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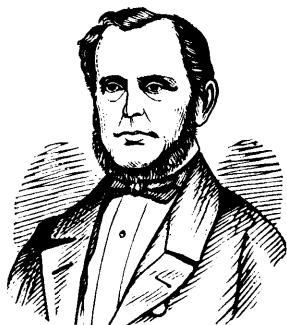
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CRULLERS.—Two coffee-cups of sugar, one coffee-cup of milk, four eggs, six tablespoonfuls of lard, two teaspoonfuls of cream tartar, one teaspoonful of soda, flour to make stiff enough to roll; spice to suit the taste. Fry in boiling lard.

ANGEL FOOD CAKE.—Ten eggs beaten to a stiff froth, one goblet and a half of granulated sugar, one goblet of flour, one teaspoonful of cream tartar. Mix all three, and run it through a sieve three times. Stir this in the eggs very slowly. Begin with slow fire and increase as is needed.

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"SUDDEN COLDS."—At the commencement of a cold take a teaspoonful of Perry Davis' Pain-Killer, in a little milk and sugar, and the cure is more sudden than the cold.

NAPOLEON CAKE.—*Black part:* One cup of brown sugar, half a cup of molasses, half a cup of strong coffee, two cups and a half of flour, one cup and a half of stoned raisins, chopped fine, one teaspoonful of soda, one of cinnamon, one of allspice, one of cloves. *White part:* one cup and a third of sugar, half a cup of butter, one cup of milk, two cups of flour, one cup of corn starch, whites of four eggs, three teaspoonfuls of baking powder; flavour with lemon. Bake in layers. Place the light and dark layers alternately, with icing between.

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CHOCOLATE CAKE.—Two cupfuls sugar, one tablespoonful butter, two teaspoonfuls baking powder, and a little salt mixed with three cupfuls flour, five eggs, and flavouring of any kind. Bake in six shallow tins. The chocolate between the layers may be prepared as follows: One pint milk, one cupful sugar, three tablespoonfuls grated chocolate, a piece of butter the size of a small walnut, one tablespoonful corn-starch dissolved in a little cold milk; place the mixture over the fire and stir until it thickens. These quantities will make two cakes of three layers each. Ribbon cake may be made of the same mixture of dough. Divide it into thirds; into one-third stir two tablespoonfuls pink sugar; into another third stir one cupful chopped raisins, one-half cup of currants, a little citron and spice, dredging the fruit with flour before putting it into the dough; bake the other third as it is. Bake all in six shallow tins, and make into two cakes of three layers each, placing the fruit between the pink and white, or at the bottom as fancy dictates, putting icing between them.

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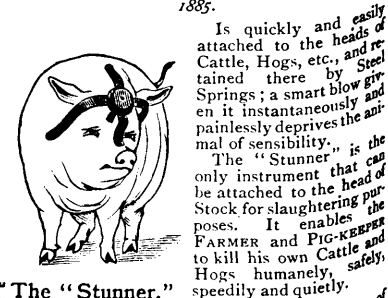
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THE CANADA PRESBYTERIAN.

VOL 15.

TORONTO, WEDNESDAY, MARCH 31st, 1886.

No. 14.

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Notes of the Week.

It has been stated that the people of Labrador between Esquimaux Point and Blanc Sablon are starving, and keep themselves alive only by eating the flesh of 500 dogs which have been killed. A ship sent from Newfoundland in November, with a load of provisions, was lost in a great storm. It is believed that 100 to 150 people will die this spring from starvation.

WHILE the repeal of the Contagious Diseases Act was voted for by a decisive majority in the British House of Commons a week or two since, a Bill has been reported favourably in the New York Legislature, which is nothing more nor less than a Contagious Diseases Act. It is characterized as an infamous proposal, and citizens who do not believe in State regulation of vice are called upon to petition against it at once.

It is announced that the Salvation Army is to hold an International Religious Convention in London. The managers state that they have secured five of the largest halls in London for the accommodation of the thousands expected to attend. The convention will open on May 28, and will last one week. The regular delegates, who will be present to represent the Army's religious movement in the different parts of the world, will number 2,500. These delegates, the managers say, will include Hindus, Negroes, Moors and American Indians.

THE Christian Literature Company of Buffalo announce the publication of a fresh translation of the Nicene and Post-Nicene Fathers, the whole to be under the editorial supervision of Dr. Philip Schaff. The plan is to complete the first series—the works of Augustin, Chrysostom, Eusebius, and the Greek historians—in thirteen volumes; the second—Athanasius, Ambrose and Jerome—in three. These will be issued to subscribers—one volume every three months—at three dollars a volume, commencing with September next. They will be sent, expressage paid, anywhere in the United States and Canada.

THE Ottawa *Free Press*, now appearing in an improved and attractive form, and conducted with much ability and enterprise, in a recent issue says: The State Church of Scotland has received its warning, and this coming after the warning to the Church of England, must be accepted as an intimation of the British Democracy's temper. The House of Commons has refused to accept a bill reforming the Church of Scotland as against its disestablishment, which means of course, that the latter opinion prevails. The days of State Churches are numbered, and all ministers of the Gospel in Britain before long will stand in the same order of legal precedence.

FOR some time the Montreal *Witness* has been drawing attention to the remissness of the authorities in permitting gamblers to ply their nefarious vocation almost unmolested. It says that a broker lost \$2,800 at the den. raided recently. Others have also lost more or less large amounts. It is now asked why the

police allow such places to exist? If they will not do their duty and raid such places day after day, night after night, until respectable citizens are afraid to go near them for fear of detection and exposure, it is suggested by a citizen that a vigilance committee be organized by the wives, mothers and sisters of the men and boys robbed to clear out the place.

LABOUR riots in Belgium have assumed a serious aspect. Strikers and unemployed have come into collision with the troops, and several lives have been lost. What adds bitterness to the conflict, making the real working men more reckless, is the presence of anarchist agitators, who are flocking to the scenes of strife. The intervention of the communistic element in the struggle between capital and labour is and can be only mischievous. We are nearing the end of the nineteenth century of the Christian era, yet when social and economic movements become acute the ultimate appeal is still to the arbitrament of brute force.

THE ministers of Bowmanville who recently formed a ministerial association are giving it a practical turn. They have begun to give religious instruction to the children of the public schools. The Board of Education, as well as the principal and teachers in the schools, heartily co-operated with the ministers. The schools were closed at a quarter-past three o'clock p.m., and the various classes assembled under the direction of the teachers of the different departments. The Revs. R. D. Frazer, J. C. McIntyre and W. H. Warriner were at the Union School, and the Rev. E. Roberts went to the South Ward. The movement thus auspiciously begun promises to be very successful.

MR. WILLIAM H. HOWLAND was elected Mayor of Toronto by a large majority. The result was generally regarded by the citizens as satisfactory. Certain opponents of his took advantage of a legal technicality to unseat him. In this they have temporarily succeeded. The thoroughly straightforward and manly way in which Mr. Howland discharged the duties of his office since his instalment has dissipated any misgivings that some entertained during the mayoralty contest. He has announced that he is again a candidate. If he is not elected by acclamation he is certain to be returned by a largely increased majority. Toronto citizens generally are not enthusiastic in their admiration of pettifogging trickery.

WHEN barefaced rascality comes to the surface average citizens enjoy a season of partial illumination as to the duty they owe the community. They are seized with a spasm of indignation, and convicted culprits are swept away. Easy-going citizens then good-naturedly lapse into their former indifference and the plundering harpies again settle on the body politic. It was thought that when the Tweed ring in New York was shattered similar acts of villany were impossible. The disclosures of aldermanic doings relative to the Broadway railway charter are a sad commentary on the neglect of honest men to elect proper representatives to all places of public trust. In Canada we are not over vigilant in this respect; but we venture to affirm that in Toronto at least we cannot aspire to having an alderman whose vote can command \$20,000, and who never casts a vote without a bribe.

OUR friends in the Dominion, says the *Christian Leader*, will be amused to learn that the Edinburgh *Scotsman* advises local optionists to "study the remarkable break-down of the Scott Act in Canada!" The print in question would like the Act to break down, so it invents the fiction that it has broken down. This is one of its old tricks. Well do we recollect how it adopted the same kind of expedient in its bitter opposition to the Forbes Mackenzie bill, in the resistance it offered to the repeal of the taxes upon knowledge, and in many other conflicts in which it espoused the side of the wrong against the right.

Lately we have seen how unscrupulous its tactics have been against the Highland crofters; but in this matter, as in all others, its opposition has proved futile. It will hardly succeed in destroying the Scott Act by saying that it has broken down; and Scotland will as certainly have local option as she has for three decades had the Forbes Mackenzie Act.

THE Episcopal Church in Ireland, like the Irish Presbyterian Assembly, has held a special meeting of Synod to consider the proposed Home Rule legislation. At the meeting held in Dublin last week the Synod of the Church of Ireland adopted resolutions declaring loyalty to the British Crown and the union between Ireland and Great Britain. Bishop Graves, in announcing the adoption of the resolutions, said the Synod spoke on behalf of 600,000 Churchmen, who, he added, "comprised the majority of the foremost people of Ireland in rank, education, the ownership of property and professional skill, all of whom insist upon living under the rule of the Imperial Parliament." Archbishop Plunket said that a quarter of a million Churchmen belonging to Munster indignantly repelled the idea that the Nationalists had a monopoly of Ireland's patriotism. They did not object to a Parliament in Dublin if the members should not be men with ulterior aims, such as Professor Galbraith or the present Lord Mayor of Dublin. He did not doubt that behind the demand for Home Rule was a claim for entire separation and advanced Socialism.

FROM the recent census of the North-West Territories it is learned that there are only 24,000 white settlers. Of the total population of 48,000, in Assiniboia, Alberta and Saskatchewan, 762 are Baptists, four Tunkers, twelve Free Baptists, one Adventist, thirty-seven Brethren, 9,301 Roman Catholics, 9,976 Church of England, 145 Congregational, fifty-seven Disciples, 106 Jews, 209 Lutherans, 6,905 Methodists, 7,893 Pagans (not including 641 "no religion"), 7,712 Presbyterians, twenty-two "Protestants," thirty-six Quakers, twenty-eight Unitarians, twenty Universalists, twenty-six other denominations, and 444 religion not given. In origins there are eleven Costa Ricans, ten Chinese, seventy-seven Dutch, 8,397 English, 1,520 French, 427 Germans, 23,170 Indians, 577 English Half-breeds, 3,387 French, 762 Scotch, and sixty-five Irish, or a total of Metis origin of 4,791, four Icelandic, 5,285 Irish, 316 Italian, 106 Jewish, seventeen Russian, 136 Scandinavian, 6,788 Scotch, two Spanish, ten Swiss, eighty-six Welsh, and 152 other origins. There are 8,823 born in Ontario, 1,340 in Quebec, 25,169 in the Territories, and a total of Canadian birth of 39,389 out of the total population of 48,000.

THERE is a difference between robbery and stock gambling. In the former the person plundered may be honest; but in the latter the honesty of the operators is, to say the least, questionable. They scheme to pocket money they never earned. A case came up in the Quebec Court of Appeal last week in which a firm of stockbrokers claimed a large balance on purchases and sales of stocks and merchandise. The defence was that the transactions were fictitious, and constituted a species of gambling, and the law gave no right of action in respect thereof; that the transactions between the parties were time contracts and no delivery of the goods was contemplated, but it was merely a settlement of differences between the market rate at the day of sale and that of payment and the transactions were gaming contracts. The Hon. Justices Ramsay and Monk, who dissented from the majority of the Court in the judgment rendered, held that the contract entered into between the parties was not one so discouraged by law as to prevent it from being the subject of an action, that there was no gambling, and, even supposing there was, gambling was not illegal in itself. The majority of the Court, however, composed of Chief Justice Dorion and Justices Cross and Tessier, held a different view, and confirmed the judgment of the Court below.

Our Contributors.

A SHORT ADDRESS TO OUR HOME MISSION STATIONS.

BY KNOXONIAN.

DEAR BRETHREN,—The Home Mission Committee (Western Section) are at work this week. Part of their work is to appoint about one hundred and fifty students to the various mission fields between Quebec and the Rocky Mountains. Another part is to divide about \$40,000 among the stations to enable them to pay their students. The Church sends you the men and part of the money to pay them. The Church deals generously with her mission stations. I hope you are thankful. If you are not you ought to be.

Brethren, suffer a mild word of exhortation on the relation between student and station and some of the duties that arise out of that relation.

When your young man arrives on the field give him a hearty reception. No doubt you expect the ablest preacher in the colleges. Every station does. If the young man sent is not the young man you expected it will not serve any good purpose to tell him so. It will not help the young man in his work to ask him why Mr. So and So was not sent. He knows nothing about it. He had no more to do with his being sent than you have to do with the internal affairs of the Chinese Empire. It is not his fault if your favourite student was not sent. Give your present one a good, hearty welcome. He may prove the best you ever had. A good, hearty welcome will help him. Therefore, give him a good reception.

If possible, provide your student with a home in which he may have a room that can be used as a study. Some men of great genius can compose best in the open fields, or by the water's edge or out anywhere under the blue canopy; but the average divinity student does his best work in a quiet room surrounded by the few books he may have brought with him. Therefore, provide him with a room if possible. If a real student he will put up with many inconveniences for the sake of having a good room to work in.

Dearly beloved brethren, allow me gently to remind you that there is a law of nature which makes it impossible for a divinity student to lodge in two or three places at the same time. Therefore, let no jealousy arise about which station of the group, or which house at any given station, the young man makes his home in. To men of great minds this may seem a small point; but people who have to do with working mission stations know there is something in it.

Now that the young man has been welcomed, domiciled, has his trunk unpacked and his first sermon ready, it will be necessary to make some arrangement about conveying him from one station to another on Sabbath. I understand that in some stations the good people have such a consuming regard for their student's health that they allow him to walk between stations. This amount of regard is too consuming. It consumes so much vitality that the young man has not enough of nervous force left to deliver his sermon with the proper amount of energy. Now, it is very kind for the people of any station to give the young man facilities for taking exercise, but I suggest that it might be as well to show their kindness in some other way. How would it do to drive him on Sabbath between the stations, and allow him to take exercise during the week?

Some of our mission stations, particularly in Muskoka, are separated from each other by "magnificent water stretches." I am informed that some of our students have to pull themselves along in a boat over these stretches every Sabbath. Suppose one of yourselves went occasionally and helped the student—helped him to pull—not to preach—how would that do? The young man may not know anything about boating. The professors may not have taught him anything about aquatics. Remember he has a sermon in his pocket. Sermons are said to be heavy. Anything heavy in a boat makes it hard to pull. Suppose you give him a pull on the hot days. Remember that rowing six or seven miles on a hot afternoon, or walking that distance on Manitoba mud, is likely to be fatal to eloquence. If some of the city preachers who grow eloquent on Sabbath evenings had to go through what some of our students go through every Sabbath, they—well, yes, they would go to bed for a week.

Once upon a time, one of the most self-sacrificing and successful students that ever served this Church

preached the same sermon in the afternoon that he had preached in the forenoon at another station some miles distant. The person who drove him to the second station took him somewhat sharply to task for so doing. The student's feelings were considerably hurt. He was a beginner and was very sensitive. There are four or five flourishing congregations to-day on the ground broken by that student. He died afterwards at his post from the effects of overwork, honoured and beloved by all who knew him. If your student preaches the same sermon in two or three stations in one day, don't make a fuss about it. Quite likely the young man knows his business. One good sermon is better than two middling or three poor ones.

Having done his first Sabbath's work you will probably expect the young man to begin visiting at once. Allow me to suggest in the mildest way imaginable that it will do him no harm to have a little rest. He has studied very hard for the last six months, and the examiners have ground him at the close until there is hardly anything physical of him left. Would it make the walls of our Zion tremble, or postpone the millennium indefinitely, or even hurt your station, if you gave that young man a rest until the roads dry up and the weather becomes pleasant. Now, do you think it would?

When the young man begins to visit, trouble sometimes begins. Owing to an unfortunate limitation of his powers he cannot visit all the families at one and the same time. Somebody must be visited first and, harrowing as the thought may be, somebody must be visited last. When our colleges are consolidated they may be able to turn out students that can visit all the families in a station at once. At present students must take families singly, and no matter what order you pursue some family must be last. This is unfortunate; but neither the professors nor the Home Mission Committee have as yet found any remedy.

Brethren, don't expect too much visiting. Remember your young man needs some time to make his sermons. I once heard of a preacher who said he could make seventeen sermons before breakfast. He was not a Presbyterian. Most Presbyterian preachers act on the principle laid down by the gentleman who said if he had anything to do before breakfast he always took his breakfast first. Give your student ample time to prepare good food for Sabbath. Too much tea-drinking during the week may lead to the dispensing of gruel on Sabbath. I know of no law, human or divine, which makes it necessary for a student missionary to spend a day and drink tea with every family in his stations.

In conclusion—Remember also that your student, besides his other work, has to prepare for next Session.

Finally—Please remember too that he is under no obligation to visit all the Episcopalians, Methodists and other people for miles around. It grieves the heart of this preacher to hear Presbyterian people, who might know better, estimate the worth of a Presbyterian student by the amount of trotting and tea-drinking he did among other denominations.

Lastly—The earth may continue to revolve on its axis and go around the sun; the Church may continue to prosper and the millennial era may not be indefinitely postponed, if you do not tell your student for this summer all about the social qualities, mental peculiarities, methods of working and other distinguishing characteristics of all the other students that have laboured in your station.

One word more—Remember your student is human. He would be very little use in your station if he were not.

One more last word—This address may not be needed in all stations nor by all the people in every station. It is pleasant to think that those who need it most will be most riled when they read it. 'Tis always so.

SWITZERLAND AS A WINTER RESIDENCE AND SANITARIUM.

Many medical men, instead of sending patients suffering from pulmonary diseases in their incipient stages to warm climates as formerly, now recommend cold, dry air, where, in addition, there is also bright sunshine. In consequence, many invalids are to be found in Switzerland even during the winter months, when snow lies deep upon the ground—some because they prefer to remain where they have passed the autumn, and others because the cost of living is so much less than it is on the Riviera or in Italy. It is

not my place to question the wisdom of this course. I wish at present merely to point out the leading characteristics of two localities most frequented in the winter, and first a few sentences regarding

DAVOS PLATZ,

in the Canton of the Grisons, in the South-East of Switzerland, and not far from the Engadine or Valley of the Inn. Railways from all parts lead to Zurich; then a line skirts the shore of the lakes of Zurich and Walenstadt to Regatz and Chur (Coire), whence a diligence or private carriage takes passengers by what is called the Land-Wasser route—a distance of thirty-six miles—to Davos-am-Platz. This is the second of five villages scattered over the lofty Alpine valley of Davos—about eight miles in length, with a Protestant population of some 2,000 persons.

The valley consists in summer of pasture lands with a few fields of corn, and dotted over it are many cottages and chalets. In winter it is covered deep in snow which is crisp and dry as in Canada, and, generally speaking, the sky is blue with a bright warm sun, which permits invalids occasionally to sit out of doors, of course well wrapped up. Those who are strong can take long walks, and greatly enjoy the exhilarating air. Davos Platz, the capital of the district, stands some 5,100 feet above the sea, and has now several hotels and *pensions* (boarding houses) comfortably furnished for invalids and winter guests, and they are generally quite full. It is sheltered by lofty mountains from the north and east winds. There is also, I may add, a good school for boys suffering from chest diseases, at the head of which is Dr. Perthes.

A more favourite winter residence is that portion of the Canton of Vaud which extends from Lausanne on the west to the head of the Lake of Geneva, owing perhaps more to its being easily reached, and to the beauty of its situation, than to its climatal influences. Let us call it

MONTREUX,

as that is the name of the place where people most congregate during autumn and winter, though there are many towns and villages along the border of the lake between Lausanne and Chillon each characterized by certain features of its own.

Lausanne, the capital of the Canton Vaud, has long been famous for its educational advantages, and is, therefore, the residence of many young and strong persons from different countries, particularly from Britain and America. The climate is bracing, the hotels and *pensions* good, and the Churches—French, German and English, both Episcopal and Presbyterian—have evangelical pastors.

Vevey is more sheltered, has also excellent hotels, good schools and pleasant surroundings, as well as easy access by boat and rail to all parts of the lake.

Next come in order Clarens, Montreux, Territet, Chillon, etc., forming an almost continuous succession of hotels, *pensions*, villas, etc., all sheltered from north and east winds by spurs of the Alps which descend to the shore of the lake. This portion of the Canton is crowded in spring, autumn and even winter by a foreign population, comprising some from almost every country in Europe, with not a few from India and America. As I am best acquainted with this part of Switzerland, at all seasons of the year, I may be permitted to dwell a little more fully upon it. It is besides a district which offers greater variety of scenery and climate than almost any other. In truth, after seeing most of the beautiful spots of Europe, I know no place to be compared with this corner of Lake Leman in the spring or in the autumn, when bathed in warm sunshine.

Early in the last century the charming scenery of this district excited the warmest praises of foreigners who visited it. Jean Jacques Rousseau (1712-1778) made it the scene of his most romantic stories. "It is not," he said, "the hand of man which makes such curious contrasts here. Nature seems to sport in forming contrasts, so different are the aspects presented by the same place at different times. It reunites all the seasons at the same time, all climates in the same place, and thus brings together the productions of the plain and those of the Alps. Add to this the optical illusions, the differently lighted peaks of the mountains with sun here and shadow there, and the irregularities of light in the mornings and evenings."

LORD BYRON (1788-1824),

who tarried long here, and who is said to have written "Childe Harold" in a room in which I have often visited friends, said:

'Twas not for fiction chose Rousseau this spot,
Peopling it with affections; but he found
It was the scene which passion must allot
To the mind's purified beings; 'twas the ground
Where early Love his Psyche's zone unbound,
And hallow'd it with loveliness; 'tis lone,
And wonderful, and deep, and hath a sound,
And sense, and sight of sweetness; here the Rhone
Hath spread himself a couch, the Alps have reared a throne.

Felix Mendelssohn (1809-1847), on coming from Italy and ascending the heights above Montreux, cried out. "How beautiful are these paths. Of all the countries I know, the most beautiful is the Canton of Vaud. If God granted a long old age, it is here I should love to live. What a lovely country! When one comes from Italy one feels almost moved to tears to see this corner of the world."

But it was long after these writers had written so eloquently of this "corner of the world" that the names of Montreux, Clarens, Chillon and Vevey became familiar to those residing in distant lands. During the last twenty years, however, they have been visited by thousands from all countries, many of whom continue to visit them yearly at certain seasons, and to make one or other of these villages their homes for some months. Montreux, I should say, is rather the name of a parish than that of a town, a parish which contains twenty villages and hamlets, with some 8,000 inhabitants, of whom at least 2,000 are foreigners. From the hotel in

CLARENS,

which has been our residence for the greater portion of the last two years, looking eastward I can see on the left the D^{ent} de Jaman, connecting with the Rochers de Naye, which descend gradually to the hills of Caux and Sonchoux, and terminate at the Castle of Chillon in the lake. These hills, which protect Montreux, with its villages, from the north and east winds, are covered with pines, chestnuts and nut trees, wherever there is earth enough to support them, and in spring every spot is fragrant with wild flowers, while the colours of the leaves in autumn almost equal in beauty the woods of Canada at that season. The view to the south is bounded on the left by the Dent du Midi, always sprinkled with snow, while to the right rise, on the opposite shore of the lake, the lofty mountains of Valais and Savoy, the outline of which in the southern sky is ever changing in colour, and at all hours of the day, forms a rich subject of study.

In the distance to the west in clear weather stand out the soft lines of the Jura range, covered with vapour in summer and with snow in winter.

To the north, in the foreground, on different summits, are several old chateaux with picturesque turrets, whose history extends far back into the Middle Ages. And behind these rise still higher hills which shelter the villages and chalets on their slopes, as well as those on the shore of the lake, from the north winds. Such is a general outline of the frame within which are placed the group of towns and villages and villas selected as places of residence during the greater portion of the year by those who are less highly favoured in their own lands by climatal and picturesque influences.

The whole is bathed in sunshine during spring, summer and autumn, and often in winter, though some winters, like the present, are severe and trying. When spring comes those who have spent the winter months on the shore of the lake begin to move upward to Charnex, Glion or Les Avants, where are found suitable accommodation and change of air. And here the earth is covered with narcissus, gentian and other fragrant flowers, which scent the atmosphere and make it a pleasure to sit in the open air and inhale its invigorating breath.

THE CLIMATE

there may be said to be bracing, and the air dry as compared with that of Britain. These places vary from 1,200 to 3,200 feet above sea level, and consequently the air is pure and pleasant. There are cold periods, however, and snow showers which demand great care on the part of invalids. The present winter has been most trying, and has driven many to more southern latitudes, your correspondent amongst the number.

OTHER ADVANTAGES.

might be mentioned, such as the cost of living, which is not much above the half of what it is in ordinary seasons at Cannes, Nice and other places on the Riviera. The schools are good, churches for most denominations and nationalities, libraries where books in German, French and English are lent to visitors

for a small monthly fee. There is also a Kursaal, where concerts and operas are given, and reading rooms supplied with the principal journals of Europe and America. A few words may be expected about

THE CASTLE OF CHILLON

This old Gothic chateau stands on a rocky islet, and dates from the ninth century. It commands the narrow defile. Originally it consisted of a massive tower, but in the Middle Ages numerous buildings sprung up around it, their walls being flanked with turrets, provided with battlements and loop-holes, surrounding an inner court, entrance to which was formerly by a draw bridge. Beneath these buildings are subterranean vaults, hollowed out of the solid rock, and lighted by long, narrow loop-holes. These were used first for storehouses and places of refuge for the neighbouring population, and then for a political prison. It is associated with the memories of different persons who had been prisoners in it, or who have sung its praises. In barbarous ages it enclosed Count Wala who commanded the armies of Charlemagne. In feudal times Count Peter of Savoy used to hold joyous *fetes* here, when valiant knights did him homage after his victories. During the *renaissance* the name of Bonivard (1496-1570) attaches to it. Although a Savoyard and a churchman, he took part in 1530 with the citizens of Geneva in favour of reform, and in consequence incurred the hostility of the Duke of Savoy, who confined him in Chillon, where tradition says he was chained to a pillar, until released by the Bernese and Genevese forces in 1536—an incident which Byron celebrates in the well-known lines:

Chillon thy prison is a holy place,
And thy sad floor an altar; for 'twas trod,
Until his very steps have left a trace,
Worn, as if the cold pavement were a sod,
By Bonivard! May none those marks efface,
For thy appeal from tyranny to God.

Now that the sun of liberty shines upon Chillon, it is visited by thousands of pilgrims yearly, and has become an historic sanctuary and national museum, dear to every Swiss.

THE CEMETERY OF CLARENS

is a most lovely spot. On first seeing it, some are led to exclaim that it is worth dying to be buried in this perfect "oasis," and many are buried here—Russians, Germans, Swedes, English and Irish—and all sleep quietly beneath the cypresses and other trees, however noisy and quarrelsome their living representatives may be above ground. Sweet flowers scent the air. From my window I could see the branches which wave over the tomb of Alexander Vinet, the Vaudois theologian, thinker and literary man, who died at Clarens in 1847, and now rests after a life of bodily suffering and mental labour. "As a thinker, a Christian and a man, Vinet will long remain a model and a type. Depth and purity he possessed in an eminent degree, but not properly greatness. For that, he was a little too subtle and analytical, too ingenious and refined. He lacked flame, mass and enthusiasm; but he was always the conscientious man and writer."

As illustrative at once of the many nationalities which meet in places like this, and of the unity of feeling by which all Christians are actuated, let me conclude by stating some of the various countries from which we had representatives at our weekly

BIBLE READING

at Clarens during the last two winters. Of the forty or fifty who usually attended, several were Anglo-Indians. One who took an active part had been a General in the Madras army, and others held high positions in the India Civil Service. Some performed official duties at the Russian Court. We had also Dutch, German and Swiss, with a considerable number of English, Scotch and Irish pastors and laymen, representing Episcopalian, Lutheran, Reformed and Free Churches, all understanding and speaking the English language with more or less facility. During the present winter the chairman chosen was a Canadian, who has some right to the honourable though far from euphonious *nom de plume* of "Knoxonian." Cannes, France, February, 1886. T. H.

WITHOUT a dissenting vote the United States Senate, a week ago, passed a bill to authorize President Cleveland to appoint a commission of five persons, by and with the advice and consent of the Senate, to investigate the liquor traffic, its evil effects, etc., and report to Congress the result of such investigation with suggestions and recommendations.

MISSIONARY WORK ON THE MOUNTAIN DIVISION OF THE C. P. R.

This work was taken up by the Presbytery of Regina last July, and carried on by their missionary until the last spike was driven in the Gold Range in November. Although considerable time has elapsed since the missionary left the field, when the C. P. R. became a connected line from ocean to ocean, no account of this work has been given to the public. By special request for an article on this field this letter is written, and if in any way it strengthen the mission work of the Church, the end in view will be accomplished. For some time this work had been completely neglected by the Protestant Church, apart from an occasional service given by representatives of different branches of the Church who passed over the road (many of them being merely on a collecting tour), thus those connected with the construction of the C. P. R. were left entirely without the advantages of a missionary's labours.

As far back, at least, as the summer of 1883 no one had permanently represented the Protestant Church on the line of the C. P. R. During this time over four thousand miles of road had been constructed and thousands who were members or adherents of the Christian religion had been for over two years entirely neglected. This created considerable feeling against the Church, if not against Christianity itself; while it left many, who might otherwise have resisted if not successfully, at least more arduously, the many temptations to enter the paths of evil and vice that are to be found in such enterprises. From this the readers are not to infer that we were entirely a multitude of ungodly and immoral men connected with the Mountain Division of the C. P. R. For although sin and vice were among us, as far as accounts from those who had been connected with the construction of the Northern Pacific go, we were comparatively free from scenes of vice and iniquity. This may be accounted for from the fact that a large number of the English-speaking men on the C. P. R. were here associated with railroad life for the first time, and from many of the best homes in our Dominion. One could soon detect the evil habits that were formed by those who were thus removed from all the influences for good that once surrounded them, and although all these influences could not follow them, yet one of them should have been given—the labour of a missionary.

But why refer now to these things? some may be ready to ask. For two reasons. To press upon the Christian Churches the necessity of occupying all such fields in the future from the very beginning to the completion of the work. Similar fields will be found in abundance in connection with the future of the western part of our Dominion. It may not be possible nor advisable that every branch of the Protestant Church should be represented, yet one missionary, at least, from some of the Churches should be constantly on the ground to minister to the spiritual necessities of those connected with these enterprises. It is when exposed to so many temptations, removed from home life and other healthy influences for good that cannot be brought to such fields, that we should especially seek to give to those thus exposed to all that the preaching of the Gospel and life of a missionary can do to aid our fellow-creatures in their struggles toward a higher and purer life. The coming spring is likely to open up this same field, as well as others where a missionary could find many to minister to in the preaching of the Word. Shall these fields be occupied? What says the Christian Church? What say the Christian homes in our Dominion that shall be there represented by friends, relatives and members? That the response may be manifested by actions more than words is the prayer of one who has tasted of the trials and joys of this sphere of missionary life.

The statements given in connection with the neglect of this field for over two years have been referred to, with still another end in view to present an idea of how it stood in the way of carrying on the work that has at length been taken up. Many have become indifferent to spiritual things, and were slow to enter into the work so long neglected; they thought a few more months (as the work on this division was to close in the fall) made little difference. Although this spirit, to some extent, passed away as the mission work was prosecuted, it may safely be said that there was not the interest taken in it by many who would have heartily supported it if a missionary had constantly followed the line of construction. On the principle of

"better late than never" the work was continued, yet one could not fail to see how our neglect had weakened the cause in the field. From time to time one was reminded by the men of the way they had been neglected by the Protestant Churches, while the Roman Catholic Church had a missionary almost constantly in the field, and they seldom failed to give also another pointer in this direction, that when missionaries visited the field it had generally been to solicit subscriptions to carry on the work in other parts. This decided the course that was followed in the financial part of the work. personally, no support was asked for, and the taking up of collections at the services was not practicable in many ways, in these camps. camp visitations the Word was preached. After the first time over the field, they had no part in our services with the exception of those held at Donald and Farwell. This left all free to support the mission work in their midst as they saw fit. With what result some may wish to know. No great salary was received, yet more than sufficient to cover the expenses in the field, which was no small item, and all given voluntarily. So successful was this part of the work that no expense was incurred by the Presbytery by occupying the field. This accomplished in a field where there was so much to contend against, because of previous neglect, should encourage the Church as well as men to enter such fields in the future, fully determined that the missionary shall be there from the turning of the first sod until the driving of the last spike.

The field occupied was that of construction on the Western Division of the C. P. R., and extended from Donald west for about one hundred miles. Canmore, which is reached shortly after entering the mountain and is the end of a division on the line, received occasional services in passing up and down the line, yet did not belong to the field occupied.

The company had on this part of construction, last season, between eight and ten thousand men, there were, besides these, at least two thousand miners, traders, etc., scattered along the line. The parishioners were numerous and the parish long. Over this ground a round trip was made about every month. Apart from the foreigners, who bulked largely, especially in the grading camps, few English-speaking men were not more or less acquainted with the missionary. When Donald and Farwell were visited a Sabbath was generally spent in these places and services fairly attended. These points shall be referred to separately from the others, because the work differed there from the rest of the field, also on account of their future prospects as points worthy of our attention as a Church.

Donald is situated at the first crossing of the Columbia River. Last season it was the end of the C. P. R. line and the beginning of construction, which made it a place of considerable importance. Here the return of the Sabbath could be recognized more than in any other part of the field, and the congregation that gathered to worship at Donald differed from all the others in that ladies were here and there scattered among the worshippers. This point, or one not far from it, will become, in time, a place of some importance, as there will be in this valley the terminus of a division on the C. P. R. The timber lands on the river will be a source of revenue, while the mining interest will be more or less a boom to the place. Already gold has been taken out of the streams entering the Columbia in this district. Whether Donald or the spot twenty miles up the river where the line first enters the valley of the Columbia, which was known as Golden City in the days of construction, shall be chosen as the terminus of a division, those families with the surrounding ones would not think themselves unfortunate to have their home there. Nature has done much to make this valley a desirable place to dwell in.

Farwell not only, like Donald, differed from the rest of the field, but it differed from Donald as night differs from day. No figure could give a better idea of these two places than the one used, for while Donald was a day town Farwell was a night town. As the curtain of night closed out the light of another day, and nature spoke of rest, one would often hear it remarked concerning Farwell: "The shows will soon start." Soon music and the dance would be heard proceeding from what may justly be termed the deepest and darkest dens of degradation and iniquity to which humanity has fallen. The gambling houses would open in full blast; thus night after night scenes which

are, as a rule, of the night and not of the day, would continue until the dawn of another day changed the scene. Enter one of these gambling houses, and the quietness and order which prevail will attract attention, seldom a voice heard above ordinary conversation, the buzz like that of a well filled parlour. An oath only now and then is heard. Such a change from the usual conversation, not only of these present, but what one meets with in the mountains! You are led to ask the reason of this calm and lack of profanity. It is business now with the most of those present, their attention is all given to the game in which they are engaged. A question may be asked as to how the game is going, or explanation on some point may be given; apart from this all is quiet. There many are what they say "made" or "broke" in a night, yet a dispute seldom arises. All take quietly what they win or give out what they lose, for to start a dispute generally means shoot or be shot. All are prepared for this, and this preparation causes many to hide whatever feeling they may find arising, because they value their lives. The lines may be pleasanter for them next time; at least, they count on a living if they follow it as a business. All seem to get this, but few more. Yet what a living! What a life!

Toward morning whiskey is heard in the streets. In the daytime few men would be seen in Farwell under the influence of liquor. Yet the statistics of the place stood at one time fifty-six buildings, and in fifty-one of these drinks were sold, which virtually means spirituous liquor. At Farwell the evils that followed the line of construction centred and reached their greatest extent, but to the honour of those in authority or to the love of order among its inhabitants, only one shooting case occurred in the town. Then, without a word, the man who shot entered a gambling house, shot his men, firing twice through the crowd; taking those he was after in both cases, but neither fatally.

Still Farwell had its salt that had not lost its savour; there were found as true and earnest Christians as could be met with in any part of the vineyard—those who feared God. As in Golden City in earlier days, which was a similar town, although not so extensive, the Word of Life was preached to congregations who gave as close attention as could be desired from any audience. In going and coming among these men an insulting word was never heard. I was treated everywhere and at all times with respect. Even when meeting some of these men when they were under the influence of liquor, there was nothing but respect shown. Words spoken in kindness of the necessity of a different course of life when in season were kindly taken.

(To be continued.)

EASTERN ONTARIO.

It is rarely that an Old Country question excites such feeling in Canada and the United States as that of Home Rule in Ireland is doing at the present time. It is a proof, if any proof were needed, that the ties between us and the old folks at home are very vital ties indeed. Some months ago the people of Kingston were stirred as people are not often stirred in repudiating the representation that the citizens were in favour of Mr. Parnell and his party. I see that the meeting the other night in Toronto was quite as enthusiastic as the one we had in Kingston. The feeling here was greatly intensified when it transpired that Bishop Cleary wrote to Dublin vilifying the people that attended the meeting and those that spoke at it. When he wrote that in spite of great efforts made to give character to the meeting there were none or very few of any intelligence and standing there, he sent to Dublin what was both an untruth and an impertinence. The Rev. J. Gallaher treated him as he deserved, and neither the Bishop nor his friends have ventured to justify the writing of the letter that was sent to Mr. T. D. Sullivan. There are few respectable Roman Catholics that are not ashamed of the Bishop, and it is creditable to them that it is so. It appears that Mr. Gallaher's arguments would be met in the way that such arguments are often met by the same class if an opportunity offered. He has been threatened with bodily violence again and again, and that, as we know, is a favourite mode of argument in some quarters. It is a sad commentary on the results of Romanism on the Celtic Irish that the common way to meet logic and facts is by blows or the revolver. Let that religion be credited with such a mode of meeting an argument. We will not try to lessen the honour that is rightfully due to it on that account.

There are some amusing sides to the question. Gallaher is a common Celtic name, many that bear it are Roman Catholics. Our friend is particularly well versed in the Romish controversy. He is reputed even among the enemy as knowing more than he ought. It is not strange that the ignorant classes should set him down as a convert from the Romanist faith, and that it is because of this, that he knows so much. Because of this the bitterness against him is intensified tenfold. When such a spirit is rampant on the free soil of Canada we can fancy the treatment that the Protestants of Ulster would get were they made the victims of the Home Rule that appears to some to be imminent. We must the day is far distant when such a calamity will occur. If there be any truth in the rumour that Ulster will get a council of its own that might be made to work. At all events it would not be nearly so disastrous as a legislature sitting in Dublin for the whole country. We need not speculate further at present, as in a very short time now the policy of Mr. Gladstone will be made known.

The Rev. John Thompson, of Sarnia, has been lecturing on Homiletics in Queen's for two weeks past, and he will continue another week yet. The students are greatly delighted with the course over which he is taking them. Your correspondent has rarely heard the students speak so enthusiastically of either professor or lecturer as they do of Mr. Thompson. As the Presbytery meets next week the graduating class will be up for license examinations. There are eleven in the graduating class this year. There were twelve before Mr. Dyde left to fill a professor's chair in Fredericton. This is probably the largest graduating class in theology that Queen's has ever seen.

COLLEGE CONSOLIDATION.

MR. EDITOR,—You and your readers are interested in the "College Question," and many in the matter of Consolidation. Will you allow me a little space to draw attention to the relative Presbyterian population in each district. The Maritime Provinces report a membership of 26,937; in the bounds of this membership there is one college.

Now draw a line midway between Kingston and Toronto, and east of that line till you join the Maritime Provinces, you have a membership of 26,287 with three colleges.

West of the dividing line, and leaving out Manitoba and the North West, you find a membership of 66,252 and one college in the centre.

In other words, east of the dividing line between Toronto and Kingston, and down to the sea, you have a membership of 53,224 with four colleges, and west of that line, without Manitoba, a membership of 66,252, and one college. Significant figures for the Consolidation Committee. OBSERVER.

READING FOR CULTURE.

The busy professional man, to whom culture is all important, is often painfully conscious of this truth. He has little leisure, yet he must read. The field of literature is wide, and intersected by many paths, each of which has manifold fascinations. The newspaper and the review, authors modern and ancient, books useful and books fashionable, books of professional and books of general interest, all invite his attention and suggest their rival claims. But the thing is impossible; he has not even time to investigate their claims, to arbitrate on the several courses presented to him; he too often gives up in despair of finding just what he especially needs. Without hesitation, without compromise, he must resolutely choose the best books, and read them only. Classic authors, and none other, should form his library, should keep him daily company, should be at his side, on his table, in his pocket, ready for the few moments or half hours of pause or interval which the course of daily duty affords him. At morning dawn, at noonday rest, at evening twilight, at the little breaks in the labours of the day, or at the well-earned leisure at its close, comes that best friend, a book, to yield its willing treasures at his call.—Arthur Reid.

A GERMAN evangelist named Schrenk has been holding great meetings at Frankford. Bible readings, prayer meetings and evening meetings in halls were all used to arouse and interest the people. Mr. Schrenk is a native of Berne, and goes out from there on evangelistic tours.

Pastor and People.

SPECIAL MINISTERIAL DIFFICULTIES

(Concluded.)

V.—THE SATISFACTORY DISCHARGE OF THE DUTIES OF THE PASTORATE.

Pastoral work was at one time held in higher estimation, and its duties were discharged in a more thorough manner than is the case now. Of old, Christian families were wont to arrange their domestic and business affairs so as to give all the members an opportunity of meeting with their minister and enjoying his pastoral services. Now, however, instead of the people arranging to meet the minister, he must laboriously arrange to meet the conveniences and exigencies of his people. Life is much more complicated than it was, and there is less of simplicity and leisure; and with all his efforts to secure a convenient season for pastoral visitation, the minister is often disappointed in finding a few only where he hoped to meet the many. And then, instead of the close personal work which would be most satisfactory, the exercises are apt to be only a repetition of the services of the sanctuary—equally general, though somewhat briefer.

But the minister cannot regard his pastoral work as confined to formal visitation; it includes all his intercourse with his people. And here two difficulties arise. On the one hand, there is the danger of too solemn and severe a tone; and on the other, there is that of unbecoming levity. If it is incumbent on all Christians to let their conversation be with grace, seasoned with salt, how much more is it not incumbent on the good minister of Jesus Christ? And how difficult! An eminent servant of the Lord, returning one evening from a social party at which but little reference had been made to the "one thing needful," exclaimed, "We have lost an evening, we have lost an evening!" So shrewd a man and effective a preacher as Mr. Jay, of Bath, advised ministers not to mingle much or freely with their people on account of the difficulty of their illustrating in the parlours the truths which they enforced in the pulpit. But surely a more excellent way than monkish retirement from the world is careful and prayerful endeavour to commend by our walk and conversation the truth which it is our privilege to proclaim.

VI.—CALLING FORTH THE WORKING POWER OF HIS PEOPLE.

There is such a thing as congregational as well as individual selfishness. Indeed, it is only recently that the great truth that congregations exist for the sake of others, as well as for the good of their own members, has been in any measure realized. But though there is improvement in this respect, and there are but few congregations who do not contribute something for the spread of the Gospel abroad, and its support and diffusion at home, still it is the day of small things.

It is true that one hears with wonder and delight of the manifold activities and institutions of such a congregation as that to which Mr. Spurgeon preaches—of its college, its orphanage, and less formal methods of doing good. But perhaps even it also is capable of greater and better things. Certainly its devoted pastor, whilst grateful for what is accomplished, would be the last to say that all had been done that might be done, that they had reached a point at which they might rest and be thankful. The great majority of ministers, when they compare, or rather contrast, the resources of their congregations with the results achieved, are sorely discouraged. In most churches the doing and the giving are taken up only by the few, whilst many remain niggardly and inactive, taking no part in that great work of Christian philanthropy in which it is the duty and interest of every servant of Christ to be engaged. And how to rouse from apathy and awaken to zeal is one of the serious difficulties of the Christian minister.

VII.—HIS RELATION TO THE TEMPORAL AFFAIRS OF HIS CONGREGATION.

The late Professor John Brown, of Broughton Place, was on one occasion waited on by a deputation from the managers to take counsel with him about some of the temporal affairs of the congregation. The venerable Professor declined to entertain the matter, saying: "He had perfect confidence in those who were appointed to manage these things." Complete separation from the secular affairs of the Church may be desirable, but it is not always possible. It is really difficult exactly to draw the line, where the work of the minister who, as a spiritual teacher, is to rouse and guide the energies of his people, ends in its secular relations. Eat a line should be drawn somewhere. When a minister has to bear the burden and heat of the day in raising money to build churches and remove debt, surely it places him in a wrong relation to his people. It diverts his energies from his proper duties, and involves him in a kind of work for which, perhaps, he is not specially fitted. This is a state of things that has obtained only too largely, and to its removal

the Church, as a whole, should direct its earnest attention.

In stating these difficulties but little attempt has been made to show how they may be removed, and to enter on this aspect of the subject would exceed our limits. Let it not, however, be forgotten that there are lights as well as shadows in the life of the Christian minister—he has his encouragements as well as discouragements, and specially this, that he serves a good Master, who sends none a warfare at his own charges, whose promise is, "Lo, I am with you always, even unto the end of the world," and who, when we are despondent, assures us that "he that goeth forth bearing precious seed weeping, shall return rejoicing, bearing his sheaves with him."—*Rev. William Scott, in United Presbyterian Magazine.*

FOR THE CANADA PRESBYTERIAN.

MUSING.

BY CYRIL.

Passing from scenes of earth,
To scenes of a fairer clime,
Beyond the dark river of death,
Beyond the bourne of time
In thought would I wander away,
To that blest land, fair and bright,
Where reigneth eternal day,
With no intervening night.

To the city far away
Whose pearly gates are bright,
The foundations whereof are laid
With beryl and chrysolite.
Upward to that bright land,
Abode of the ransomed throng;
Fain would I join the sainted band,
And swell the redemption song.

But the finite fancy dims,
And the finite visions fail,
As I think of heaven, the mind
Cannot enter within the veil.
Reserved are such glories for those
Who the fight of faith have won,
Who receive from the Lord of Heaven
The faithful's reward, "Well done."

While yet it is called to-day,
In His vineyard let work begin.
The Saviour's commands obey,
And laurels from Jesus win.
Then ours it will be to share
The eternal joys above,
In the home He has gone to prepare,
And bask in the Saviour's love.

THE SOULS HEALTH.

The health of the soul, like that of the body, is variable. In both, there are ascertainable laws, which cannot be violated with impunity. Moreover, there are certain noteworthy points of similarity between physical and spiritual hygiene.

The first condition of health is good air. It is everywhere accessible. So is the Spirit of God. Prayer is the act of inspiration—

Prayer is the Christian's vital breath,
The Christian's native air.

As food to the body, so is knowledge to the soul. It must be regular, varied and suitable. Neither body nor mind should be gorged, nor should the babes and the infirm be expected to assimilate the heaviest food. The babe in Christ needs other nourishment than a treatise on Theodicy.

Without timely supplies of water the body languishes and dies. This must be the fate of the spirit, if there be not, for it, seasons of refreshing from the presence of the Lord.

The soul must have the sunlight of the Divine approval, or it will fade away like those that live in cellars and in darkened chambers. It is the privilege and the duty of all to live and labour in the sunlight.

Without exercise, the muscles grow flabby and feeble. Without use, the spiritual powers decay. Through intemperate application to business or to books, many have lost gifts and graces that once made them conspicuously useful in holy work.

Do not expect great spiritual growth, while you neglect the laws of spiritual health. *Presbyterian Observer.*

TELL IT OUT.

"I will praise the Lord according to His righteousness; and will sing praise to the name of the Lord most high."—*Psa. vii. 17.*

The psalm comes in with a tone of sorrow and loneliness, but it goes out with cymbals and dances, and songs and utterance of triumph. We thought in the earlier part of the psalm "David had never sung in his life, or if he had, he certainly would never sing again. He seems to write himself out of his misery, as men now pray themselves out of their trouble. When the prayer begins, the listener says: "How heavily loaded is that heart with sorrow! Surely that life is distressed beyond all possibility of recovery! Oh, how sad and mournful and pensive the utterance of that heart!" And lo! the man talks over his case with

God, goes into critical detail about it, mentions everything he can recollect; and the tone subtly changes all the while, and behold, at the last, the man is singing, the prayer has blossomed into a song, and he who began with supplication ended with praise. So it may be in our life; there is room enough, enemies enough there are no doubt, and difficulties apparently innumerable and insurmountable. Never underestimate the difficulties. You cannot lecture a man out of sorrow. Encourage him rather to go over his sorrow, to mention it syllable by syllable, letter by letter, and when he has continued the story a long time, ask him if he cannot recollect something more, even more deeply distressing in its nature. Encourage him to tell all that is in his heart. Be good listeners. It soothes poor misery hearkening to her tale. Ask her to tell it over again; ask her if she is quite sure that you heard the statement correctly; and by this sympathetic cross-examination, by this companionship of soul, you will extract the sorrow, and the heart, without any exhortation from the listener, will begin to recover itself, to take down its harp from the willows, and you, who entered into a house of mourning, shall find yourself presently at a wedding feast, swinging round in infinite delight in the sacred dance before the Lord, because the rain is over and gone, and the time of the singing of birds has come.—*Dr. Joseph Parker.*

NO SCOLDING.

If you wish to make your family and neighbours happy—if you would see calmness and evenness of temper developed in your children—if you would lighten the cares and smooth the path of the companion of your bosom—do not irritate or scold, or be in a passion when your humour is crossed, but remember that others have hearts as well as yourself, and let the sunshine of Christian meekness and gentleness always beam from your eye. How happy will be the circle of such in such a case. Aye, this Christian temper is about the only requisite to make the fireside happy—places which husbands and children will regret to leave, and be glad to return to. Then let the husband be indulgent to the annoyances of his ever-working and often overworked wife; and let the wife always meet him with smiles when he comes home perplexed with the cares of business, and let both be forbearing under their mutual imperfections, and homes will be more as God intended them to be.—*Western Recorder.*

POPULAR, CHEAP AND USELESS.

Henry IV. wished there was a fowl stewing in every poor man's pot throughout France; but he did nothing to place the luxury in the poor man's reach.

Such good wishes are popular, cheap and useless, unless accompanied by such action as our ability allows, to convert the wish into a fact.

A traveller sailing on the Nile, on his way to Cairo, tells how eight or ten naked boys ran along the shore begging alms. Before he could throw them some bread, the captain of his boat repeatedly called to them: "May God bless you! may God bless you?" This, the traveller says, is a most common custom in Egypt, and brought to his recollection most vividly the practices which St. James so strikingly censures.

Many to-day say "Be ye clothed! Be ye fed!" yet neither give nor do anything to secure the realization of the wish.

THE POWER OF DIVINE TRUTH.

Dr. Chamberlain, the earnest missionary of the Reformed Church, says that one day a Brahmin came to him with this question: "Sir, pray tell what there is in your Scriptures which has such a marvellous power over their believers' thought and conduct? It is not so with our Vedas. We may learn them by heart and admire them greatly, but they do not affect our lives at all. The man that lied, or that stole, or that cheated, or that was guilty of lust before he studied the Vedas is exactly the same after he has committed our Vedic hymns to memory; whereas I notice that the disciples of your Vedas (meaning our Bible) change their conduct, strangely enough becoming truthful, and honest, and chaste, and lovely—please, sir, explain what magic there is in your book to bring about such wonderful results?"

MORAL COURAGE.

Have the courage to do without that which you do not need, however much your eyes may covet it.

Have the courage to show your respect for honesty, in whatever guise it appears, and your contempt for dishonest duplicity, by whomsoever exhibited.

Have the courage to wear your old clothes until you can pay for new ones.

Have the courage to obey your Maker at the risk of being ridiculed by man.

Have the courage to prefer comfort and propriety to fashion, in all things.

Have the courage to acknowledge your ignorance, rather than to seek credit for knowledge under false pretences.

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EASTERN GENERAL AGENT.

MR. WALTER KERR—For many years an esteemed elder of our Church—is the daily authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, MARCH 31, 1886.

SEVERAL replies to a short communication on Revivals, which appeared in a recent issue, have been received. For some of them space will be found as speedily as possible. Unauthenticated letters, without exception, on this or any other topic, are necessarily excluded.

DURING this part of the ecclesiastical year applications for admission to the ministry of the Presbyterian Church usually come before Presbyteries. There is one point in our polity that should be fully exhibited to the gaze of ever, applicant before he takes the final step. This Church does not undertake to provide a pastorate for any man. We can give him any amount of work in the mission field. We can let him loose on our vacancies. We can do nothing more. Before he can be a pastor the people must call him. He may get a call in a month, or a year, or he may never get one. He must take his chance. As matters now stand, the Church cannot even make him certain that he will get a hearing in a vacancy. Had we a good scheme for supplying vacancies we might assure him that he will get a chance at the people; but at present we cannot give him even this assurance. An Episcopalian, or Methodist, or any other man whose Church always provides her ministers with a pastorate, should consider this point well before making a change. Our system may or may not be the right one; but it makes a call from the people indispensable if a minister is to occupy the honoured position of a pastor. If this point had been put vividly before the minds of all applicants considerable disappointment and perhaps some suffering would have been saved.

NOW for the usual homilies about the depravity of people who listen to speeches six or seven hours long in Parliament and complain about the length of a forty minute sermon. As a matter of fact people do not listen to speeches at all in Parliament in the sense in which they listen to sermons. The members go out and in, write letters, read papers, chat, cheer, sleep, interrupt, indulge in occasional horse play of various kinds, go out and have a smoke, and some we fear go down to the lower regions occasionally and refresh themselves with something stronger than water. The leaders on both sides are supposed to listen to everything, although they don't always do so. The few who are specially interested in any question give attention. The member who is expected to reply, or is waiting to deliver a speech and has his notes all ready, usually keeps the run of the debate. But the idea that a majority of the members of the house listen to a long speech attentively for six or seven hours is pure fiction. This may happen occasionally but not one time in a hundred. The people in the galleries, if they have seldom been there before, may give something like sustained attention; but no "frequenter" does unless he has a special interest in the question or in the member speaking. If these seven-hour speeches were delivered once a week, or once a month, or even once a year, nobody would listen to them at all. No comparison can be made between parliamentary and pulpit oratory. The conditions are entirely different. The homilies about listening to long speeches in Parliament and clamouring for short sermons have no force.

THE Rev. J. R. Jaques, D.D. Ph.D., gives seven reasons in the *Christian Guardian* why certain evangelists are so successful. Dr. Jaques will probably agree with us in saying there is a most important question behind these reasons—What is success? Probably he will also agree with us in saying that success in the highest and best sense means the salvation of sinners and the sanctification of believers. Now, if the learned Doctor agrees with us on these points we are of the opinion that it will be very difficult for him to show that any considerable number of evangelists are more successful than the regular ministers of, say, his own church. A pastor who adds twenty or thirty or forty members to his congregation each year is, numbers alone being considered, a more successful worker than an evangelist who adds, say fifty or one hundred and then leaves, never again to return. Too frequently his converts leave him or very soon afterward. Numbers, however, are not the only thing to be considered. Converts should be weighed as well as counted. A certain proportion of those that unite with a congregation under any circumstances will fall off; but it is notorious that of the number who unite during the services of the typical evangelist a larger proportion almost always backslide. Exceptions there may be, but upon a large induction this will be found to be the rule. We have nothing to say against the employment of any properly accredited evangelist if the responsible authorities of the church or congregation desire to employ him. But before deciding that any one order of workers is more successful than any other it may be well to ask—What is success? Then we must know the facts in any given case. And we submit that the real facts in any case can rarely be learned from paragraphs or telegrams in the newspapers. You read in the journals about a great revival in a certain locality. Go there and converse with Christian men of undoubted piety and standing, and how often do you find that what you read is, if not absolutely false, entirely misleading.

FOR some weeks past the most astonishing reports have been in circulation in regard to the effects produced in Cincinnati by the labours of the Rev. Sam Jones. It has been stated that his meetings were attended by 9,000 people, that 4,000 persons had joined the Churches as the result of his labours, that the Sabbath theatres were closed, that the concert halls and saloons were also closed on Sabbath, and, in short, that a great moral and spiritual revolution had taken place in Cincinnati. Would that all these things were so! The *Herald and Presbyterian*, a friendly though thoroughly reliable authority on such matters, shows that they were not so. The hall referred to—galleries included—has chairs for just 4,254 people, and if 9,000 were in it the stage and the aisles must have held nearly 5,000—a most unlikely thing, to put the matter mildly. The Churches have not received one tenth of 4,000 members, the additions in many of them, our contemporary states, being smaller than for the corresponding period last year. The saloons unfortunately are not closed on Sabbath and never were. The theatres were closed but are open again. Mr. Jones made no direct assault on Sabbath desecration, and the Sabbath theatres were closed for a time through the exertions of the Law and Order League. The League intends to proceed against the Sabbath concert halls soon, and may also attack the saloons. As we might naturally expect, the *Herald and Presbyterian* regrets being compelled to make these corrections, but feels that the truth should be told. When will people learn that the cause of God is not helped, but mightily hindered, by such exaggerations? What must any candid, unconverted citizen of Cincinnati think when he reads that the saloons of the city have been closed on Sabbath by a revival movement, and then looks at hundreds of them in full blast? Better that no report at all should be given of any religious movement than a report which people on the ground know to be without foundation in fact. There is too much reason to fear that many similar reports are as foundationless as those that originated in Cincinnati. If there is anything in this world about which men should be careful in speaking surely it is God's cause.

THE Dominion Parliament has by an unexpectedly large majority sustained the Government in their refusal to commute the death sentence passed upon Louis Riel. A considerable number of Liberal members voted with the Government, and seventeen of Sir

John's French supporters voted against him. Though our feelings leaned strongly to the side of mercy, even to Louis Riel, we have from the first taken the ground that, all things considered, justice forbade any interference with the sentence of the court. The conclusion to which we came was the conclusion at which the Dominion Parliament arrived; but we none the less admire the conduct of the members who dared to break away from party ties and vote as their consciences dictated. All honour to the man, whether of French or British origin, who has the moral courage to stand up in a small minority and vote as he thinks right. The threat to drive the French "bolters," as they are called, and Mr. Blake and the small number of Liberals who voted with him from Parliament, is a case, thoroughly base. If there is no room in the public life of Canada for men who dare to vote as they deem right then so much the worse for Canada. John Bright has more than once broken loose from his party, ay, once at least, resigned his seat in the Cabinet, because he could not agree with his colleagues on one point. If we cannot understand such conduct so much the worse for us. We had always tried to believe that public opinion is not so degraded in Canada and public life not so rotten as many allege; but if party has so corrupted the people that a member cannot vote on the hanging of a rebel Half-breed without having his political life threatened, then Canada is certainly in a bad way. Men like Messrs. Blake, Mills, Cameron and some other Ontario men who voted with them can do quite as well without a seat in Parliament as Parliament can do without them. And the same is true, we have no doubt, in regard to some of the French Conservatives who voted against the Government. For anything we know to the contrary it may be true of all of them. Some of them are certainly exceptionally able men whose services the country needs even if they do think Louis Riel should not have been hanged.

CONGREGATIONAL CO-OPERATION.

THE days of happy indolence and listless dreaming in congregational life are fast passing away. Few will regret their departure. It may be that sometimes those who are fully impressed with the fact that the demand of the age is for an active, living Christianity encounter temptations in other directions. These are temptations not to be despised. There is one common to our imperfect human nature which too often makes itself vexatiously felt. The active Christian is certain that his more contemplative brother or sister is clearly in the wrong. And he himself is liable to be judged as officious, or actuated by questionable motives. There is a strong tendency to hastily, incomplete and censorious judgments. Another temptation to be guarded against on the part of the active Christian worker is that of neglecting personal religious culture. Reading, prayer and meditation are essential to true personal spiritual progression. It is from the want of these indispensable exercises that so much of the angularity, crotchety and intolerance to be met with originate.

In order to unify and make more effective a congregation's power for good, there must be large-hearted and generous consideration shown by the members toward each other. The ideal congregation is not inaptly described as a family. It should be a happy family, and this can only be when the true spirit of Christian brotherhood is approximately realized. Did this spirit predominate in our Christian congregations, there would be a better division of labour than is now the case. All cannot fill the same offices, all are not fitted for leadership; but a pervading desire for the real advancement of a congregation's spiritual prosperity will lead to the selection of those who by devotion, energy, wisdom and common sense are best fitted for the various duties required of them. The knowledge that the best workers have been chosen, irrespective of adventitious circumstances, because of their special adaptation for particular work will increase the confidence of the congregation generally, and will obviate a great and purposeless waste of energy in fault-finding, and remove the fictitious excuses that some are inclined to offer for their indolence and especially for their want of liberality.

Congregational co-operation has more than negative virtues to recommend its practice. In our Church courts and at congregational meetings we sometimes hear elders disparagingly spoken of. It is just pos-

sible that an absolutely perfect elder is about as difficult to find as a perfect minister. Neither may be met with in the Church militant, but in every congregation there are brethren in the eldership who are striving to do their work faithfully, conscientiously and lovingly, and these are the very men that grieve most over their own shortcomings, and who endeavour to exemplify the principles and graces of their profession in their daily lives. Many a good elder is also occasionally saddened that he is so poorly supported in the discharge of the duties of his office. Like the minister he sometimes has reason to feel hurt because offence has been taken where offence was undreamt of. In some family there has been sickness. Neither minister nor elder has paid a visit to the home of the sick one. From that home no message was sent to either. No good neighbour thought it necessary to give either a hint that a visit was required, and the result is that minister and elder are alike blamed for their indifference and neglect. All misunderstandings of this kind could easily be avoided by a little considerate reflection.

What is true of the eldership is equally true of all who bear office in a congregation. Deacons and managers have their own burdens to bear. They may be shrewd business men, and some may need all the shrewdness with which they are gifted, but the best of them need not expect to escape criticism. Their action may at times be vulnerable on the side of ecclesiastical constitutionality, but let them do their part faithfully and well, then they have a right to calculate on the approval and support of the people. Among the virtues required of every good congregational manager must be named patience and forbearance. In some cases they would require the meekness enjoined on a bishop. People who are very unwilling to part with money for church purposes or benevolent enterprises do not always hesitate to talk to a collector as if said collector had an eye to the increase of his private gains from the funds of the Church. In all departments of Church life, in the congregation, in the session, the Deacons' or Managers' Committees, in the prayer meeting, in mission circles, in the Sabbath school, there is room for the cultivation of that brotherly kindness and charity of which the apostle speaks so plainly.

IRISH PRESBYTERIANS AND HOME RULE.

WHILE much prominence has for months been given to the opinions of Parnell, the politicians generally and the utterances of Romish dignitaries on Home Rule, comparatively little attention has been paid to the representations of Ulster Presbyterians. They have, however, taken pains to give emphatic expression to their sentiments. There is no mistaking the position they assume. Like Presbyterians generally, they think for themselves and maintain a strong independence. They are not the class of people a skillful leader can manipulate. If they act with perfect unanimity it is because each individual is convinced that the proposed line of action is the one that ought to be pursued. In this respect they differ from the Nationalists. We are often told of the unanimity of the demand for Home Rule, but that unanimity is the result of the boycott and persistent persuasion not always of a moral kind. The unanimity of the Ulster Presbyterians is spontaneous. They are not all one political complexion. In the North of Ireland, as everywhere else, Presbyterians are Conservative or Liberal as their convictions incline.

A special meeting of the Irish Presbyterian General Assembly was held in Belfast lately for the purpose of considering the Irish question. The resolutions were drawn up in Committee of the Whole, and submitted at a crowded evening meeting, when they were unanimously adopted. The principal speeches in support of the resolutions were eminently judicious and temperate. The addresses of Dr. Morell and Mr. Thomas Sinclair were in a very different vein from that indulged in by Lord Randolph Churchill. Men with strong convictions do not resort to incendiary rant.

The real ground of Ulster opposition to Home Rule is the fear that it would lead to separation and Romish ascendancy in a Dublin Parliament. The people of Ulster are apprehensive that freedom of conscience and existing liberties would be violated. This gives consistency to the position they maintain in relation to the demands of the Nationalists. These

are the resolutions unanimously adopted by the Irish Assembly at its special meeting:

The General Assembly of the Presbyterian Church in Ireland, representing nearly half a million of people, having met in Belfast this 9th day of March, 1886, to take into consideration the present serious state of the country and the duty of the General Assembly in relation thereto, after due deliberation, resolve—

1. That we declare anew our devoted loyalty to the person and throne of her gracious Majesty Queen Victoria.

2. That we greatly deplore the disturbed and lawless state of many parts of the country, the serious interference with personal freedom of action, and the insecurity which prevails as regards life and property, and we pledge ourselves to give our loyal support to the Executive in the efficient maintenance of the authority of the Crown, in the administration of the law with impartiality and firmness, and in the suppression of all lawlessness and disorder.

3. That, recognizing in the unsatisfactory state of the land question a fruitful source of the unrest and discontent that abound, and sympathizing deeply as we do with those classes of our fellow-countrymen who have suffered so much through the prevailing depression, we are strongly of opinion that the permanent settlement of the land question will be best secured by a wise and comprehensive measure which, while dealing equitably with the interests of all parties concerned, shall give material relief to the agricultural classes from their heavy burdens by the creation of an occupying ownership involving a substantial reduction in their annual payments, or by such other means as Parliament in its wisdom may devise.

4. That we would deprecate in the strongest manner, as disastrous to the best interests of the country, a separate Parliament for Ireland, or an elective National Council, or any legislation tending to imperil the legislative Union between Great Britain and Ireland, or to interfere with the unity and the supremacy of the Imperial Parliament. Legislation in any of these directions would, in our judgment, lead to the ascendancy of one class and creed in matters pertaining to religion, education and civil administration. We do not believe that any guarantees, moral or material, could be devised which would safeguard the rights and privileges of minorities scattered throughout Ireland against the encroachment of a majority vested with legislative or executive functions. As law-abiding and industrious subjects of her gracious Majesty, and having in some degree contributed to the peace and prosperity of the country, we claim that our present relation to the Imperial Parliament shall be maintained, believing that in this way alone can the liberty of the subject in the discharge of civil and social duties be properly secured. We are also of opinion that under a separate Parliament the present system of unsectarian national education, which secures equal rights and privileges to all irrespective of creed, which provides adequate safeguards against proselytism, and which has conferred signal benefits on the country, would, in all probability, be supplanted by a denominational system, under which the young of any denomination residing in a district where they formed a small minority of the population would be deprived of all education, except on terms opposed to their conscientious convictions; while a system of concurrent endowment in a most objectionable form would be introduced in contravention of the policy that in recent times received the sanction of the Legislature. Whilst acknowledging that large sections of the Irish people have in the past suffered many and grievous wrongs, we believe there are no grievances removable by legislation which cannot be removed by the Imperial Parliament, while the establishment of a separate Parliament for Ireland would most seriously aggravate many existing evils, and would produce other evils greater than any that at present exist.

5. Being persuaded that the religion of Christ is best adapted to promote that spirit of brotherhood so much needed in our native land, the Assembly earnestly exhort their ministers to give increased diligence in instructing their people in the principles of the Gospel of peace, and they unite in the earnest prayer that the fear of God, the love of righteousness, and mutual forbearance and good will may pervade and govern all classes of the population.

6. That the foregoing resolutions be transmitted by the Moderator and the Clerk to the Prime Minister, the Lord Lieutenant, the Chief Secretary for Ireland, the Marquis of Salisbury, and the Marquis of Hartington, and that a committee of Assembly be appointed to watch over this subject and take such action as the course of events, in their judgment, may require.

Books and Magazines.

THE OLD TESTAMENT STUDENT. (Chicago: The American Publication Society of Hebrew.)—Including book notices, the latest issue of this important publication contains ten scholarly articles on Biblical subjects by able writers. There is one by Professor Charles Elliott, D.D., whose contributions occasionally grace the pages of THE CANADA PRESBYTERIAN, on "The Interpretation of Genesis xlix. 10."

FLOWER TALKS AT ELMRIDGE. By Ella Rodman Church. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—To a well-balanced mind an intelligent study of nature is very profitable. The gifted writer of this volume makes the study specially attractive and interesting to the young. She sees nature as a revelation of the divine perfections, and her object is to lead her young readers nearer to the Creator of all. The value of the book is enhanced by a number of accurate illustrations.

THE MISSIONARY WORLD.

MEDICAL MISSIONARY WOMEN.

Mrs. J. N. Danforth, M.D., presents the following excellent ideas respecting medical women missionaries:

She should be a woman. A young girl who has little or no knowledge of the world as it exists outside of the school or college walls is ill-prepared to battle with the varied forces which she is sure to encounter as soon as she is away from the environment of home-friends and influences and thrown upon her own resources. She should, of course, be young enough to be able to acquire a new language.

She should have firm health. This is a vital question to be considered from the first, and should be as carefully examined as it would be if she applied to a first-class insurance company for a policy of life insurance. She should have a good physique, free from any tendency which may affect a vital function. To send a girl to a foreign country who is of a consumptive diathesis is worse than useless; and there are a number of other diseases, the latent existence of which is not so manifest, but none the less real, and can only be determined by investigating the girl's antecedents. The doctrine of heredity cannot safely be overlooked or set aside. It must at least be looked squarely in the face, and a fair conclusion reached in view of all the facts. Any family taint of blood or brain is liable to appear anywhere at any time, and it is not just to the individual or safe for our work that anything less than a robust constitution, with promise of good health under reasonably favourable conditions should be demanded.

A medical missionary candidate should have a thorough preparatory education, without this she will find herself hampered at every point in her medical studies. As to her professional education, it is unnecessary to say it should be of the highest order. Not only should the didactic lectures of her college be of the best, but she must have the amplest opportunity for clinical instruction, dissections and laboratory work. Hospital and dispensary work should be considered indispensable. In addition to this, if she could have, at least, one year of private practice on her own responsibility, so that she could feel herself a doctor among doctors, it would be of immense benefit to her. She will be liable to come into contact with physicians who have been out of the reach of the liberalizing influences of the western world, more or less, and who may still think that a woman cannot be a physician because she is a woman. She must meet them on their own ground and prove herself competent. She must expect no quarter on account of her sex. Indeed, she must have a more than ordinary equipment for her work, or she will be liable to suffer.

We have our candidate for missionary honours, old enough to take care of herself in good health, and armed with what learning and practical knowledge she has been able to carry away from the schools and hospitals; and yet there is something she must have that no college or professors can give her. It is not always an accompaniment of great mental ability. It seems to come mainly by inheritance. This necessary quality is common sense. No amount of enthusiasm or brilliancy ought to be taken in place of it.

Above and beyond all she must be a missionary. It is not enough that she be a good woman and a competent physician. She is going to a foreign field for the express purpose of preaching Christ. Medicine is to be but a means to that end. If she is not thoroughly consecrated to that work she had better stay at home. The temptation is great to an imaginative young woman to lose sight of the great purpose in the glamour which surrounds foreign travel, a residence in an Oriental country and the opportunity to practise her chosen profession for a time with an assured income. Just so long as human nature remains human nature, these points must be carefully guarded.

The demand for medical missionaries is greater than the supply. How shall this demand be met? Not by lowering the standards in the slightest degree, especially in the point of complete consecration to the Lord's work. We have our Lord's command, "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." The number of women who are devoting themselves to the study of medicine all over this country is rapidly on the increase. The facilities for women to study medicine are now just as great as they are for men. The medical colleges for women are just as well equipped as are those for men, their professors are just as able, the rank of the two classes of schools is identical. Hospitals are open to women on the same terms as to men, and women are treated in them with equal courtesy. To be sure, once in a while a professor may be found who will, in a hospital clinic, indulge himself in a little sarcasm at the expense of the women students, but he is the exception that proves the rule.

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER XIII. DAN BUCK GOES TO CHURCH AND RECOGNIZES AN OLD ACQUAINTANCE.

Weeks came and went over the busy hamlet of Hucklebury Run, and Mr. Dan Buck had become not altogether an unpopular member of that little community. The boys delighted in his stories, and he said such droll things to the girls that they could talk of little else. He had disseminated the idea, among the operatives generally, that he was the son of a merchant of immense wealth, and that, being a little wild in New York, his father had consigned him to old Ruggles for reformation. If "the governor" would only send him his horse and his dogs, he might go to smash, and New York with him: he could get along.

It was Mrs. Ruggles' special ambition to get the young New Yorker to go to the Crampton church with her and Leonora. Mr. Ruggles found himself so tired and so weak, that he had no disposition to take his naps under the soothing effects of Mr. Wilton's eloquence, and had relinquished church-going altogether. For this, the wife and daughter would not have cared at all if Mr. Dan Buck had not been quite as averse to accompanying them as the proprietor himself. The young man always dressed himself elaborately, took his cane, and walked off into the woods, and spent the day as lazily as possible. At last, Mrs. Ruggles took him seriously to task for his delinquencies. Dan Buck assured her that there had been a time when he was constant at the ministrations of the Gospel, and a member of the Sabbath school; but on one occasion he had a very dear aunt who dropped dead in church, and since that time he had found it very difficult to bring himself to enter a sacred edifice. He could not sit down in a church, in fact, without thinking about the death of his aunt, and constantly suffering from the apprehension that he should meet with a similar fate. "I know," said Dan Buck, "that lightning never strikes twice in three places, but I can't help my feelings."

At last, however, his anxiety to see Miss Mary Hammett, of whom the operatives had told him much, and against whom Mrs. Ruggles and her daughter were constantly uttering their slanders, overcame his fear of sudden death, and he announced his determination to "try it on once." It was a very happy Sabbath morning for Mrs. Ruggles. The old carryall was brought out—a heavy vehicle, with two seats and a top—and the double of Mrs. General Cadwallader took the back seat to herself, while Leonora and Mr. Dan Buck occupied the other. Dan was in very high spirits, considering the character of the day, the capacity of the horse, and the apprehensions which the death of his aunt so powerfully excited in him. He turned out of the road occasionally, and frightened Mrs. Ruggles with the idea that the carriage was about to be jolted. He whipped the horse into a run, and then, winding the reins around his hands, and leaning back as if he had in hand something immense, in the way of animal power and spirit, shouted: "Take care! take care! I want to kill another man, don't you?"

Poor Mrs. Ruggles suffered pitifully. She declared she was never so "scat" in her life, while Dan Buck and Leonora had the pleasant part of the ride all to themselves, and seemed to understand each other perfectly. Leonora was, in fact, very wild. Her mother declared that she "acted as if she was possessed." She laughed at all Dan Buck's drolleries, declared herself ready to be turned over, hoped the horse would run away, and performed various most unladylike feats, simply because her conduct amused Dan Buck, and frightened and vexed her mother.

In the church, the young man was the impersonation of gravity. Of all the solemn faces that greeted the Crampton pastor that morning, there was none of greater length—certainly none of greater sanctimoniousness than that which rose above the shoulders of Dan Buck; yet for some reason Miss Leonora could hardly behave herself decently. When the hymn was given out, the young man drew a plump song book from his pocket, and politely handed it to Leonora, opened at "Betsy Baker." He whispered "Amen" and "Hallelujah" to all the pastor's emphatic utterances, so that none but Leonora could hear him; and the girl had not self-command enough to keep within the bounds of decent behaviour.

The sermon was almost finished, when he seemed to be suddenly arrested by the turning of a head not far before him. For the first time since he had arrived in Crampton there was an expression of surprise upon his face. Leonora caught the expression, and, directing her eyes to the object which had so absorbed him, found it to be nothing less than Mary Hammett herself. Leonora was, of course, disturbed. That something had produced a profound impression upon the young man was very evident. After observing her intently for some minutes, and moving in his seat to obtain a better view, he leaned over to Leonora, and asked her who she was.

"She is that Hammett girl," said Leonora, with a sneer. "Possible!" said Mr. Dan Buck.

When the service was completed, and the congregation crowded from their pews into the aisles, to the utter consternation of Mrs. Ruggles and her daughter, Dan Buck left them abruptly, and, rushing to the side of Mary Hammett, took her hand with much apparent respect, and greeted her as an old acquaintance. They saw Mary Hammett's face grow ashy pale, and noticed that it was with great exertion that she kept herself from falling. They saw him leaning down, and talking to her in a low tone, intended only for her ear. They saw that she made no reply, but that she listened for every word, and paid no regard to anyone else. Then they saw her lift her pale face to his in silent appeal, which, as he continued to talk, reddeled into an expression of indignation. As they came out of the church, he glided away from her, and she, joined by Arthur Blague, walked off to her home.

Mrs. Ruggles and Leonora were dumb with astonishment and vexation. The horse and carryall were brought before

the door, and Dan Buck helped the women to their seats, and drove off. Not a word was spoken until they had passed the bounds of the village, when Mrs. Ruggles, unable to restrain herself longer, burst out with "What was you doing with that Hammett girl?"

"One of my stupid blunders," replied Dan Buck. "You know how I thought you were Mrs. General Cadwallader, when I first saw you. Well, I got into just such another mess as that. I would have sworn she was a cousin of mine."

Now Mr. Dan Buck could not but be conscious that Mrs. Ruggles and her daughter thought he was lying. He knew that he was not self-possessed, according to his habit, and felt that they received his words with incredulity.

"What made her look up to you so?" inquired Leonora, who had been quite impressed with that part of the scene. She leaned over to Mr. Dan Buck, and whispered in his ear: "You—lie—sir."

Then Dan Buck began to declare that he had never seen the woman before, or ever heard her name until he had heard it in Crampton. From this condition of overwhelming indignation, he came down, at last, by an artful gradation to one of injured innocence. This was his last resort, and it was successful. When he began to talk about turning his back on Hucklebury Run for ever, and leaving friends who had become inexpressibly dear to him because they doubted his word of honour, mother and daughter surrendered without conditions; and before they drove up to the door of the family mansion, the young man had entirely recovered his spirits.

Others had noticed this interview between Dan Buck and Mary Hammett, of course; and she, in her truthfulness, was almost defenceless, when inquired of concerning her relations to him. She could not deny that she had seen him before. She only begged those who questioned her not to insist on her answering them; and as all saw that the matter distressed her, they were well-bred enough to drop the subject. Whatever may have been their relations to each other, the meeting filled her with pain, and a vague apprehension of approaching evil. It seemed to her that her calamities would have no end. Her experience with Dr. Gilbert had left upon her a sad impression, and had disturbed the current of her life. She felt at no liberty to look to him for further counsel. She could not but be aware, to some degree, of the absorbing affection which Arthur entertained for her, and this troubled her more than her unpleasant passage with Dr. Gilbert. To be greeted at last by one who knew her, and who had her in his power, quite overwhelmed her.

Mary went to her room, and, with such calmness as she could assume, recalled the words that Mr. Dan Buck had spoken to her. "Mary," he had said, with offensive familiarity, "you see that I know you. Mum's the word with me, of course. Very easy to write and post the old man—thousand dollars in my pocket—but Dan Buck knows a trick worth two of that. We'll have a laugh in our sleeves off here by ourselves. Perhaps you'll be able to speak to me now—know where you live, and will call round. When will it be most convenient?"

These little sentences he had dropped into her ear as a man would drop pebbles into a pool, waiting to see them strike the bottom, and marking the ripples they awoke upon the surface. In all his language, there was something intended beyond its literal interpretation. The impression upon her was precisely as if he had said: "Mary, you see that I know you, and that you are in my power. I will take my revenge for your contempt of me in other years, in some way, either by discovering you to those who wish to find you, and whom you wish to avoid, or you shall favour me—Dan Buck—with your society."

As for Dan Buck, he could not rid himself of the presence of Mrs. Ruggles and Leonora quickly enough to meet his impatient wishes. The moment the horse was out of his hands, he took his cane for a stroll. He was excited and exultant. Crampton, which had begun to grow very tiresome to him, had become a very interesting place. He found a woman in his power—the woman of all the world whom he would have chosen. Coolly he recalled the scene of the morning, and then as coolly he undertook to calculate how he could make the most of the knowledge he had acquired.

The conclusions at which the young man arrived during his Sabbath afternoon reflections will be made apparent in the interview which he had determined upon having with Miss Hammett. A few days passed away, during which, by ardent devotion to Leonora and her mother, he succeeded in driving away the cloud with which the events of the Sabbath had shadowed their spirits. One night he announced his intention of walking to Crampton to see his tailor, hoping "by all that was good" that he shouldn't run against a schoolma'am, or any of that sort of cattle, and asking Leonora to pray for him.

Mr. Dan Buck was undertaking, as he felt, rather a hazardous experiment at least one of doubtful issue. It summed into action all the bad boldness of his nature, and required all the hardness and insensitiveness he had acquired in years of unprincipled and unbridled living. He knocked at Mrs. Blague's door, boldly announced his name, and requested to see Miss Hammett. Now Mrs. Blague had already been directed by Mary to refuse her to Mr. Dan Buck, if he should ever call. Further than this, she had made Mrs. Blague promise that if he should ever find his way into the house and into her presence, she (Miss Hammett) should not be left alone with him. Mrs. Blague had agreed faithfully to do as Mary desired; but when she met Dan Buck face to face, her determination faded at once. There was that in his eye and manner which showed that he had no idea of being denied. He was in the hall and in the parlour before poor stammering Mrs. Blague could command her tongue at all. She felt that she could do nothing with such a man as he, and, instead of turning him out of her house as, in imagination, she had been doing all the week, with certain very lively and uncomfortable fleas in his ear, she went directly to Mary Hammett's room, and told her with almost a breathless fright that Mr. Buck was in the parlour, and wished to see her.

"I can't go down—I will not go down," exclaimed Mary, in great excitement. "You must tell him, Mrs. Blague, that I am sick, and cannot see him—that he must excuse me."

Mrs. Blague left Mary very hesitatingly, and descended the stairs, but before she reached them she heard steps retreating through the hall, and knew that Dan Buck had been listening. She found him, however, coolly whipping his trousers with his cane, and devoutly regarding a picture of the Holy Family upon the wall.

"Miss Hammett wishes me to say," said Mrs. Blague, tremblingly, "that she is sick, and that you must excuse her to-night."

Dan Buck laughed. "That's good, now—excellent!" exclaimed he. "Why, madam," he continued, "she would not miss seeing me to-night for any money. We are old friends, we are; and she's only fooling you. You go straight back to her, and tell her that I haven't any time to-night for jokes, or I would indulge her. Tell her, too, that I have something very important to say to her. She'll understand it."

All this Mr. Dan Buck spoke in a loud tone, conscious, apparently, that Mary Hammett was listening above, and desirous that she should hear every word. Mary knew that the material of which Mrs. Blague was made could not withstand him, and by a desperate impulse, before the lady could start on her way back—she flew to the head of the stairs, slid down the steps as if she had been a sprite, and stood before her persecutor, her eyes flashing with anger.

"What have you to say to me, sir?" she inquired, standing before him, every fibre of her frame quivering with excitement.

Dan Buck answered not a word, but coolly pointed to Mrs. Blague.

"Mrs. Blague will remain with me," said Miss Hammett, firmly.

"It makes very little difference with me whether she stays or goes," said he, coolly. "I rather think you wouldn't like to have her hear all that will pass between you and me. I'm sure if you can stand it, I can." And then he whipped his trousers again, and walked off with a pointer's head between his lips, and took another view of the Holy Family.

Miss Hammett grasped Mrs. Blague's hand, drew her to the sofa, and both sat down. Mr. Buck turned around, looked at them for a moment, and said with a sneer: "It won't work."

"If you are a gentleman, Mr. Buck," said Mary Hammett, "you will have nothing to say to me that Mrs. Blague should not hear; and now, if you have any business with me, I beg you to despatch it, and leave me."

The young man drew a chair deliberately in front of the women, and sat down. "Now I'm going to tell you a story—one of the funniest things you ever heard," said he. "Once there was an old man who had a great deal of money, and lived in a splendid house, and kept a splendid store, full of clerks and porters, and all that sort of thing, but his clerks and porters weren't good enough for him to tread on. Well, this old man had a splendid daughter, who had her favours for some folks, and for some she hadn't any. The daughter's name was—"

"Mr. Buck," interposed Mary, hurriedly, "if you are a gentleman—"

"But I'm not a gentleman," said Mr. Buck. "I never was a gentleman—don't pretend, you know, to anything of the kind. Well, as I was saying, this daughter's name was—"

"Mr. Buck!"

"What?"

"Have you no pity?"

"None to speak of—mean to get some next time I go to market put it on memorandum." Dan Buck coolly drew out a pencil and paper, and wrote down and read aloud. "Pity, one pint."

"Have you a sister, Mr. Buck?"

"Nary sister—do little something for you in the way of brothers, if you want."

"Have you a mother?"

"All out of mother—sorry, but stock exhausted."

"Have you any honour?" said Miss Hammett, angry at the insolent irony with which he had met her efforts to find some sensitive point in his nature to which she might effectually appeal.

"You might as well stop that kind of dodge," responded Dan Buck. "You won't make anything out of it, and I shall not get through with my story. As I was saying, the old man had a daughter, whose name was—Mary—"

Mary lifted both her hands in deprecation of further progress.

"I see," said the young man, maliciously, "that you do not want this woman to hear the next word; but I swear I'll speak it if you don't send her out of the room, and worse words than that, too."

To this purpose of the adroit villain, Mary was at length subdued, and she bade Mrs. Blague retire. Mr. Dan Buck followed her to the door, shut it after her, turned the key in the lock, and then withdrew it and put it into his pocket. "Now," said he, "nobody can disturb us, and we shall have a charming time."

Mary rose to her feet alarmed. "What do you want of me?" she inquired.

"Oh, sit down, sit down. Allow me to conduct you to a better seat than that." And the scoundrel tried to put his arm around the frightened girl. In an instant she eluded him, and ran to raise the window. He followed, and held it down.

"What do you want of me?" she repeated.

"A kiss."

"Dan Buck," said Mary, fiercely, "I understand you, and now you must understand me. I will not even allow you the privileges of a friend. Now, what have you to say?"

"Of course, I understand all this. I understood it before I came here; and now you must understand that Dan Buck looks out for number one, and is bound to make his pile."

It's kisses or cash with Dan Buck—Mary or money. You know that I could get a thousand dollars out of the old man for tipping him the wink, and I can't afford to lose the rhino. You are nothing to me. You hate me, and think I'm very wicked, and I shan't do anything to change your opinion. You always had favours enough for you know who but nothing for this child. Now, what can you do for a feller?"

Mary was angry and disgusted with the mercenary scoundrel, but she was relieved. "You know that I am poor," said she, "and labour for every dollar I receive."

"That's not my look-out," responded Dan Buck. "I know that you have only to say the word to have all the money you want: but if you won't say it, why I can't help it. It doesn't seem to be just the cheese for Dan Buck to pocket your change, I know; but he knows where you can get more, whenever you care more about the money than you do about your own will."

Dan Buck said all this leaning forward in his chair with his elbows on his knees, and his hands employed in beating a tattoo upon his front teeth with the pointer's head. Such cool, imperturbable impudence Mary had never seen. After a few moments of thought, she said: "How much money must I give you to secure your silence, and free myself from your importunities?"

"All you've got."

"And what security will you give me that your part of the bargain will be fulfilled?"

"The word of a man of honour," replied Dan Buck, with specialunction, "provided you've saved up anything handsome."

Mary smiled in spite of her vexation. "You have no honour, Dan Buck," said she.

Dan Buck's temper was entirely unruffled by this very uncomplimentary statement. "Wrong," said he; "got considerable. Any quantity left over when I failed, you know; give you a mortgage on the lot."

"Then you are really in earnest in wishing to take this money from me?" said Miss Hammett.

"I'd rather it would come out of the old man, of course," said he. "Now you don't consider that I'm really making a great sacrifice in consenting to take up with what you've got to give me, for the sake of accommodating you."

Mary reflected a minute, then rose and said: "Excuse me for a moment."

"Where are you going?"

"Up stairs for my money."

Dan Buck drew the parlour key from his pocket, put it into the lock, and turning the bolt, said: "All fair now, no dodges;" and then he opened the door and let her out.

The moment she retired, he went to the centre-table, turned over the cards and billets-doux, and among them found a note in Mary's handwriting. This he carefully placed in his pocket-book, and was engaged in another critical examination of the Holy Family when the young woman returned. Mary handed him a roll of bank-notes, the result mainly of her year's earnings, and said: "Here is all the money I have in the world. If you choose to take it all, be it so. Whatever you do, I wish you to understand that I consider you the blackest villain I ever saw."

Dan Buck took the notes, unfolded them upon his knee, counted them over, pocketed them, and, rising to his feet, said: "You've got off cheap; and now, if you ever blow on me, I'll have the old man on your track in thirty-six hours. I wish you a good evening."

Then Dan Buck stuck his jockey cap upon his head, walked out of the house with a careless whistle upon his lips, and took his way back to Hucklebury Run.

When at the end of the week Arthur came home to spend the Sabbath, his mother told him the whole story of Dan Buck's visit so far as she knew it. Arthur raved with indignation. The thought that his angel, his impersonation of all earthly and heavenly graces, should be subjected to the insolence of so low and unprincipled a man as Dan Buck aroused everything fierce in his nature. There was nothing in the way of retribution or revenge that he did not feel ready to undertake. He determined to call the villain to account, and so informed his mother. Nothing could have alarmed Mrs. Blague more than this declaration. She immediately saw before her imagination the mangled corpse of her son, and tried words and tears in vain to dissuade him from his purpose. She did not see the secret spring of her son's ungovernable wrath, and was frightened at its manifestations. Accordingly, on the first opportunity, she sought Miss Hammett's room and communicated to her the condition of her son's mind, and besought her good offices in pacifying him. Under the circumstances, Miss Hammett was alarmed, and begged for an immediate private interview with him in the parlour.

Seated there before him, she told him how necessary to her peace it was that Arthur should take no notice whatever of Mr. Dan Buck's insults. She could not tell him why it was so, but she assured him that no one could interfere between the young scoundrel and herself without doing her an essential unkindness. On that occasion and on all future occasions she must be left absolutely alone in the management of her relations to Mr. Dan Buck. If she should ever need assistance, the first one to whom she should look for aid would be Arthur Blague. Arthur was softened and conciliated by this latter assurance, but the close of the interview left him mystified and uncomfortable. What had Mary Hammett been—what had she done—to make her the subject of Dan Buck's persecutions? Why should she be unwilling to have her cause espoused by a man who was ready and anxious to protect her? What right had a man of Dan Buck's character to force himself into her society? By what means had he been able to do this with impunity? These questions made him very miserable, and his Sabbath was a day of moody abstraction, which all of Mary's delicate and cordial attentions failed to alleviate.

(To be continued.)

LORD ABERDEEN, accompanied by the Countess, attended service at Rutland Square Church, Dublin, the first occasion on which a lord-tenant has ever attended a Presbyterian place of worship in the Irish Capital.

IT IS WELL.

"Is it well with thee, and with thy husband, and with the child?" And she said, "It is well."—2 Kings iv. 26.

Yes; it is well! The evening shadows lengthen;
Home's golden gates shine on our ravished sight;
And though the tender ties we strove to strengthen
Break one by one—evening-time 'tis light.

'Tis well! The way was often dull and weary;
The spirit fainted oft beneath its load;
No sunshine came from skies all gray and dreary,
And yet our feet were bound to tread that road.

'Tis well that not again our hearts shall shiver
Beneath old sorrows, once so hard to bear;
That not again beside Death's darksome river
Shall we deplore the good, the loved, the fair.

No more with tears, wrought from deep, inner anguish,
Shall we bewail the dear hopes crushed and gone;
No more need we in doubt or fear to languish;
So far the day is past, the journey done!

As voyagers, by fierce winds beat and broken,
Come into port, beneath a calmer sky,
So we, still bearing on our brows the token
Of tempest past, draw to our haven nigh.

A sweet air cometh from the shore immortal,
Inviting homeward at the day's decline;
Almost we see where from the open portal
Fair forms stand beckoning with their smiles divine.

'Tis well! The earth with all her myriad voices
Has lost the power our senses to enthral;
We hear, above the tumult and the noises,
Soft tones of music, like an angel's call.

'Tis well, O friends! We would not turn—retracing
The long, vain years, nor call our lost youth back;
Gladly, with spirits braced, the future facing,
We leave behind the dusty, foot-worn track.

—Chambers' Journal.

THE NEEDED REFORMATION OF CHARITY.

The theory upon which society has heretofore treated human suffering or degradation has been very simple. There were two classes of misery: the one produced, as the old underwriters would express it, "by the hand of God," and the other by depravity bearing fruit. This distinction lies patent upon the surface of the Elizabethan poor laws, and reappears in the workhouse test of Earl Grey. The whole scheme of legislation has aimed at some means to separate those who ought to be punished from those whose undeserved calamities constitute a title to sympathy. The claim of the last has been held by British courts to be a right to participate in the parish poor relief virtually enforceable by law. But such a classification is impracticable in the present conditions of society, if it has not always been so. Chalmers demonstrated not only by his experiment at St. John's Church in Glasgow, but by his appeal to the history of the Scottish peasantry, that natural affection was a sufficient motive and the generosity of the poor one to another was a sufficient resource for the sick, the aged, the orphan, the widow, the halt, the blind, the wayfarer, and the imbecile of all Caledonia. He insisted that the springs of this lowly beneficence were congealed by the interference of strangers, and he arraigned compulsory relief because it relaxed natural ties and dissolved the amenities of kinship and affection. The progress of state relief has been marked by the abandonment of wives and children, by the increase of illegitimacy, by the turning of tottering age to the almshouse, and by the consequent degradation of those in whom motives of family affection ceased. Professor Fawcett has shown that the legal provision for foundlings in England is so superior, in amount and in the associations created for the child, to what a farm hand can supply as to be an enticement for fathers to abandon their offspring—an enticement which is the stronger as the father is more reflective, disinterested and ambitious for his children. It has been abundantly shown that the poor-rate operates to depress wages, by handicapping the self-supporting in their labour contest with state-aided workmen, and that the workhouse is incompatible with family relations and with the innocence of childhood. Thus society can corrupt its humble members.—D. O. Kellogg, in April Atlantic.

CLAUDE LORRAINE'S PUPIL.

There is one anecdote told of Claude which shows his quiet nature more than any other circumstance of which we know. He had but a single pupil in all his life. This was a poor cripple named Giovanni Domenico. Claude remembered with so much gratitude all that Agostino Tassi had done for him that he wished to bestow like benefits upon another. Domenico was bright in mind though deformed in body; he learned rapidly, and for twenty-five years remained in Claude's studio, and was well known in all the city. When he was forty years old, some of his master's enemies persuaded him to claim that he had executed the best pictures which Claude had sold as his own. Domenico left the master's studio and demanded a salary for all the years he had passed there. It is difficult to imagine the grief this must have been to Claude; he would not, however, contend with one whom he had loved, and he gave Domenico the sum for which he asked. The traitor died soon after, and reaped no happiness from the fruits of his wickedness. The falsehood of his claim was shown to the world by the fact that Claude painted his best pictures after Domenico had left him.—From "Stories of Art and Artists," by Clara Friskine Clement, in St. Nicholas for March.

ABERDEEN TOWN Council has resolved by fifteen to seven not to elect a commissioner to the General Assembly.

British and Foreign.

THE Methodists in Bulgaria are about to issue a monthly paper to be called the *Christian Witness*.

JAMES WATT'S original engine is lying in the ship-building yard on the Clyde of Barclay, Curle & Co.

MR. FREEMAN, the historian, has consented to be nominated for the lord rectorship of Edinburgh University.

PRINCIPAL CULROSS, of Bristol, has been elected president for the coming year of the Association of Independent Students at Glasgow.

IN Glasgow Established Presbytery the congregations have raised during the past year \$370,575, an increase of \$14,275 over the preceding year.

THE Rev. John Gibb, professor of exegesis and Biblical criticism to the English Presbyterian Church, has received the degree of D. D. from Aberdeen.

THE Queen, on the recommendation of Mr. Gladstone, has approved of a pension of \$750 a year from the civil list to the widow of Principal Tulloch.

BISHOP LIGHTFOOT preached in St. Thomas's Church, Edinburgh, one of the monthly sermons in connection with the University Medical Students' Christian Association.

THE sale of liquor to soldiers or officers has been prohibited at Mandalay. Perfect sobriety prevails, though something more than moral suasion is deemed necessary.

AT the March meeting of the Commission of Assembly of the Church of Scotland no business could be transacted as, on account of the severe storm, a quorum did not appear.

AN Egyptian necropolis has been discovered by General Grenfell in the Libyan desert opposite Assouan, and the tombs opened are believed to date back as far as B. C. 3000.

THE Rev. Dr. Cameron Lees does not think that there is in the Church of Scotland at the present day a man more eminent for his varied gifts than Dr. George Matheson, of Inverness.

THE Rev. Dr. James Brown at next meeting of Paisley U. P. Presbytery will move an overture to the Synod concerning the better representation of laymen in Church Courts.

IN Aberdeen Free Presbytery the contributions to the Sustentation Fund during the past nine months show a slight increase on those of the corresponding period of the previous year.

MR. P. McLAGAN is to be the leader of the temperance host in the British Parliament in the absence of Sir Wilfrid Lawson. There are 350 members of the new House pledged to the principle of Local Option.

AN amicable arrangement of the unhappy division in the church at Dunipace has been effected, and Rev. Duncan C. McNICOL, M. A., B. D., Huntly, has been called to be colleague and successor to Rev. Thomas Robertson.

THE U. P. Presbytery of Ireland has passed resolutions against Home Rule, and in favour of the present unsectarian, as opposed to a denominational, system of education as best suited to the wants of the people and just to all parties.

PROFESSOR ROBERTSON SMITH has been elected to the Cambridge librarianship; and though he has hitherto paid no special attention to bibliography, it is believed that his encyclopedic knowledge will enable him to become an excellent librarian.

THE Archbishop of York, speaking in Convocation, said that if freedom of legislation were not secured the number was likely to swell of those who think that even disestablishment with freedom might be preferable to establishment with enforced inaction.

THE Rev. James Smith, senior minister of the Free Mid Church, Greenock, died at Ryde, Isle of Wight, in his ninety-first year. He was called to Greenock from Alva in 1836 to succeed Mr. (afterwards Principal) Cunningham in the pastorate of the Mid parish.

THE Rev. Donald Mackinnon, of Strath, Skye, has brought an action for alleged slander against Rev. Alex. Grant, his Free Church neighbour. The words complained of were spoken in a heated debate at the School Board, of which Mr. Mackinnon is chairman. The sum sued for is \$2,500.

THE largest congregation that has ever met in the Bute Hall of Glasgow University was the one attracted on the afternoon of a recent Sunday to hear Archdeacon Farrar. He delivered an exceedingly eloquent discourse on the subject of missions; and at a reference to Livingstone as a son of the university, the congregation broke into applause.

THE address of welcome presented to Lord Aberdeen by the Committee of Assembly declared that the Presbyterians would oppose to the utmost any attempt to disturb the Legislative Union between Great Britain and Ireland. The Viceroy said it did not need the assurance of the deputation to convince him of the loyalty of the Irish Presbyterians.

IN spite of trade depression the ordinary subscriptions to the Glasgow auxiliary of the *Zenana Bible and Medical Mission* have increased during the past year by \$410. There has been a similar advance in most of the Scottish auxiliaries; and three new associations have been started during the year.

MISS C. WARDLAW BARDNER, of Dunfermline, who died recently, leaves to Gillespie Church \$2,500 for congregational purposes, and to the Synod \$8,750 to be divided among the mission and other funds. To the National Bible Society and other religious and philanthropic institutions she has bequeathed sums which bring up the total to \$29,750.

THE Rev. Dr. Dohie, of Shamrock Street Church, Glasgow, to the great satisfaction of his congregation and numerous friends, has returned to pulpit work much improved in health after an absence of several months through illness. At his first meeting with the session one of its members, as a token of welcome, presented the Doctor with a silver-mounted staff.

Ministers and Churches.

THE Rev. R. H. Warden, Montreal, occupied the pulpit of Zion Church, Brantford, last Sabbath.

THE Presbytery of Glengarry nominated the Rev. Dr. Burns, of Halifax, as Moderator of the General Assembly.

THE Rev. John S. Burnet, of Martintown, has been appointed Clerk and Convener of the Home Mission Committee of the Presbytery of Glengarry in room of the late Mr. Lang.

THE Communion was observed in First Church, Brantford, on the 21st, in connection with the morning service. Twenty new members were received into fellowship, making forty-eight for the year. The membership is now 224.

KNOX College Students' Missionary Society beg to acknowledge thankfully the receipt of the following amounts: Knox Church, Scarborough, \$30; Knox Church, Kingstonside, \$30.50. These amounts were received too late for insertion in the annual report.

THE statistical and financial returns of all the congregations and mission stations throughout the Church, are due on the fourth of next month; and these should be sent to the Clerks of the Presbyteries with which the congregations and stations are respectively connected. Moderators of Sessions are reminded accordingly.

At last Sabbath's services of Carleton Street Methodist Church, now being held in the Toronto Horticultural Gardens Pavilion, the Rev. Dr. Cochran, Brantford, preached powerful, eloquent and impressive sermons. Liberal collections were taken in support of the educational institutions of the Methodist Church. On Monday evening Dr. Cochran delivered his famous lecture, "Across the Rockies," in Shaftesbury Hall.

A VERY interesting meeting was held last week in Knox Church, Guelph, under the auspices of the Temperance Association of that congregation. Dr. McGuire occupied the chair. Opening exercises were conducted by Revs. Dr. Griffin and R. J. Beattie. Excellent readings were then given by Miss Maddock, Miss Orr and Miss Murray. Messrs. James Mills, Hugh Walker and James Law sang solos that were well received by the audience. Miss Jessie Walker played the accompaniments. Dr. Lett, managing physician of the Homewood Retreat, read an address on "Inebriety Resulting From Physical Causes."

ON Sabbath evening, March 7, the people of St. Andrew's, New Westminster, B. C., had the pleasure of listening to an eloquent and appropriate sermon from the Rev. D. M. Gordon, B.D., of Winnipeg. The church was crowded to its utmost capacity, and a number went away, unable to gain admittance. The following Wednesday the rev. gentleman lectured in the drill-shed to a large and attentive audience. At the close a vote of thanks was moved by Rev. C. Watson, Methodist, and seconded by Rev. R. Lennie, Baptist, in very cordial terms. Rev. R. Jamieson occupied the chair. The proceeds—\$67—were handed to the building fund of St. Andrew's manse.

THE Building Committee of the University College Y. M. C. A., desire to acknowledge a contribution of \$47.50 from St. Paul's Church (Presbyterian), Bowmanville. Some weeks ago, with the kind consent of the pastor, Rev. R. D. Fraser, and his session, a member of the committee made a statement of the work and needs of the University College Y. M. C. A., and the congregation responded with this liberal collection. This, with a subscription of \$10 from Dr. McLaughlan, M.P.P., a member of the session, makes a total of \$57.50 from St. Paul's Church. There is still an amount of money needed, and the committee would gladly accept an invitation from any congregation in Ontario to present the claims of the University College Y. M. C. A. Address to A. J. McLeod, Knox College.

PRESBYTERY OF HAMILTON.—This Presbytery met on March 16, twenty-six ministers and sixteen elders being present. A commission was appointed to meet at Hagersville on the 6th April prox., to decide upon dividing the charge of Oneida, Cayuga, Indiana and Hagersville into two charges. It was reported that the St. John's Church congregation in Hamilton had sold the mission house to the Wentworth Street mission for \$350. It was agreed to supply Welland for the summer by a student. The Clerk was instructed to correspond with the Presbytery of Paris regarding the possibility of forming a union between Delhi and Wyndham, so as to provide for dividing the united charge of Lynedoch, Silverhill and Delhi. Reports were given in regarding the Presbyterial conferences, and a committee was appointed to consider the formation of a Presbyterial Sabbath School Association. It was also resolved at next meeting to consider a scheme for the periodical visitation of all the congregations within the bounds. The reports on applications for augmentation and missions were considered. It was resolved to apply for three students for the summer. Messrs. Edgar and W. C. Mathews were commended to the Home Mission Committee for employment as student catechists. It was agreed to apply to the Synod for leave to license Mr. W. H. Simpson. The following were appointed commissioners to the General Assembly:—By rotation: G. Crombie, J. Wells, J. Hamilton, W. I. Bell, Wm. Fraser; by ballot: J. Black, J. G. Murray, S. Lyle, R. J. Laidlaw, ministers, and J. Charlton, R. McQueen, W. D. Beadle, J. Osborne, W. Henderson, R. Laurie, J. Gibson, W. R. Leckie, A. J. Mackenzie, elders. Rev. J. K. Smith, of Galt, was unanimously nominated for Moderator of the General Assembly.—JOHN LAING, *Pres. Clerk*.

PRESBYTERY OF HURON.—A meeting of this Presbytery was held in Seaford on the 9th of March. Session records were examined and attested. The report on the State of Religion was presented by Mr. Musgrave and adopted. The report of the committee to consider the remit on vacancies was read by Mr. McDonald. The report was received

and consideration thereof delayed till next meeting. Mr. Thomas P. Calvert, M.A., a licentiate of the U. P. Church of Scotland, applied to be received as a minister of this Church. On the recommendation of a committee appointed to meet with him on the matter the Presbytery unanimously resolved to apply to the Assembly for his reception in the usual way. The report on Sabbath Observance was submitted, concluding with the following recommendations: First, that the committee be re-appointed; second, that Sabbath funerals and all public processions on the Lord's Day be condemned, except in cases of necessity. A committee was appointed to consider the last recommendation, and draft a deliverance thereon in the direction indicated. The following were appointed commissioners to the Assembly: Messrs. Danby, McDonald, Pritchard, Thomson and Stewart, ministers; and Messrs. Kerr, Broadfoot, Riddell, Murray and Scott, elders. The report of the Presbyterial Woman's Foreign Mission Society was read and the following deliverance given thereon: The Presbytery, having heard the report of the Presbyterial Woman's Foreign Mission Society, express great satisfaction with the efficient manner in which this work is prosecuted by the said society, would bespeak for it the hearty co-operation of all our people, and recommend that auxiliaries be formed in all the congregations in which they are not already organized. The report showed that there are now six auxiliaries in this Presbytery, viz: Clinton, Seaford, Thames Road, Goderich, Brucefield and Blythe. The reports on Temperance and Sabbath Schools were ordered to be forwarded to the Synod's Conveners of said committees. Messrs. Carriere and Carnie were appointed members of the Synod's Committee of Bills and Overtures. The following deputation was appointed to visit the congregations of Bayfield Road and Berne—Dr. Ure, Convener; Messrs. Fletcher, Acheson and Fotheringham, elders. The next meeting of Presbytery is to be held in Londonborough on the second Tuesday of May, at half-past ten o'clock a.m.—A. McLEAN, *Pres. Clerk*.

PRESBYTERY OF QUEBEC.—This Presbytery met in Morris College on the 9th March. Mr. McCulloch, Moderator, presided. Mr. Love reported that several congregations had contributed the amount asked from them in aid of the Augmentation Fund. It was agreed to make further efforts to secure the full amount asked from the Presbytery. An encouraging report was received from the French missionary of the Presbytery. He stated that he was not able to overtake the work of his very extensive field without a horse, and it was agreed to petition the Board for an additional grant of \$100 per annum for this purpose. The Conveners on Temperance and the State of Religion stated that they had not received a sufficient number of sessional returns to enable them to prepare reports for this meeting. Mr. Sym presented a very full and carefully-prepared Sabbath school report. It was ordered to be transmitted to the Synod, and Mr. Sym was thanked for his diligence in preparing the same. After a lengthy discussion as to the method of securing permanent supply for our vacancies it was agreed to confer with Mr. John McGregor, catechist, with the view of his licensure as a preacher of the Gospel. After said conference was held it was decided to ask leave of the General Assembly to license him. This decision was come to because of the pressing need there is for men to occupy the destitute fields of the Presbytery. The congregation of Sherbrooke was given leave to moderate in a call to a minister. Mr. Sutherland, student of the second year in divinity, appeared before the Presbytery, and applied to be taken on trials for license. After making inquiry into his case and examination upon the prescribed subjects, it was agreed, in view of Mr. Sutherland's proved fitness for the practical work of the ministry, to recommend him for licensure to the Assembly. In connection with this case an application was read from the congregation of Inverness praying that steps be taken toward the early settlement of Mr. Sutherland as their pastor. Mr. Jos. Allard, pastor of the French Church, Quebec, having accepted an appointment in Fall River, Mass., was released from his pastoral charge. His work in Quebec is to be continued by Mr. Lefevre, a gentleman known and esteemed by the congregation. The following delegates were appointed to the General Assembly: Ministers, Rev. A. T. Love and Dr. Lamont, by rotation, Dr. Mathews and F. M. Dewey by ballot; elders, John Whyte, M.P.P., Dr. Thomson, Alex. Baptist and Wm. Morrison. Dr. Lamont and J. R. McLeod were appointed to visit the congregation of Lake Megantic with the view to the settlement of all arrears due the estate of their late pastor. The Presbytery adjourned to meet in Sherbrooke on the 25th March at eight o'clock p.m.—F. M. DEWEY, *Pres. Clerk*.

PRESBYTERY OF PETERBOROUGH.—This Presbytery met in St. Paul's Church, Peterborough, on the 9th March. There were present sixteen ministers and two elders. Mr. Duncan was appointed Moderator for the next six months. The committee on the care of the church property at Oak Hill were instructed to enquire into the character of the deed of the property and to report at next meeting. The report of the committee on Home Mission work was adopted, and arrangements made for the supply of the different fields during the summer. There was a lengthened discussion arising out of the report of the Committee on Augmentation. The report was adopted. Delegates to augmented congregations reported regarding the condition of the charges visited. These reports were transferred to the Committee on Augmentation to prepare a report from them for presentation to the Assembly's Home Mission Committee. Reports were received also as to visits made to self-sustaining congregations. It was resolved, on motion of Mr. Bell, to instruct all delegates who had failed to fulfil their appointments to enter upon the work assigned them at the earliest opportunity. It was also resolved that the work of visitation in connection with Augmentation be done in future not later than the month of September in each year. In connection with the communication of an overture from the Presbytery of Hamilton, on the mode of the election of Moderator of the General Assembly it was agreed to recommend that the practice of the Church since the time of the union, which was somewhat disturbed by the action of last year, be reverted to, and that, in future, nomination be made

by Presbyteries. The next meeting of Presbytery was appointed to be held in the First Church, Port Hope, on the 6th July, at ten o'clock a.m. The following ministers were appointed as delegates to the General Assembly, as in order of the roll: Messrs. Sutherland, Cameron, Torrance, Bell, White and Ross; elders: Messrs. J. Russell, Cobourg; Gabriel Orr, Coldsprings; W. E. Roxburgh, Norwood; John Aitken, Bobcaygeon; R. C. Martin, Garden Hill, and R. Tully, Peterborough. Messrs. Cleland, Mitchell, Cameron, ministers, and Messrs. Craick and Tirdale, elders, were appointed a committee to consider the remaining remits of Assembly, and to report to the meeting of Presbytery to be held at the time of the meeting of Synod in May next. The committee on the State of Religion, Sabbath Schools and Temperance were invested with Presbyterial powers to prepare reports on their respective departments for presentation to the corresponding committee of the Synod. Mr. McCrea was authorized to moderate in a call at Brighton, so soon as the people are prepared for the step. The Presbytery agreed to recommend Mr. Rumble, a Bachelor of Arts of Victoria College, and a member of the Presbyterian Church in Cobourg, to the Home Mission Committee, for work in the mission field. Principal Grant, of Queen's College, was nominated as Moderator of the General Assembly. The congregation of Dunsford obtained leave to sell their manse property, and apply the proceeds to the enlargement of their church grounds. Messrs. Cameron and Roxburgh were appointed as members of the Synod's Committee on Bills and Overtures. Mr. R. M. Knight, after the usual trials and examinations, was in due form licensed to preach the Gospel.—WM. BENNETT, *Pres. Clerk*.

PRESBYTERY OF BRUCE.—This Presbytery met in Knox Church, Paisley, on March 9. It was agreed to apply for a grant of \$70 for North Prant and West Bentinck and \$150 for Hanover and North Normanby. It was reported that Elsinore had added \$50 to the minister's stipend, and that Allenford had resolved to put forth an effort so as to make a grant from the fund unnecessary. Mr. Beamer tendered his resignation of the charge of St. Paul's Church, Walkerton, with a view to the union of the two congregations in that town. Commissioners were heard who expressed the satisfaction of the congregation with Mr. Beamer, and their desire to retain him as pastor, unless the effect of his resignation would be the union of the two congregations. The resignation was accepted, and Mr. Duncan appointed Moderator of Session. The Presbytery declined to make any nomination to the new chair in Knox College, and recommended that in view of the financial state of the College Fund the present arrangement as to lectureships be continued and that no further expense be incurred by the college board without consulting the Church. A call from the congregation of First St. John's, Walkerton, to the Rev. John Campbell, B.A. Ph.D., of Harrison, signed by 142 members and 103 adherents and promising a stipend of \$1,000 a year was sustained and forwarded to the Saugeen Presbytery. Messrs. Anderson, Wardrope, Paterson, Greig and Duncan, ministers, and Messrs. Johnston, Burgess, McLagan, Eckford and Craig, elders, were appointed as commissioners to the General Assembly. Dr. Wardrope, of Guelph, was nominated for the Moderatorship of Assembly. A call from the congregation of Glamis to the Rev. John McMillan, of Mount Forest, signed by seventy-eight members and 109 adherents and promising a stipend of \$600 a year with manse, was submitted and read. It was agreed to sustain the call and apply for a grant of \$150. The Home Mission report was presented by Mr. Tolmie, and having been considered its recommendations were agreed to and forwarded to the Assembly's committee. Mr. Morley tendered his resignation of the pastoral charge of Balaklava in order that the proposed arrangement for supplying Balaklava in connection with St. John's, Walkerton, might be carried out. The resignation was allowed to lie on the table till next meeting when all parties are cited to appear. The same action was taken in connection with Mr. Greig's resignation of the charge of Knox Church, Paisley. A telegram was read from the Clerk of the Presbytery of London intimating that Mr. Cameron had declined the call to North Bruce, and that the Presbytery had refused to translate. Leave was granted to moderate in another call. A minute of the resignation of Mr. Currie was adopted, and a copy ordered to be forwarded to him. Mr. Ferguson was appointed to represent the Presbytery on the Synod's committee on bills and overtures. Mr. Eadie submitted the treasurer's report together with an estimate of the expenditure for the current year and the rate per member necessary to meet the same. The report was adopted, and the thanks of the Presbytery tendered to the treasurer. Mr. Currie's application for leave to retire from the active duties of the ministry and for a grant from the Aged and Infirm Ministers' Fund was forwarded to the Assembly with the Presbytery's recommendation. Mr. Ferguson submitted an elaborate and carefully prepared report on the State of Religion which was adopted and forwarded to the Synod's committee. The Presbytery agreed to meet within St. Andrew's Church, Paisley, on Monday, July 12, at two o'clock p.m., for a conference of members on the state of religion and congregational work, at half-past seven o'clock p.m. for a public conference on the state of religion, and on Tuesday at nine o'clock for ordinary business.—JAMES GOURLAY, *Pres. Clerk*.

PRESBYTERY OF GUELPH.—The Presbytery of Guelph held its usual bi-monthly meeting on the 16th March in Chalmers Church, Guelph. The attendance was large both of ministers and elders. It was moved, and unanimously agreed, that the Presbytery express its deep sympathy with the Rev. Dr. Smellie under the dispensation of Divine Providence that has laid him aside for a time from the active discharge of pastoral work. Its trust and belief that he is realizing the sustaining and comforting presence of the Master whom he has so long served under all the affliction he has been called to bear; and its earnest prayer that he may be speedily restored to such a measure of bodily health and vigour as will enable him to resume active service among the people of his charge to whom he has been spared to minister for so many years in holy things. In consequence of the state of Dr. Smellie's health it was resolved to postpone the

celebration of his jubilee as a minister of the Gospel till the 15th of April, and the committee in charge of the arrangements were authorized to postpone the services still further if necessary. A report was presented from the Finance Committee, showing the amount in the hands of the Presbytery treasurer, and giving the names of congregations in arrears to the Ordinary Fund. The Clerk reported the amounts he had received for Synod Fund, commissioners' expenses and Assembly Expense Fund, with the names of congregations that had not yet sent in their contributions, when he was instructed to communicate with all in arrears to these funds and to the Presbytery Fund, and request that payment be made at an early date. A report was read from the committee appointed to visit Hawkesville and Linwood with the view of ascertaining if they could not raise more toward the salary of their pastor, and the same was received, and the diligence of the committee approved. Aid-receiving congregations were instructed to furnish the usual reports for the Augmentation Committee. An application was submitted from Hawkesville and Linwood for a renewal of the grant for the ensuing year, and the Clerk was authorized to forward the same to the proper quarter with the recommendation of the Presbytery that it be complied with. It was stated that the congregation of West Puslinch would be entirely self-supporting after the year closing with the present month. The Presbytery agreed to put upon record its recognition of the desirableness of having a fourth chair erected in Knox College, Toronto, as soon as circumstances will warrant, but that in the meantime two lectureships be instituted. The following commissioners to the General Assembly were appointed: Messrs. Angus McKay, Hugh Rose, A. Blair, R. Torrance, James Middlemiss and W. Millican, in order of rotation, and Mr. J. K. Smith, by selection, as he had been previously nominated as a fit and proper person for the Moderatorship of the Assembly, ministers; and Messrs. S. Hodgskin, C. Davidson, J. Caldwell, D. McMurchy, Colin McPhail, J. McLean and Wm. McCormick, ruling elders. The committee appointed to make arrangements for the suitable observance of Dr. Smellie's jubilee gave in their report embracing the draft of an address to be read on the occasion. The report was received, the draft approved and the committee continued. It was then agreed that the Presbytery hold an adjourned meeting in Melville Church, Ferguson, on the 15th April, instead of the 30th inst., as formerly determined, at which the jubilee services shall be conducted. The first report was read from the Presbytery's Woman's Foreign Missionary Society, stating among other things what had been done since its organization in May, 1885, the number of auxiliary societies that had been formed in the bounds, and the amount collected, when it was agreed that the report be received, that satisfaction be expressed at the institution of the society and the success that has followed its operations hitherto, and the hope that the blessing of God may rest upon it more and more, and that, in all our congregations, an active interest may be manifested in the welfare of the society and in the work in which it is engaged. The Committee on Church Property in Puslinch gave in their report, which was approved, and the committee was continued to carry out the object of their appointment till a final settlement shall be reached. The committee to confer with the two congregations at Belwood for the purpose of bringing them together, if practicable, reported, and were thanked for their diligence, and steps were taken to bring the matter to a satisfactory issue. Mr. Hamilton stated the steps that had been taken toward the election and ordination of elders at Elmira. A request was read from Mr. James Bryant, now settled at Bradford, asking the Presbytery to apply to the General Assembly for its sanction to his labouring as an evangelist, it being understood that his pastoral relation to his congregation would be dissolved, but his name allowed to remain on the Presbytery roll. It was concluded that the Presbytery of Barrie was the proper one to make the application, as Mr. Bryant resides in its bounds, and in the event of their doing so commissioners from this Presbytery would as individuals cordially concur in it. The Clerk was authorized to procure the services of Mr. Campbell for the Second Church, Garafana, and connected station during the summer. In reply to a card from the secretary of the Home Mission Committee, the Clerk was instructed to report that there were no mission fields in these bounds left without the stated supply of ordinances during the two last winters. An adjourned meeting was appointed to be held in Knox Church, Galt, on Tuesday, the 4th of May, at three o'clock p.m. The next regular meeting was appointed to be held in Chalmers Church, Guelph, on the third Tuesday of May, at ten o'clock in the forenoon.

MONTREAL NOTES.

On Tuesday evening last the Rev. J. Barclay, M.A., delivered a lecture on the Disciple John, in Knox Church, under the auspices of the Presbyterian Sabbath School Association. The lecture was highly appreciated by those present, and in moving a vote of thanks to the lecturer the Rev. W. R. Cruikshank expressed the hope that Mr. Barclay would favour the association with another lecture on the writings of this Disciple. Mr. Barclay lectured before a large audience in St. Matthew's Church, on Friday evening, his subject being "Popularity as a Test of Literary Merit."

On Sabbath last, the 21st March, the ordinance of the Lord's Supper was administered in St. Andrew's Church, Lachine. A severe snowstorm and partially blocked roads interfered somewhat with the attendance. On the same day fifty years ago the sacrament was dispensed for the first time in this church. Since the induction of the Rev. Jas. Cormack, a little over a year ago, the congregation has considerably increased. Last year upwards of \$2,000 was raised, an average of about \$45 per family. The contributions to the Schemes are exceedingly liberal, and with the increase of English speaking people consequent on the new manufactories the congregation is likely to make steady progress.

The Valleyfield congregation has recently added \$100 to the salary of its minister, the Rev. M. L. Leitch, thus manifesting in practical form its appreciation of his services.

LECTURES have closed and examinations begun in the Presbyterian College here. The public closing exercises take place in the David Morrice Hall on the evening of Wednesday, the 7th April.

THE annual meeting of the Montreal Woman's Presbyterian Missionary Society is to be held in Erskine Church, on the evening of Thursday, the 8th April. The Rev. Professor Campbell, M.A., Moderator of Presbytery, is to preside, and addresses are to be given by several of the city ministers.

AT the annual social gathering of Knox Church, on Thursday evening last, the Rev. J. Fleck reviewed the history of the congregation during his pastorate of ten years. The membership had increased from 224 to 405, the missionary contributions from \$606 to \$1,613, and the contributions for all purposes from \$4,122 to \$6,500. The congregation are about to put a new organ into the church, at a cost of about \$3,000.

THE Presbyterian congregation at Cote St Antoine are having a new pipe organ built for the church recently erected in that suburb of the city.

FOR a considerable time past, the Rev. R. Campbell, M.A., has been engaged in the preparation of a history of the St. Gabriel Street Church. The work now approaches completion, and will be issued in a short time. It will not only be of interest to Presbyterians and others in Montreal, but to many throughout the country, and especially to those who have had any historical connection with the old church.

THE Methodists have recently purchased a block of land on St. Catherine Street near Phillips Square—about the centre of the city—on which they purpose erecting a church edifice to take the place of the well-known St. James Street Church. The ground cost \$75,000. The old church is expected to realize about \$200,000, less a mortgage of \$40,000. This will leave a sum of \$85,000 toward a new church, and already other subscriptions to the extent of \$20,000 have been promised. It is intended that the new church shall be the largest in the city. The site is a most central one. What effect the erection of this church will have on one or two of the neighbouring Methodist congregations remains to be seen. The demolition of the old St. James Street Methodist Church, where so many union gatherings have been held, will be the removal of one of the best known and, to many, most sacredly cherished of the landmarks of Montreal.

ACKNOWLEDGEMENTS.—Dr. Reid has received the following anonymous contributions. The Lord's Interest, Layton, \$1, Home Missions; "X," Delhi, \$25, Foreign Missions, Formosa; "Z," Marnock, \$9 for the Mission Schemes of the Church; A Friend, Oxford, \$5 for educating native students in India; A Lady of MacNab Street Church, Hamilton, \$5, Home Missions, A Friend, Pine River, \$20, Foreign Missions; A Friend of Missions, Greenbank, \$15 for the Mission Schemes of the Church; A Friend's First Fruits, Egmondville, \$5, Home and Foreign Missions, equally; Walkerton, \$1, Foreign Missions, A Friend, Woodford, \$1, Augmentation of Stipends; A Young Friend, Beaverton, \$1, Father Chiniquy; A Lady, Campbellville, \$20, equally to Home and Foreign Missions; A Friend, Osgoode Congregation, Vernon, \$5, Foreign Missions; A Friend, per Mr. C. Blackett Robinson, Toronto, \$20, Aged and Infirm Ministers' Fund; N. M. Tiverton, an offering to the Lord, \$2.50, Foreign Missions; E. R., Newmarket, \$10 for Home Missions, French Evangelization and Father Chiniquy; A Friend, Merlin, \$5, Home Missions; Canada, Toronto, \$50, Foreign Missions, Formosa.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. R. P. MACKAY, B.A.

THE FIRST DISCIPLES.

April 11. } John 1: 1-13.
1886. } 35-51.

GOLDEN TEXT.—"The two disciples heard him speak, and they followed Jesus."—John 1: 37.

INTRODUCTORY.

In this Gospel the early history of Jesus—His birth, baptism, temptation, etc.—and the ministry of John are passed over, as sufficiently well known through the other Gospels. Having set forth the divine character of Christ so fully in the prologue, the author at once introduces Christ as the promised Messiah, gathering His first followers.

Here we see the beginning of the Christian Church that has since grown so immensely, and is yet to take possession of the earth.

EXPLANATORY.

I. The Testimony of John.—In the last lesson we saw John's testimony before and after His coming, declaring His gracious character and superiority to Moses and the prophets. Three subsequent testimonies are recorded in the chapter.

(1) *To the deputation.* (Ver. 9-27.)—The Pharisees sent a deputation of priests and Levites to John, inquiring who he was and on what authority he taught. John answered their five questions in such a way as to turn attention away from himself to Christ. He said he baptized with water, as a sign of the repentance needful to prepare the way for the Messiah who was at hand—amongst them—and would baptize with the Holy Ghost.

(2) *To the multitude.* (Ver. 29-34.)—The day after the deputation Jesus came to John—upon His return from the temptation—and when John saw Him coming, he said to his disciples, and the multitude that stood about him: "Behold the Lamb of God that taketh away the sins of the world." He then declared how the Father revealed to him that Jesus was the promised Messiah—the Son of God—by the sign of the Spirit in the form of a dove.

(3) *To two disciples.* (Ver. 35-36.)—The following day

John stood with two disciples and saw Jesus walking—not coming to him as on the past day—and he repeated his words: "Behold the Lamb of God." The words when spoken before had no apparent effect, but now the two disciples immediately followed Jesus. The Saviour was *designedly* walking in that neighbourhood, because He wanted these two men, and when the time came John's words took effect. We should repeat the old, old story, sow the seed, and in due time the showers will descend and there will be fruit.

Lamb of God.—A title given to Christ, which sets forth His sacrificial work. The Passover Lamb was a type of that death on the cross that atoned for the sins of the world. The benefits of this atonement are applied by the Holy Spirit unto eternal life.

II. Christ's first interview with Andrew and John.—In ver. 37 we see the manner in which men are usually brought to Christ.

John spoke—they heard and then followed. "How shall they hear without a preacher?" Alas for the heathen!

What seek ye?—This is Christ's first word to them. Not to repel them as if He would say: "I wish to have nothing to do with you," but rather, "Ask what ye will and it shall be done unto you." There was great kindness and welcome in His voice and eye.

Rabbi, where dwellest thou?—They are embarrassed and do not tell Him what they had heard about Him, but inquired where He dwelt, as if asking an invitation to converse with Him. He at once invites them to come and see. It was some temporary lodging place, but they were welcome, and the conversation that followed convinced them.

That is the true way to conversion. Go to Christ and learn for yourself what He can do for you. To all seekers, in all times, the invitation is extended, "Come and see." This first reception is typical of Christ's attitude to perishing men. "Come unto Me, all ye that labour," etc.

Tenth hour.—This by Jewish computation would be four o'clock in the afternoon, or, by Roman, ten o'clock in the forenoon. It is supposed that as John wrote, not to Jews, he would use Roman reckoning. Abiding with Him that day agrees well with the latter.

III. Christ's first interview with Peter. (Verses 40-42.)—No sooner did Andrew find Jesus than he went in search of his brother Simon. The statement, first findeth his own brother, seems to imply that the other disciple was John himself and that he also went in search of James his own brother, but was not so successful as Andrew was. At any rate it is about certain that John was one of the first two.

Messiah.—As soon as he found Simon, he said, "We have found the Messiah—the Christ"—i.e., the anointed One. As kings and priests were anointed for office, so was He anointed with the Holy Ghost to be Prophet, Priest and King.

He brought him to Jesus.—The natural thing for every one to do, who has made the great discovery, is to tell others and induce them to come and accept.

Peter.—Jesus penetrated his character, and by supernatural discernment predicted what he was to become, and gave an appropriate name. "Thou art now only Simon, son of John, but thou shalt be a rock." *Cephas* is the Syriac form of rock, of which *Petros* is the Greek. The firmness and strength of Peter's character, as one of the foundations of the Church, justified the prediction.

Jesus knows the hearts of men and giveth them talents according to their several ability.

IV. Christ's first interview with Philip.—Jesus was about to start to Galilee when in some way He met Philip, who was also, no doubt, one of John's disciples. He was of Bethsaida—the city of Peter and Andrew—on the north-western shore of the Sea of Galilee.

Follow Me.—This is all we know about the interview. But how much it means! Follow Me as a disciple—in life—partaking of My cross and crown. Jesus does not need human agency in order to enlist followers although He usually employs them.

V. Christ's first interview with Nathanael. (Verses 45-51.)—Philip found him and told him that they discovered the Promised One of whom Moses and the prophets wrote. They were familiar then with the Scriptures and through them their hopes were cherished.

A lively faith and heavenly experience must come through the study of the Word. Many references, such as Dent. xviii. 15; Isa. vii. 14; ix. 6, 7; lili. 1-12. The whole typical system pointed to Him. What a discovery!

The One for whom the world was waiting for four thousand years has at last come. No wonder they were excited.

Of Nazareth, son of Joseph.—When Nathanael hears that, he is staggered. He himself was from Cana, not far from Nazareth. Can Nazareth be the birthplace of such a being—so unimportant and so wicked! Philip does not argue the case, but invites him to come and see. The best proof that will overcome all difficulties is experience.

An Israelite in deed.—A true man who is sincere—guileless. A true son of Israel—of Jacob-made-new. Nathanael in his honesty does not decline the compliment nor accept it, but enquires how He knew. He replied: "I saw you under the fig tree before Philip called you." It is the generally accepted opinion that he was praying and meditating on the coming Messiah in the shade of a tree. This was more marvellous insight than that spoken to Peter, who stood before Him.

Son of God, King of Israel.—Nathanael at once acknowledges his conviction, and returns the compliment that He is the King of that Israel of which he himself is but a son.

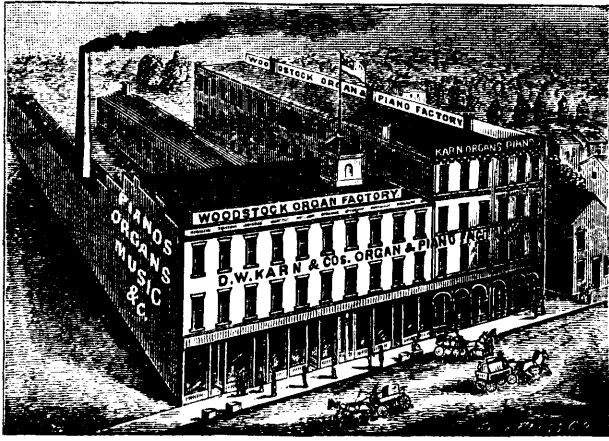
Heaven open.—Jesus says, If such a slight token convinces you, you will be abundantly convinced by what you are to see hereafter. You will see in this life constant communication going on between earth and heaven as in Jacob's dream, and by and by at My second coming you will see a glory such as the imagination cannot now anticipate.

PRACTICAL SUGGESTIONS.

1. Notice the frequency of the word found.
2. Notice the twenty-one titles given to Christ in this chapter.

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WILL TAKE OATH TO THE FACT.—Edward Cousins, of Ranson, declares he was at one time nearly dead from the effects of a terrible cold and cough. He tried many remedies, but Hagyard's Pectoral Balsam was what cured him. He speaks in highest praise of it in other cases, and adds that he is willing to take oath to his statements.

DR. HENNIKER was once asked by the great Earl of Chatham to define wit. "My lord," said the doctor, "wit is like what a pension would be given by your lordship to your humble servant, a good thing, well applied."

Watch This Space NEXT WEEK!

MRS. FISHWACKER took a friend to the art museum, and pointed out the wonders of Greek art. Standing before the statues of Apollo and Diana, she turned and said: "This, my dear, is the Apollo, and that female there the Apollonaris!" Being asked later the meaning of a technical term in the catalogue, she said: "You will find it explained in the footnote. The astrakhan refers you to it."

THE ANCIENT GREEKS.

THEIR BELIEF CONCERNING THE SEAT OF LOVE AND PASSION.

THE LIVER REGARDED AS THE FAVOURED ORGAN—HOW COULD IT BE SO? RECENT FACTS PARTLY CONFIRM THIS BELIEF.

The ancient Greeks thought the seat of love and passion was in the liver, and in great measure their opinion was not far astray. The lover whose liver is off, or the husband who is bilious, is not half a man—his sluggish liver has filled his blood with bile.

Of all the mean contemptible counterfeits in the world, red blood full of bile is the worst,—the very worst!

We have about ten quarts of this fluid in the average size man. It is constantly undergoing change and is manufactured from the food we daily consume by a chemical process nature has. She selects only that portion which, after digestion, is found to be proper, and takes it up by a tube called the thoracic duct, emptying it into the large vein near the left collar bone, from which it is at once carried to the kidneys to be strained of all the deleterious matter which was left by the bowels.

If the kidneys are in healthy condition, the blood is in an absolutely pure state, contains all the elements for repairing waste, returns at once to the heart and is thrown by that organ to every part of the living body to give up its nourishment and take up all the worn-out material.

Contrary to general belief the liver is not a blood-purifying organ; its purpose is only for nutrition, digestion, and it secretes daily many pounds of bile, some being used in digestion and nutrition, and the balance as a cathartic.

Now, after being housed up all winter, with meat largely composing the diet for the purpose of producing heat, the liver increases one-third of its supply of bile, and in the spring, nature not having use for the excess, it is thrown into the blood, carried to the skin (for it must be got rid of in some way) and causes that condition known as "bilious," when the person is dull, lethargic, restless, well to-day and half-sick to-morrow: because the blood is loaded with this substance, which is just as foreign to it as so much dirt or corruption, and poisons the entire body, making your blood impure. You know there is something out of gear and the natural impulse is to take cathartics,—but drastic cathartics do not remove the cause—they make matters worse.

You ask, why? Because, my friend, the liver is a sluggish, lethargic organ that cannot be relieved of any ailment except by medicine which acts upon it in a quiet, steady manner, producing permanent effects, and assisting, not goading, its normal action. The kidneys do the purifying. Always remember that! No other organ in the body can take their place in this respect, and they attend to over 9,000 hogsheads of blood in a year! Think of it and wonder that they are able to do so large an amount of work!

A healthy kidney to purify, and a healthy liver, emptying its poison into the bowels and not into the blood, are the true and only givers of pure blood.

The interior of the kidneys have few nerves of sensation, and a stone can be, and often is present without any indication until it reaches the first outlet, which is supplied with nerves that soon sound the alarm.

Do you see the moral of this? A healthy liver and kidney is all there is to this question of pure blood. Keep them in order. Don't wait until you find they are diseased, for then it may be too late. Do this and you are bound to have pure blood. Warner's safe cure has a direct action upon both the kidneys and liver, and has become a recognized agent for its health-preserving and blood-purifying properties, and as such is used by many physicians. A few bottles will positively prevent disease, and we are certain that disease of either organ is prevented by its use, if taken in time.

The Spring approaches, and nature needs help. Take it and save sickness and doctor's bills. Don't let any season go by without its use, or you may regret it forever.

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MEETINGS OF PRESBYTERY.

WHITBY.—In Oshawa, on the third Tuesday of April, at half-past ten a.m.
PETERBOROUGH.—In the First Church, Port Hope, on July 6, at ten a.m.
REGINA.—In Knox Church, Regina, on the first Tuesday of April, at eleven a.m.
TORONTO.—In the usual place, on Tuesday, April 6, at ten a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Monday, May 24, at seven p.m.
PARIS.—In St. Andrew's Church, Ingersoll, on Tuesday, May 10 at two p.m.
LINDSAY.—Next regular meeting at Cannington, on Tuesday, May 25, at eleven a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Monday, May 17, at half-past seven p.m.
STRATFORD.—In Knox Church, Stratford, on the second Tuesday of May.
CHATHAM.—At Chatham, on the 13th July.
BRUCE.—In St. Andrew's Church, Paisley, on Monday, July 12, at two p.m.; and on Tuesday, July 13, at nine a.m.
GUELPH.—Adjourned meetings in Melville Church, Fergus, on April 15; in Knox Church, Galt, on Tuesday, May 4, at three p.m. Next regular meeting in Chalmers Church, Guelph, on Tuesday, May 18, at ten a.m.

BIRTHS, MARRIAGES, AND DEATHS.

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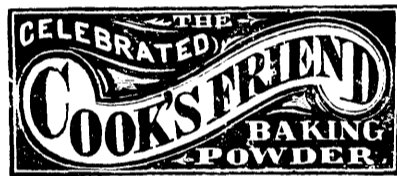
BIRTH.

In San Francisco, Cal., on March 18, 1886, the wife of Rev. A. B. Meldrum, pastor of St. John's Presbyterian Church, San Francisco, of a son.

At the Georgetown manse, North Georgetown, Que., on March 20, 1886, the wife of the Rev. J. A. F. McBain, of a daughter.

DIED.

On the 24th March, at 196 Gerrard Street East, Toronto, Sarah Taylor, eldest daughter of the late Rev. Andrew Halkett, in his lifetime minister of the First Charge, Brechin, Forfarshire, Scotland.



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SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet within

St. Andrew's Church, Sarnia,
ON
MONDAY EVENING, 12th OF APRIL,
at half-past seven p.m.

Rolls of Presbyteries and all papers for transmission to Synod should be sent to the Clerk not later than the 5th day of April.

Certificates enabling ministers and elders to travel at reduced rates will be sent in due course—those of the elders enclosed to the ministers of the churches which they represent. Should any member of Synod not receive his certificate a week before the meeting, the same should be made known to the Clerk, that another may be sent.

The Business Committee will meet within St. Andrew's Church, on Monday, 12th April, at five p.m.
WM. COCHRANE,
Brantford, March 11, 1886. Synod Clerk.

FREEMAN'S WORM POWDERS require no other Purgative. They are safe and sure to remove all varieties of worms.

SYNOD OF TORONTO AND KINGSTON

The Synod of Toronto and Kingston will meet within

KNOX CHURCH, GALT,
ON
Tuesday, 4th May, 1886, at half-past seven o'clock p.m.

Certificates, granting the privilege of reduced fares on the railways, will be sent to ministers for themselves, and for the representative elders of their congregations.

Any, who do not receive their certificates, will at once apply for them to the undersigned.

The Opening Sermon will be preached by the Rev. D. J. Macdonnell, B.D.

All papers to be laid before Synod will be forwarded on or before the 27th April, 1886, to

JOHN GRAY,
Orillia, 27th March, 1886. Synod Clerk.

KNOX COLLEGE. CLOSE OF SESSION.

The Session of Knox College for 1885-6 closes on WEDNESDAY, 7th APRIL. There will be a meeting in the College Hall at three p.m., when the results of the examinations will be announced, and Degrees in Divinity conferred.

There will be a Public Meeting in Central Church in the evening, at eight p.m., when addresses will be delivered by Rev. Dr. MacLaren, Rev. G. M. Milligan, B.A., and Rev. R. Haddow, B.A.

The friends of the College are invited to both meetings.

Knox College, 27th March, 1886.

STUDENTS

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