher, the pastor, opened the meeting with devotional services. On motion, Mr. James Osborne was appointed chairman, and Mr. Angus Sutherland, secretary. The minutes of the last annual meeting were read and confirmed. The secretary read the annual report of the Board of Managers. The report, after gratefully acknowledging the Divine goodness enjoyed by the congregation throughout the year, stated that the revenue derived from pew rent and collections during the year amounted to \$4,574.97. The expenditure, including \$649.78 spent in making improvements on the manse, amounted to \$4,571, leaving a small balance in the hands of the treasurer. In addition to the above there was collected for missionary purposes, through the *Missionary Association*, Mission Band and Sabbath School, over \$1,500. The report closed with a very appropriate and feeling reference to the death of the Honourable Isaac Buchanan, who had been a member of the congregation from its inception, and also one of the trustees. Mr. John I. Mackenzie read the report of the organ committee, and Mr. George Dickson read the report of the session. Mr. John I. Mackenzie moved, seconded by Mr. Alex. Turner, that the congregation, by a vote of its members, decided in favour of using instrumental music in the service of praise, resolve that a committee be appointed with instructions to secure subscriptions to purchase an organ, and to erect the same when a sum sufficient to cover the entire cost shall be obtained. It appeared from the report read by Mr. Dickson that the vote in the congregation stood 214 for and 55 against the instrument. Mr. Mackenzie's resolution was carried.

THE annual congregational meeting of Zion Presbyterian Church, Brantford, was held on Wednesday, February 13th, and notwithstanding the unfavourable

ness of the evening, was largely attended. The pastor Rev. Dr. Cochrane, presided, and after devotional exercises introduced the business of the evening. The report of the kirk session was read by Mr. Thomas McLean, showing fifty-seven additions to the membership during the year, forty-four dismissals and the death of six members, leaving on the roll about 570. Mr. W. N. Hossie presented the report of the Sabbath School Association, Mr. J. A. Wallace that of the Missionary Association, Mr. J. K. Osborne the report of the improvement fund of the church, Mr. William Grant that of the managers, and Dr. Cochrane that of the Ladies' Aid Society. The total amount of moneys raised during the year was \$9,532.60. Messrs. George Watt, Robert Henry, and Alexander Duncan, were re-elected managers for three years, and Mr. James A. Wallace, in room of one of the members of the Board of Management who had left the city. On motion of principal McIntyre, seconded by Mr. Adam Spence, votes of thanks were tendered to the different Boards for their labours during the year, and the Board of Management instructed to canvass the congregation for additional subscriptions to the Building Fund. Principal McIntyre, and Messrs. Robert Henry, and J. K. Osborne, were added to the Psalmody Committee of the Church. Dr. Cochrane intimated that a few gentlemen in the congregation were about to present a handsome cut stone baptismal font for the use of the church. He also stated that as he had been appointed to the Pan-Presbyterian Council which meets in Belfast in June, he might be absent for a time, but in the event of his going, satisfactory arrangements would be made for the supply of the pulpit in his absence. The meeting was exceedingly cordial and harmonious throughout.

THE new lecture-room of St. Paul's Church, Hamilton, was filled to its utmost capacity, at a tea-meeting given by the ladies to celebrate the completion of the new edifice. The room was tastefully decorated with choice flowers from the conservatories of different members of the congregation, and presented a charming appearance. The new lecture-room is probably the handsomest of its kind in the city, if not in the Province. Its dimensions are 48x96, being built of stone, and harmonizing perfectly with the Gothic architecture of the elegant church to which it is added. It contains an audience-room with small rooms on either side for infant and other classes. These rooms are separated from the main room by sliding and folding doors, and can be thrown open on occasions when more seating capacity than that afforded by the principal room is desired. On the right hand side is a kitchen and lavatory, with a large and comfortable vestry, while the upper flat is arranged for the pastor's Bible class, literary society meetings, etc. A door at the north end leads into an enclosed passage from the lecture-room into the church. There has also been erected a comfortable cottage for the care taker. The new building has seating capacity for about 600, is well lighted and heated, and the people of St. Paul's may be pardoned for congratulating themselves on the handsome addition to their church property. After supper the pastor, Rev. R. J. Laidlaw, was called to the chair and devotional exercises were conducted, Rev. Thomas Scouler leading in prayer. The chairman called on Mr. David Morton, chairman of the Building Committee, who gave a statement of how the new lecture-room came to be built. Rev. John Morton, Rev. W. W. Carson and Rev. D. H. Fletcher made short and happy addresses, congratulating pastor and people on their prosperity. There were present Rev. Messrs. Goldsmith, Lyle, Johnson, Ancaster, and C. Graham Adams. Excellent music was supplied by the choir under the leadership of Miss Russell, organist of the church.

THE dedicatory services of the new lecture hall and Sunday school room of St. Paul's Church, Hamilton, on Sabbath week, were of an unusually impressive character, and were conducted by the pastor, who preached two special sermons suitable to the occasion. The subject of the morning's discourse was addressed to both children and parents, and was entitled "Samuel in Shiloh, or from Childhood to Manhood in the Church," and was taken from I. Samuel viii. 15: "The Lord revealed himself to Samuel in Shiloh by the Word of the Lord." The sermon, an able discourse, had special reference to the work of the Sabbath school as one of the main objects for which the new building had been erected. At three p.m. the entire building was thrown

open and soon filled with a large audience, the centre portion of the main area being reserved for the children and their teachers, together with the members of the various Bible classes. After a solemn dedicatory prayer and reading of Scriptures by the pastor, followed by a short address of welcome to the new building, Rev. Mr. Laidlaw called upon Messrs. M. Leggat, Jno. Alexander, Wm. Allan, and George A. Young (who were all former superintendants) to address the meeting, and Mr. D. Morton, the present esteemed superintendent. Short addresses of congratulation were also delivered by Rev. Mr. Bell, late of Listowel, and Rev. Mr. Johnston, of Ancaster, interspersed with suitable hymns and anthems, led by the Sabbath school scholars and the choir of the church. The text for the evening sermon was chosen from Luke xxiv. 15, and dealt with the subject of "Christian fellowship, spiritual and social," touching upon all the various uses to be made of the new building. On the previous Sabbath the pastor had announced that the sum of \$1,000 was expected to be raised on this occasion, and notwithstanding the unusual inclemency of the weather, which prevented many from being present at the evening service, the entire collection amounted to no less than \$1,093.71.

THE printed report of St. Andrew's Church, London, Rev. J. A. Murray, pastor, presents a very encouraging record of a year's progress. The statement by the session gives a hopeful view of the good work done, and the increasing interest manifested in the Christian life and work of the congregation. The following extract will give a good idea of the numerical strength of this vigorous church:—The session last March made a very careful revision of the communion roll. They removed from it every uncertain name (some 315) and retained only such names as could be identified and vouched for as *bona fide* members of the church. The following statistics may, therefore, be regarded as accurate as possible.—Communicants on the roll after careful revision 645; added during 1883 by confession of faith thirty-three; by certificate sixty two; total ninety-five. Removed during 1883 by change of residence eighteen; by death eight, total twenty six; making the present membership 714. Number of families in connection 365; number of baptisms during year fifty-two. number of deaths seventeen. The financial affairs of St. Andrew's are no less satisfactory. The total ordinary income is given as \$4,931.22, and the expenditure \$4,801.30, leaving a balance of \$129.92. In addition to this a special effort was made during the year for the reduction of the church debt. A large amount was subscribed and paid, so that what was once a formidable obligation is now reduced to \$5,492.54. This special effort, however, has not interfered with the congregation's accustomed liberality in giving to the cause of missions as the following summary indicates:—Collected by Missionary Society, \$799.88; special collections \$174; Women's Foreign Mission Society \$244.68; Sabbath school \$130. Total collected for missions \$1,348.56. The report also shows that the Sabbath school is in a flourishing condition. The ordinary collections in the school for Missions have been \$136.09—\$10.39 more than last year. In addition to this there were \$26.26 taken up at the mass meeting in September, and paid over to Mr. Morton for Trinidad Mission, and also \$5 from a special collection for the Boys' Home.

THE fifty-first public meeting of the Knox College Metaphysical and Literary Society was held on Friday evening, February 22nd, in Convocation Hall. This being the last entertainment of the session, the friends of the college attended in more than usual numbers, completely filling the large building. The chair was occupied by the Rev. Dr. Reid. After devotional exercises conducted by the Rev. A. Gilray, the Glee Club opened the programme with the selection, "Abroad the Storm is Raging." The hearty reception and the applause given to the club on each appearance indicate their efficiency and increasing popularity. Perhaps never before were their selections rendered with as much taste and spirit or so well received by the audience. The essay of Mr. R. C. Tibb, B.A., "A Primeval Forest," evinced thought and careful preparation. It gave a beautiful and accurate description of the magnificent forests of the Carboniferous age. Then singling out from this period a few specimens, he spoke of their luxurious growth, which to us might appear almost incredible. The record of these times, he found in the strata of rocks,

which he compared to a large volume of many leaves, and in no place could the interesting history of these forests, be read to better advantage than in the "South Joggins Section," in the Province of Nova Scotia. Mr. Alexander Manson gave a reading entitled "Passage of the Beresina," which was well received. The debate, which is always the most interesting part of these meetings, was then proceeded with, the subject being, "Resolved that the Itinerant system should be adopted by the Presbyterian Church in Canada." Mr. G. E. Sweetman led the affirmative in a vigorous and eloquent speech, while Mr. John A. Ross, on the same side, delivered himself in a quiet and humorous manner. The negative was supported by Messrs. Alexander Urick and J. B. McLaren in such a spirited manner as to evince a firm conviction that theirs was the right side of the question. The chairman having carefully summed up the arguments on both sides, decided in favour of the negative. The audience then joined in singing the long-metre doxology, and the benediction having been pronounced by the Rev. Dr. Caven, the meeting came to a close.

BOOKS AND MAGAZINES.

QUEEN'S COLLEGE JOURNAL. (Kingston: British Whig Printing House).—The literary aspirations and achievements of Queen's College students are well represented in the *College Journal*. The last number we have seen is decidedly lively and sparkling. It healthily reflects the varying phases of that happy time—student-life.

KNOX COLLEGE MONTHLY. (Toronto: Printed by C. Blackett Robinson.)—The February number of this academic magazine, though it has reached higher levels before, fully sustains its reputation. A brief, but interesting sketch of one of the Presbyterian worthies, the late Dr. Burns, finds a place. The Rev. D. M. Beattie, Blenheim, presents a "Plea for Pastoral Visitation," and Mr. J. C. Smith contributes an able paper on "Imagination, its Utility." The number contains other bright and attractive features.

THE PRESBYTERIAN COLLEGE JOURNAL (Montreal: The Alma Mater Society.)—The literary journal of the Presbyterian College, Montreal, keeps abreast of all its competitors. The opening contribution of the February number is a poem on the "Death of Moses," by Rev. A. B. Mackay. There are other interesting and readable papers in the present issue. There is a pleasing absence of ponderosity in the pages of the *Journal*. It possesses a local feature that cannot fail to render it attractive to many a "Partie Française."

CANADIAN METHODIST MAGAZINE. Edited by Rev. W. H. Withrow, D.D. (Toronto: William Briggs.)—The February number of this distinctively Canadian Magazine is a decidedly good one. Among the papers having a special value may be mentioned "Moose Hunting in Canada," "Mammoth Cave, Kentucky," "The Seal-fishery of Newfoundland," and one that in the circumstances possesses a melancholy interest, "Spiritual Benefits of Solitude," by Mrs. Lauder. The Bishop of Niagara writes on "Christian Unity," and Dr. Lang, of Dundas, has an earnest, lucid and compact plea for "Bible Instruction in Our Schools." The magazine has numerous and good illustrations.

THE CANADIAN EDUCATIONAL MONTHLY. (Toronto: Canadian Educational Monthly Publishing Co.)—The February number of the *Monthly* opens with a thoughtful and common-sense paper by J. H. Smith, school inspector, Wentworth county, on "School Readers." Miss M. A. Robinson, Bradford, contributes a short but interesting paper on "Elementary Training in our Schools," a subject she thoroughly understands. The Canadian Student Abroad continues his readable and instructive "Letters." Another installment of George Acheson's paper on "Life and Work of Darwin" is given, followed by a short but valuable extract from A. Vessiot on "Moral and Civil Instruction." The technical departments of the *Monthly* have been prepared with special care and will prove very valuable to strictly professional readers. The editorial notes, crisp and elegant, are pointed and timely. The present number is one of more than average excellence.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums anonymously for schemes of the Church, viz. A friend of the cause, E. S. Hawkesville, for Foreign Mission, \$10, a friend, Vernon, for Foreign Mission, \$8.

OUR YOUNG FOLKS.

THE FATE OF A GINGER-BREAD MAN.

Here's a nice brown ginger-bread man,
Freshly baked in the baker's pan.
Spiced and sugared, and spick and span;
Cloves for his eyes, and paste for his tie—
Oh, what a nice sweet man to buy!

Little Felix and Mary Ann
Came and looked at the ginger-bread man,
(Spiced and sugared, and spick and span
Cloves for his eyes, and paste for his tie),
And wondered whether the price was high.

Little Felix and Mary Ann
Carried home the ginger-bread man,
That was baked in the baker's pan,
"Far too nice to be eaten," they said;
"Let's keep the man for the dolly, instead."

Then they put the ginger-bread man,
That was baked in the baker's pan,
In the doll-house of Mary Ann;
There he stood with his round, fat face
Among the dolls in silk and lace.

Then little Felix and Mary Ann
Dreamed all night of the baker's pan,
And that wonderful, wonderful ginger-bread man,
Now left in the doll-house, set away
Till they waked in the morning, fresh to play.

But a horrid rat, when the night began,
As hither and thither he swiftly ran,
Soon smelled the cloves in the ginger-bread man.
The pretty doll-house was under the shelf,
Just where the rat could climb himself.

Every rat will get what he can,
Oh, the poor, sweet ginger-bread man!
Wako, O Felix and Mary Ann!
There was a patter a jump, a squeak—
Oh, if the ginger-bread man could speak!

Then the old rat as he quickly ran
Climbed right up for the ginger-bread man
Into the doll-house of Mary Ann!
Oh, if the ginger-bread man could run!
Oh, to see what that rat had done!

When little Felix and Mary Ann
Came to play with the ginger-bread man,
Spiced and sugared, and spick and span,
What did they find where he stood before?
Only crumbs on the doll-house floor.

SUCCESS.

Every man must patiently bide his time.
He must wait. More particularly in lands
like my native land, where the pulse of life
beats with such feverish and impatient throbs,
is the lesson needful. Our national character
wants the dignity of repose. We seem to live
in the midst of battle—there is such a din,
such a hurrying to and fro. In the street
of a crowded city it is difficult to walk slowly.

You feel the gushing of the crowd, and rush
with it onward. In the press of your life, it
is difficult to be calm. In this stress of wind
and tide, all professions seem to drag their
anchors, and are swept out into the main.
The voices of the present say, "Come!" But
the voices of the past say, "Wait." With
calm and solemn footsteps the rising tide bears
against the rushing torrent up stream, and
pushes back the hurrying waters. With no
less calm and solemn footsteps, nor less cer-
tainly, does a great mind bear up against
public opinion, and push back its hurrying
stream. Therefore should every man wait—
should bide his time. Not in listless idleness,
not in useless pastime, nor in querulous de-
jection; but in constant, steady, cheerful en-
deavours, always willing and fulfilling, and
accomplishing his task, that, when the oc-
casion comes, he may be equal to the occasion.
And if it never comes, what matters it?
What matters it to the world whether I, or
you, or any other man, did such a deed, or
wrote such a book, or be it the deed and book

were well done? It is the part of an indiscreet
and troublesome ambition to care too much
about fame—about what the world says of
us, to be always looking into the faces of
others for approval; to be always anxious for
the effect of what we do and say; to be always
shouting to hear the echo of our own voices.

OBSERVE.

If you your lips
Would keep from slips,
Five things observe with care:—
Of whom you speak,
To whom you speak,
And how, and when, and where.

If you your ears
Would save from jeers,
These things keep meekly hid:—
Myself and I,
And mine and my,
And how I do or did.

CHARMING GIRLS.

The popular belief among young girls is
that it is only a pretty face that will bring to
them the admiration and love which they
naturally crave. No books, it is said, have a
larger sale than those written that give rules
for beauty, recipes to destroy fat or freckles,
and to improve the skin or figure.

Now, no recipe will change the shape of a
nose or the colour of an eye. But any girl
by baths and wholesome food, and by breath-
ing pure air, can render her complexion clear
and soft. Her hair, nails, and teeth can be
daintily kept. Her clothes, however cheap,
can be fresh and becoming in colour. She
can train her mind, even if of ordinary ca-
pacity, to be alert and earnest, and if she
adds to these a sincere, kindly, sunny temper,
she will win friends and love as surely as if
all the fairies had brought her gifts at her
birth.

But it is of no use for a woman whose per-
son is soiled and untidy, and whose temper is
selfish and irritable at home, to hope to cheat
anybody by putting on fine clothes and a
smile for company. The thick, muddy skin,
and soured expression will betray her.

"John," said an artist the other day to a
Chinaman who was unwillingly acting as a
model, "smile. If you don't look pleasant I'll
not pay you."

"No use," grumbled the washerman. "If
Chinaman feelce ugly all the time, he lookee
ugly," which is true of every other man and
woman in the world as well as John China-
man.

GOLDEN RULES FOR BOYS AND GIRLS.

1. Never call a person up-stairs or in the
next room, if you wish to speak to them, go
quietly where they are.

2. Always speak kindly and politely to the
servants if you would have them do the same
to you.

3. When told to do or not to do a thing by
either parent, never ask why you should or
should not do it.

4. Tell your own faults and misdoings, not
those of your brothers and sisters.

5. Be prompt at every meal hour.

6. Never interrupt any conversation, but
wait patiently your turn to speak.

7. Never reserve your good manners for
company, but be equally polite at home and
abroad.—*Ex.*

BEER.

Beer is regarded by many in this country
as a healthy beverage. Let me give you a
few of the ingredients used in its manufac-
ture. The adulterations most commonly used
to give bitterness are gentian, wormwood,
and quassia; to impart pungency, ginger
orange peel and caraway. If these were all
there would be small need of warning the
young against the use of beer on account of
its injurious ingredients. But when there are
added to preserve the frothy head, alum and
blue vitriol; to intoxicate, coculus, nux vom-
ica and tobacco, and to promote thirst, salt
—then indeed does it become necessary to
instruct and warn the innocent against the
use of this poisonous beverage. Boys and
girls, never touch it.

GOD'S VOICE IS OFTEN AT A CHILD'S PILLOW.

The little daughter of a native judge, in
one of the mountain towns of Japan, whose
wife had become a Christian, loved to hear
her mother read the New Testament, and was
particularly fond of Luke's Gospel. She
listened eagerly to the story of Jesus' birth in
the manger, and all the wonders of his life
and death; and was eager to tell her heathen
playmates the news of His love and mercy.
But she was taken sick with diphtheria, and
soon lay at the very door of death. While
her mother, who loved her just as much as
mothers in Christian lands love their children,
sat weeping beside her, she opened her eyes
and said, "Mother, please put your Gospel of
Luke under my head for a pillow, for it is
so beautiful."

It was done according to her wish, and
while she thus rested on her loved Saviour's
Word, He called her away.

THE ENGLISH SPARROW AND THE ROBIN.

"Where did you come from so early?" said
the English sparrow to a robin redbreast, one
cold February morning.

"From a lovely orange grove in the South,"
replied the robin.

"Well! you had better have stayed there"
said the sparrow, "we shall have more
snow, and what will the robin do then, poor
thing?"

"Look here!" said the robin, "I'm a natural-
born American, and won't stand any such
airs from foreigners;" and so saying he at-
tacked the sparrow so fiercely that his lord-
ship was glad to slink away and hide his head
under his wing, poor thing. "Well!" said the
robin, after his declaration of independence,
"I think I had better go back after all; it
does seem rather stormy, and it's always best
to take good advice, no matter if you don't
like the way it is offered."—*St. Nicholas.*

PUBLISHER'S DEPARTMENT.

A COMPLETE REVOLUTION in the state of a stomach harassed by Dyspepsia is caused by using Northrop & Lyman's Vegetable Discovery, or great blood purifier...

SHE DECLARES IT SAVED HER LIFE.—Mrs. F. Taylor, of Toronto, was a great sufferer from inflammatory rheumatism, which for a long time baffled all treatment.

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

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DIED. Mrs. Margaret Morrison, wife of Geo. Morrison, elder, in her 65th year, at the family residence, Omamee, Friday evening, Feb. 15th, after a long illness.

THE SYNOD OF TORONTO AND KINGSTON will meet within ST. ANDREW'S CHURCH, BELLEVILLE, Tuesday, the 8th of April, 1884, AT HALF-PAST SEVEN O'CLOCK.

The sermon will be preached, and the Synod opened, by REV. A. A. DRUMMOND, Acting Moderator. All papers for the Synod will be sent to the undersigned, on or before the 2nd April, 1884.

MEETINGS OF PRESBYTERY.

OTTAWA.—In St. Andrew's Church, Ottawa, Tuesday, May 6th, at half-past seven p.m. SARNIA.—At Strathroy, on the third Tuesday of March, at two p.m. GLENGARRY.—At Alexandria, on Tuesday, 11th March, at eleven a.m. PARIS.—In Dumfries Street Church, Paris, March 11th, at eleven a.m. QUEBEC.—In Sherbrooke, on the third Tuesday of March, at ten a.m. LANARK AND RENFREW.—In Araprior, on the last Tuesday of February. KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, 17th March, 1884, at three p.m. SAUSEN.—In Knox Church, Harriston, on the third Tuesday of March, at 2 p.m. BRUCE.—In Free St. John's Church, Walkerton, on the second Tuesday of March, at 2 p.m. MAITLAND.—In St. Andrew's Church, Lucknow, on the third Tuesday of March, at half-past one p.m. LONDON.—On 11th March, at eleven a.m. OWEN SOUND.—In Division Street Church, Owen Sound, March 18th, at half-past one p.m. LINDSAY.—At Uxbridge, on the last Tuesday of February, at ten a.m. STRATFORD.—In Knox Church, Stratford, on Tuesday, March 18th, at ten o'clock a.m. HURON.—In Clinton, on the second Tuesday of March, at ten a.m. TORONTO.—Regular meeting on Tuesday, 4th March, at eleven o'clock a.m. WHITBY.—In St. Andrew's Church, Tuesday, 25th March, at eleven a.m. GUELPH.—In Knox Church, Guelph, the 18th March, at ten o'clock forenoon. MONTREAL.—In the David Morrice Hall, on the first Tuesday of April, at ten o'clock a.m. PETERBOROUGH.—In Cobourg, on the 18th March, at ten a.m. CHATHAM.—At Chatham, on the second Tuesday of March next, in St. Andrew's Church, at eleven a.m.

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