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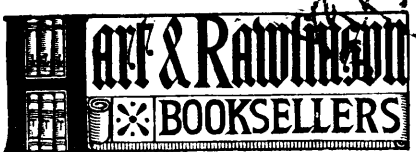
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Scientific and Useful. GERMAN Egg-Soup.—Beat up the yolk of an egg in a pint of water, put in a little butter, with two or three lumps of sugar, put it over the fire, and stir until it begins to boil, then pour it backwards and forwards from the sauceman to the basin until it is smooth and has gained a froth. This is considered good for a cold. POTATO PUFF.—Boil the potatoes in salted water, drain off the water and dry them a few minutes, then mash them perfectly smooth. To a pint of mashed potato put two tablespoonfuls of melted butter, and beat with a large fork until the whole is light and creamy; add the yolks of two eggs, a cupful of rich milk, and lastly the whites of two eggs cut to a froth. Beat each ingredient in before adding the next; put in more salt if needed, and pour the mixture into a buttered baking dish. Bake in a quick oven until the surface is nicely browned. The success of this dish depends on the faithfulness with which it is beaten. PLUM PUDDING.—Put into a bowl one cupful each of flour, breadcrumbs grated, chopped beef suet, raisins picked and stoned, currants and sugar. One candied lemon or orange, a little mixed spice, a little salt and a good grate of ginger; beat four eggs, make a hole in your ingredients to the bottom of the bowl, stir in the eggs smoothly, beat well; then add milk enough to make it into a consistency sufficiently thick to allow of the pudding spoon standing upright, which is the criterion of the quantity of milk to be used; add a wineglass of brandy, butter a large bowl and steam three hours one day, and two when wanted. For boiling, three hours and a half will do. A heaping teaspoonful of Cook's Friend must be mixed in the flour. WHY BEES WORK IN THE DARK.—Every one knows what fresh honey is—a clear, yellow syrup, without any trace of solid sugar in it. After straining, it gradually assumes a crystal appearance—it candies, as the saying is, and ultimately becomes a solid mass of sugar. It has been suspected that this change has been due to photographic action, the same agent which alters the molecular arrangement of the iodine of silver on the excited collodion plate, and determines the formation of camphor and iodine crystals in a bottle, causing honey to assume a crystalline form. Mr. Scheiter inclosed honey in well-corked flasks, some of which he kept in perfect darkness, while the others were exposed to light. The result has been that the portion exposed to the light soon crystallizes, while that kept in the dark remains unchanged. Hence, we see why the bees are so careful to obscure the glass windows which are sometimes placed in their hives. The existence of the young depends on the liquidity of the saccharine food presented to them, and if light were allowed access to this, in all probability it would prove fatal to the inmates of the hive. HAGYARD'S Yellow Oil is a perfect panacea curing by external and internal use all inflammation, pain, and soreness; Rheumatism, Stiff Joints, Diphtheria, Colds, Kidney complaints, Burns, Frost Bites, and Flesh Wounds of every variety. For sale by all Dealers. MEDICAL USE OF EGGS.—For burns or scalds nothing is more soothing than the white of an egg, which may be poured over the wound. It is softer as a varnish for a burn than collodion, and being always at hand can be applied immediately. It is also more cooling than the "sweet oil and cotton" which was formerly supposed to be the surest application to allay the smarting pain. It is the contact with air which gives the extreme discomfort experienced from ordinary accidents of this kind; and anything which excludes air prevents inflammation is the thing to be at once applied. The egg is also considered one of the best remedies for dysentery. Beaten up slightly, with or without sugar, and swallowed at a gulp, it tends by its emollient qualities to lessen the inflammation of the stomach and intestines, and by forming a transient coating on those organs to enable nature to resume her healthful way over the diseased body. Two, or at most, three eggs per day, would be all that is required in ordinary cases; and since the egg is not merely medicine, but food as well, the lighter the diet otherwise, and the quieter the patient is kept, the more certain and rapid is the recovery.

THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, MAY 13th, 1881.

No. 19.

NOTES OF THE WEEK.

THE Edinburgh U.P. Presbytery has suspended the Rev. Walter Duncan, Leith, for plagiarism.

IT is reported that there is a great stir in Orissa, India, since the death of the keeper of the Juggernaut Temple, and that 400 Hindoos there have recently given up caste.

SINCE the meeting of the American General Assembly in May last, nearly eighty ministers have died, many of them prominent workers and leaders in the Presbyterian Church.

THE New York "Independent" says: "The sum of \$19,000,000 has been given by private individuals in this country toward the cause of education within the past fifteen months."

THE Free Church missionaries at Bombay have begun a theological class, and already, within the limits of the Bombay Presbytery, "nine natives have been recognized as students of divinity."

THERE are eighteen different evangelical societies at work in Syria. These employ eighty foreign preachers and teachers, and three hundred native helpers. They seek to reach the total population of Syria, which numbers 209,000 souls.

IN his sermon last Sabbath week, Henry Ward Beecher expressed the hope that editors might become thoroughly Christianized—not after the pattern of the religious press, however, God forbid! he said, but after the pattern of the New Testament of Jesus Christ. Mr. Beecher is editor of a paper claiming to be religious, and therefore has a right to speak of himself, and no one will object to what he said with this application. He knows what manner of man he is.

THE English Ritualists are marching on with rapid strides. Here is a notice taken from the "Church Times," the organ of the Ritualists: "Of your charity pray for the repose of Emily, the beloved wife of Amos Gray, of Codecote, who fell asleep on the 19th inst. Jesu mercy." Well might the "Tablet," the leading Roman Catholic journal in England, say: "We consider Ritualism to be indirectly the most powerful propaganda for the Church of Rome which England has yet seen."

IT is a noteworthy fact that the Archbishop of Canterbury has presided at a meeting held in the library of his own palace, over a meeting called to give aid to the Waldensian churches. He also pleaded the cause of these churches with unusual earnestness, and this in spite of the admitted fact that the polity of these ancient churches was "Presbyterian." The speech of the Archbishop was so hearty and so full of catholic feeling that it has attracted attention both from within and without the church of which he is Primate.

INTELLIGENCE has been received in Britain that a Portuguese gunboat having several Jesuits on board, and accompanied by officers of the Portuguese army and a force of marines, has entered the Congo River, and arrived at San Salvador. It is said that they have instructions by Papal Bull to harass and root out the Protestant mission there, and that they have secured the good graces of the Congo king with the presentation of handsome gifts. It is probable that immediate representations on the matter will be made by the Foreign Missionary Society to the Government.

MARRIAGES between Christians and Jews, though allowed in Austria, are still forbidden in Hungary, and the chief rabbi of Szegedin having been asked to marry a Jewess to a Catholic who had adopted Judaism at Vienna, the Government, whose advice he solicited, informed him that the marriage would be null, the law not permitting a Christian to join a non-Christian persuasion, the man remaining therefore,

legally a Catholic. The Hungarian Jews have accordingly resolved to agitate for the legal recognition of their religion, for mixed marriages, and for obligatory civil marriage.

AS an illustration of what may be done for the children in a church, we give the following item from the "Congregationalist." "The Rev. Eli Corwin, D.D., who has now for some months been pastor of the Presbyterian church at Racine, Wis., gives the children a short sermon every Sabbath in connection with the morning service, and no part seems to be listened to by the elder people with more pleasure than this. Few children were in the congregation when he began the practice, but now there are a hundred sandwiched in among the seven or eight hundred others in the congregation."

THE following letter has been received from Sir H. Wellwood Moncreiff, Secretary to the Scottish Bible Board, in answer to an inquiry regarding the revised edition of the Bible: "It is a great mistake to suppose that the new revised edition of the Scripture will, on its publication, become an authorized translation or supersede the present one. That can only be after the Queen has adopted it and allowed the substitution. It is impossible to say when, if ever, such adoption and allowance will take place. Objections may be taken to the revision. Its publication now is only to enable the public and all authorities to judge of it. It may be approved of, but it may be disapproved of. (Signed), H. Wellwood Moncreiff."

TWENTY-TWO thousand laymen have put their names to a memorial, presented to the Archbishop of Canterbury on April 2nd, in which they enter their solemn and emphatic protest against the toleration within the Church of England of any doctrine or practices which favour the restoration of the Romish mass, or any colourable imitation thereof, any re-introduction of the confessional, or any assumption of sacerdotal pretensions on the part of the clergy in the ministration of the Word and sacraments." Among the signers are many members of both Houses of Parliament, 141 generals and officers of the army, 31 admirals and officers of the navy, 79 physicians and surgeons, 75 barristers and solicitors, and 191 magistrates.

THE Synod of Glasgow and Ayr has adopted a resolution proposed by Rev. Mr. Hutton affirming the decision of the Presbytery of Glasgow regarding the "Scotch Sermons." Dr. Jamieson's motion, which was that put by Mr. Hutton, was as follows: "That the Presbytery having, under their deliverance at last meeting, had their attention directed to two sermons by one of their number, the Rev. W. L. McFarlan, Lenzie, contained in the volume of 'Scotch Sermons' laid on the table of the Presbytery, and having regard to the character of the statements contained therein as affecting the doctrines of the Confession of Faith, agrees to remit these sermons to a committee with instructions to confer with Mr. McFarlan on the subject, and to report on an early day."

DR. IRVING gives, in the April number of the "Foreign Missionary," a valuable table presenting the results of missionary operations in India. According to this table there are now in India 644 foreign missionaries, 682 native preachers, 6,836 native helpers, and 130,958 communicants. The most striking fact which these results indicate has reference to the increase of native preachers within the past thirty years. In 1850 there were in India and Burmah 48 native preachers; in 1880, 682, an increase of *fourteenfold*. The communicants have increased sevenfold within the same period, while the number of foreign missionaries has not so much as doubled. The growth of the native agency is the surest sign of the progress of the evangelical work.

THE prosecution (says the "Pall Mall Gazette") of one of the authors of "Scotch Sermons" for heresy seems now to be inevitable. Should the General As-

sembly sustain the Presbytery and the Synod in requiring a conference, everything will depend on the explanations that may be offered by the incriminated clergyman. His prosecutors have hinted that they will be satisfied with very little in the way of an apology; and a statement that the heretical doctrines complained of were not put forth as the author's own views would probably meet all the difficulties of the case. This would be the best, though not the most heroic, way out of what threatens to be a very awkward affair. The Kirk cannot afford to trifle with her reputation for orthodoxy, nor can she very well sustain the distractions of a great polemical struggle.

IN common with others, says the New York "Independent," we accepted for a time the current opinion that Mrs. Lewes died some time before her husband, while George Eliot was yet living with him and bore his name by courtesy. Finding this opinion questioned, we applied as near headquarters in London as possible, and learn that there is no doubt about the matter, and that "the lawful wife of the late G. H. Lewes is now living. 'George Eliot,' our informant continues, 'lived in open concubinage with Lewes, was his mistress (or, rather, one of his mistresses), and the Eliot-worshipping set accepted the situation and objected mainly to having the fact stated in plain English. The nonsense about Eliot considering herself married to Lewes, etc., imposed on those who wished to be imposed on, and on nobody else.'

IN the course of the excavations necessary for the reconstruction of the baths at Durkheim, in the Palatinate, the workmen have come upon an enormous iron chest containing the celebrated treasure of the Abbey of Limburg, which disappeared after the siege of the Abbey in 1504. The treasure is supposed to have been put in safety by the Abbot out of fear of an attack. It is composed of a large number of vases and other objects of gold and silver, of precious stones, and a host of coins of the fifteenth century. There are also a number of articles for worship, dating from the commencement of the Abbey, which was constructed by Conrad the Salic, and his wife, Queen Gisela, and opened in 1030. By the law of the Palatinate, half the treasure goes to the State and half to the French company which has the working of the baths.

THE "Christian at Work" comments on the Oleomargarine law, which obliges dealers to mark their packages, and not insist upon putting them forth as butter. It makes application to preachers who put forth something of their own, which they offer in place of the juiciness and flavour of the Gospel, but which they insist upon giving the Gospel name. They agree to furnish butter, but instead offer oleomargarine. Some of these, it says, preached pretty Easter sermons, and the organ sounded, and the choir sang, and there were Easter lilies around the pulpit. And all the while in their hearts they reject miracles and disbelieve the Resurrection. We do not complain—it would do no good—that oleomargarine is manufactured; we only insist that when it is produced it shall be obliged to wear the label, whether it is the natural product or that of the factory.

AT the late meeting of the Free Church Synod of Aberdeen, an overture on Professor Smith's case was submitted for transmission to the General Assembly. It referred to the articles published by Professor Smith since last Assembly, 'containing opinions more pronounced than those for which he had been libelled,' and concluded that "whereas Professor Smith asserts that the finding of last General Assembly gives toleration to those advanced views within the Free Church, it is humbly overtured by the Free Synod of Aberdeen to the venerable the General Assembly, to take such steps as shall be necessary to vindicate the doctrine and discipline of the Church." The transmission of the overture was duly moved and seconded. It was also moved and seconded that the overture be not transmitted. On a division there voted for transmission thirty-five, against forty.

OUR CONTRIBUTORS.

TEMPERANCE.

PAPER READ AT THE LAST MEETING OF THE PRESBYTERY OF CANADA AND KENNEW, BY REV. M. D. HALLANTYNE, D. D.

(Concluded.)

III.—THE CURF.

When the whole human frame has become impregnated with disease, and from the crown of the head to the sole of the foot there is no soundness in it, cure is difficult and necessarily slow. So is it also with the body politic. The healing then of this long standing, running sore of the nation will of necessity take time and require constant, wise and watchful attention. To reach the roots of the disease so as to make the cure effectual and permanent, I feel sure that the great remedy lies where alone is to be found the divine remedy for sin, the fruitful parent of evil of every kind, viz.: in the Gospel of our Lord Jesus Christ in the hands of the Church. Its principles of divine love, compassion and self-sacrifice for others, taught in the written Word and illustrated in the life of our Saviour and of all good men and women, require to be more faithfully preached, brought more pointedly to bear upon their everyday life, and lived out with more thorough consistency in the daily conduct of all who profess to be guided by its teachings. What infinite wisdom has devised and published as a remedy for sin itself, it must be admitted will supply an adequate remedy for some one manifestation of sin, although it has many ramifications. If this fails it must be owing to some defect in our application of it, and not to the Gospel itself. While I would not decline the aid, or ignore the good which has been and may be done by men who, on other than purely Christian and religious grounds, see and acknowledge the evils of intemperance and the liquor traffic, and are waging war against them, my experience leads me to look more and more to an awakened conscience in the Church on this matter for effective, successful resistance, and final and complete reformation. Let those who can only go so far preach; let all whose consciences are wounded with anything beyond temperance, in the strict sense of the word, preach and practise temperance; and let all within the Church or without it, and they are a constantly and rapidly increasing number, who, having found that a failure, are able conscientiously to preach from the Scriptures or on lower grounds total abstinence, and the duty of every man to wash his hands clean of the liquor traffic, in every shape preach and practise that principle, and work for its triumph at least as zealously and faithfully as their opponents do for theirs, and victory, though delayed, is not doubtful. The magnitude of this evil, the barrier it opposes to the progress of good and truth in every shape to the salvation of souls; the damage it is working to the Church, the havoc it is producing to the nation, to mankind everywhere, needs to take deeper hold upon the conscience of the Church so as to form more largely a part of her practical work than it has yet done. Let the Church first of all do her duty in this matter in the way of presenting clear and forcible argument, earnest appeal, consistent example, the kind but faithful exercise of discipline, working hand in hand with all who are willing to work with her in this great religious and moral struggle, and the nation will be delivered from a source of danger and disgrace, and multitudes of bodies and souls will be saved from temporal and everlasting misery and ruin. The great work to be completed now, since it has been begun, and this is the burden of all who are writing and speaking about this great evil, is to "educate, educate, educate" the public mind and conscience up to the point eradicating it from amongst us. It is evident that the Church, and especially through its ministry, as an educating agency, has it in its power to do more than any other in this matter, and that the most solemn and weighty responsibility with regard to it lies upon her. I have been anxious to emphasize this part of my subject because of my strong conviction that without the hearty co-operation of the Church no great reform will be effected.

Time will not permit me now to dwell upon details of practical ways and means whereby Christians may work for the suppression of this great evil, for nothing less than its total suppression should be aimed at. With regard to practical measures, I may notice:

First, Temperance societies, strictly so called, allow-

ing the use in moderation, whatever that may mean, for it is a very variable quantity of all kinds of liquors, or with a view to the use only of ale, beer, wine, and such drinks. The admitted failure of this plan to suppress drunkenness and the evils of the liquor traffic led,

Second, to the formation of total abstinence societies, which of course in the case of all who are faithful to that principle, and wherever it is carried out and universally adopted is an effectual cure. Moral suasion alone appears for a long time to have been all the means thought of for extending this principle and checking the evil aimed at. Before noticing legislative action, I may just say time does not permit referring to training young, use and service rendered by the Press, counter-attractions to saloons and drinking places in the shape of coffee rooms, etc. Then,

Third, as a step in advance, legislation was appealed to to restrict the traffic. The right to apply this remedy has been questioned, but except by those interested, or a comparatively few doctrinaires, or quixotic sticklers, for what they call individual rights is now universally admitted and embodied in what are called license laws. These in various ways bring under the control of the law the number of places in which intoxicating drinks may be sold, their character, the days and even the hours at which it shall be lawful to sell drink, and the persons to whom it may be sold. These laws appear to me virtually to concede the right, nay, the propriety, the wisdom, and necessity of total suppression; for if any business not necessary for the public good in any way, but on the other hand is of such a dangerous tendency, is so fraught with evil, that it is needful, it is wise and prudent, to hem it in and restrict it as largely as possible, than it is evident, that is a kind of business which it would be well to entirely abolish. The "Gin Act of 1743" in England was, to all intents and purposes, a license law, and as to the morality, expediency and effect of such laws, hear what Lord Chesterfield said in the House of Lords, "Vice, my lords, is not properly to be taxed, but to be suppressed, and heavy taxes are sometimes the only means by which that suppression can be attained. Luxury, my lords, may very properly be taxed; but the use of those things which are simply hurtful—hurtful in their own nature and in every degree—is to be prohibited. If these liquors are so delicious that the people are tempted to their own destruction, let us at length, my lords, secure them from these fatal draughts by bursting the vials that contain them. Let us check these artists in human slaughter, which have reconciled their countrymen to sickness and ruin, and spread over the pitfalls of debauchery such baits as cannot be resisted. When I consider, my lords, the tendency of this bill, I find it calculated for the propagation of disease, the suppression of industry, and the destruction of mankind. For the purpose, my lords, what could have been invented more efficacious than shops at which persons may be tended, poison so prepared as to please the palate, while it wastes the strength and kills only by intoxication." So spoke one who professed to be only a leader of fashion and society, but a patriot. The history of the working of license laws sustains every charge in this indictment. The best license law, while it may to some extent check this evil, will, I fear, never eradicate it. Indeed, to eradicate it is not its object; but the evils of intemperance and the liquor traffic being admittedly so many, so great and dangerous as they are, why should we be satisfied with anything less than their complete extinction.

The question of revenue often comes up in this connection, and the objection, hideous and disgusting in its immorality, is made that the cause of these evils should not be removed because of the loss which would thereby accrue to the revenue. Probably there is no country where a larger revenue is derived from the manufacture and consumption of spirits of all kinds than in England; the answer of Mr. Gladstone therefore on this subject should be conclusive. To a deputation of licensed victuallers who waited upon him in reference to some action of his affecting their traffic, when they mentioned revenue, he said: "Gentlemen, give me a sober and industrious population and I shall know where to find a revenue." A license law, then—however good and however well administered, is only designed, and it can scarcely be expected to reach higher than its professed object, to check an admittedly great evil which, if it can be extinguished altogether, should be—will never effect

what every Christian or patriot ought to aim at, the deliverance of his fellowmen from this deadly evil and all its accompanying vices, crimes and miseries. Consistency, therefore, regard for the good of others, that vast number who are helplessly under the spell of this vice, every argument of experience and of practical wisdom points to a still more thorough course.

Fourth, Prohibition enacted and carried out by the State. That this will dry up that ancient, broad and desolating stream of vice and misery caused by the manufacture and sale of intoxicating liquors is obvious, for it will dry up the fountain. That this in the hands of a self-governing people, alive to the dangers that threaten them from this source and determined upon their removal, can be done, has been demonstrated. Why then should professing Christians, especially ministers of the Gospel and the Church at large, be satisfied with anything less. Here lies the great burden of responsibility, and no small part of it lies upon the Church to which we belong. It is powerful in numbers, in influence, in talent, in its government, and if it will lend the whole weight of all its influence, and the whole strength is in conjunction with others to the securing of this great reform, this unspeakable boon to thousands of our enslaved countrymen and thousands more who are in danger of being drawn into this mad stream of destruction, it will bring down upon him the blessings of thousands upon thousands who have been delivered, saved, and the Gospel in her hands will reach and will be the means of giving eternal life to myriads in future ages who, but for this practical, immediate, urgent good work calling on every hand for our help, would have been lost forever. Prohibition, and nothing less, should be our goal. The time in our country is opportune, the land is everywhere awaking, now is the day of salvation, let us gird up our loins, let us go forth in the name of Him who came to seek and to save that which is lost, and since the cause is His it must eventually succeed.

REMINISCENCES OF THE ORIGIN OF THE TWO PRESBYTERIAN COLLEGES IN CANADA.

BY REV. R. WALLACE, OF WEST CHURCH, TORONTO.

II.—KNOX COLLEGE.

In the close of my reminiscences of Queen's College I stated that, at the end of April, 1844, six of the seven theological students then at Kingston joined the Free Church, which led to the immediate formation of Knox College, Toronto. The event which occasioned this was the Disruption of the Church of Scotland on the 18th May, 1843—an event which has told upon the interests of vital Christianity to the ends of the earth. No event since the expulsion of the 2,000 Puritan ministers from the Church of England has been so important in its character and so marked in its influence as that movement, springing as it did from the deepest conviction of many of the ablest and most earnest minds of Scotland, that the purity and spiritual well-being of the Church were of more importance than the favour of men, a worldly ease, comfort and prosperity; yea, that duty to Christ in upholding His crown rights as the only King and Head of His Church, and therefore the purity of the Church and its spiritual independence of all state control or interference in its spiritual affairs was of paramount importance.

The self-sacrifice of those ministers who formed the Free Church of Scotland has been signally owned by the King of Zion, who has honoured that Church in greatly reviving the cause of vital godliness at home and abroad, granting her open doors of usefulness among the heathen and the Jews. The great English statesman, Mr. Gladstone, referred to the Free Church in Parliament as a model Church both in zeal and success. The mighty wave of spiritual influence which thus carried everything before it in Scotland could not but reach our shore, as we were a branch of the Church of Scotland, and we felt that we were therefore in duty bound to certify our adherence to the principles for which the Free Church contended.

On the 19th and 20th of April, 1844, Dr. Robert Burns, of Paisley, visited Kingston and addressed the public. These meetings six of the seven theological students at Queen's College attended, and announced their intention to join the Free Church, and requested that professors should be sent out from Scotland to organize a Free Church Theological College in Can-

ada. The six who came out were Angus McColl, John McKinnon, Thomas Wardrope, Patrick Gray, Lachlan McPherson, and the writer. In calling his students to account for attending Dr. Burns's meetings, Dr. Liddell endeavoured to draw forth their feelings of sympathy with him in the disappointment he experienced in finding his little band of students deserting him so soon after his arrival in Canada. He stated that the now-famed Theological Seminary of Princeton began with seven—the same number he had—but he could not bear the thought that one to whom he had become so much attached should thus deceive him. Looking up into the face of the Master, and asking Him what he would have us do, conscience impelled us onward, and though respecting our professors and unwilling to give them pain, we took our stand according to our conviction.

In July, 1844, the disruption of the Synod of Canada followed that of the Church of Scotland, Dr. Bayne, of Galt, and his friends, holding that our Church should separate from the Church of Scotland and become an independent Church, thus freeing it from any participation in or approval of what had occurred in Scotland, and thus prevent any need of disruption. During the autumn, Rev. John McNaughton, of Paisley, and Rev. Andrew King, of Glasgow, were sent out by the Free Church as a deputation to visit the Presbyterian Churches in Canada, and the Maritime Provinces. By request of our Synod, Mr. King (afterwards Dr. King, Principal of the Halifax Free Church College), consented to remain for a time in Canada and act as interim professor of Theology and Hebrew. On Friday, November 8th, 1844, Knox College was organized in a hired house on James street, near the present Shaftesbury Hall (23 or 25), Toronto, the professors being Rev. Andrew King and Rev. Henry Esson, professor of moral and mental philosophy, classics, and general literature. The first band of students were Angus McColl, John McKinnon, the writer (who were of the last year in theology and were licensed in 1845), Patrick Gray, John Black (now of Red River), John Ross, Wm. R. Sutherland (Eckfrid), William S. Ball (Guelph), William J. McKenzie, David Barr, David Dickson (Ohio), Andrew Hudson—fourteen in all. Thomas Wardrope had previously settled at Ottawa as Head Master of the Grammar School and afterwards as pastor. Professor King was highly esteemed by his students as a most able and faithful labourer in the Master's service. His prelections in theology were rich and racy, and delivered freely without manuscript; they seemed to well up spontaneously from a well-stored mind that had thoroughly mastered the science of didactic theology. He took as the basis of his lectures the Westminster Confession of Faith, and gave a most luminous and impressive exposition of its various articles. I consider it a testimony to his ability that, with all the late works on theology, I sometimes refer to my notes taken down from his lectures. He was equally able as a preacher. Seldom have I listened to more lucid, systematic and Scriptural expositions of Divine truth than we were privileged to hear in Knox Church from our beloved Professor King. Professor Esson greatly endeared himself to his students by his warm, genial, loving disposition, and his earnest desire to promote the happiness of all with whom he came in contact. His manner was very animated and his style discursive; and he delighted to dwell on the wisdom and goodness of God as displayed in the works of His hands as well as in the Government of the world and the Church. His mind seemed a vast store-house of learning, and so delighted was he to impart instruction that he often forgot when the hour expired, and had to be reminded by the students holding up their watches to let him know.

During the first session of Knox College the students formed prayer-meetings in several localities, and the fourteen students of Knox College united with the six students of the Congregational Church, under the care of Dr. Fillie, dividing the city into ten districts, and going two and two together, we visited nearly all the families and distributed religious tracts among them, and, as we had opportunity, engaging in conversation, reading the Scriptures, and prayer. Thus originated the Toronto city mission, which for years did good service to the cause of Christ and humanity, under the humble, self-denying and successful labours of that devoted city missionary, Rev. William Johnston. The same kind of work is now carried on by the Y.M.C.A. and the Ladies' Christian Association.

Mr. Johnston not only formed and carried on Sabbath Schools and prayer-meetings, visiting many families neglecting the means of grace, and often getting them to attend some Church service, but he also visited the prison, the Magdalen Asylum, etc.

The writer felt it to have been one of the great privileges of his life to have originated that movement, by first visiting families, distributing religious tracts of the London Tract Society for some time, and then calling upon Mr. F. H. Marling and inviting his co-operation and that of the other congregational students. We met at Knox College rooms, and formed the Union referred to above—the precursor of the Y.M.C.A. of the present day—Mr. Marling, afterwards Rev. F. H. Marling, of Bond street church, and the writer going round together on the same beat. During the summer of 1845, Dr. Burns returned to Canada, having accepted a call to become pastor of Knox Church, and at the same time was appointed Professor of Theology in Knox College. Of his earnest and devoted labours on behalf of the College, and the Church generally, it is unnecessary for me to write, as they are well-known throughout Canada. With him was associated a devoted fellow-labourer, who has long since been called to enter upon the joy of his Lord—the Rev. Wm. Rintoul, Professor of Hebrew and Exegetical Theology. He was a man of very respectable scholarship, most upright in all his dealings, of modest and amiable disposition, dignified in his manners, most orderly, systematic, and conscientious in the arrangement and use of his time, and most faithful in the discharge of all his duties; as a pastor, generally devoting the morning, from an early hour, to study, and the afternoon to visiting among his people and other similar duties. He was also a kind and generous friend to the student; and this poor tribute to his memory is but a faint expression of the gratitude which the writer will ever cherish for his kindness when studying at Streetsville under his supervision in 1841. In the fall of 1845 the College was transferred from the humble edifice on James street to a more stable and imposing building, "The Ontario Terrace Academy," on Front street (now the Queen's Hotel), the academy and boarding house for the students being under the supervision of a very able and judicious man, the Rev. Alex. Gale, previously pastor of St. Andrew's Church, Hamilton. During the second session there were twenty-two students, and Knox College has now sent forth about 330 graduates. Soon after the church, through Dr. Bayne, of Galt, secured the services of one of the ablest theologians of Scotland, Dr. Willis, who for many years presided over the College, and imparted sound and Scriptural instruction to a large number of the present ministry of the Presbyterian Church in Canada. Such, then, was the origin of two Presbyterian colleges in Canada. Several of the graduates of these colleges are now labouring in the far west, in the regions extending from the Red River to the Pacific Ocean; others in India and China and in several cities of the United States and Britain. Some went to the West Indies, and some hold the honourable position of professors, not only in our own colleges, but in colleges of the American and English Presbyterian Churches, while several hundreds of them occupy the pulpits of our Church in Canada. When we look back on the wonderful progress of our Church during the past fifty years, we have reason to thank God and take courage. And when we anticipate what the next fifty years have in store for us, we see rising before our mind's eye a mighty agency for good, numbering thousands of congregations and ministers, proclaiming throughout the broad continent of British America the glorious Gospel of the blessed God, and cordially co-operating with all other Churches of the Evangelical Church of Christ in establishing the kingdom of our adored Lord throughout our entire Dominion.

NOTE.—In the previous article on Queen's College, for "living ministry," read "rising;" for "value and necessity," read "mature and necessity." On 246, for "read Homer," "such as Homer," etc.

THE DRAMATIC IN WORSHIP.

"The vast area of St. Michael's Cathedral was simply packed yesterday (Good Friday) to witness the Good Friday ceremonies, which are of the most imposing and the most dramatic nature. There are, of course, those who sneer at objectivism of any sort in public worship; there are also those whose religious opinions would lead them to look upon the ceremonial of yesterday as essentially superstitious, and even idolatrous. But none, whether the intensest subjec-

tivist or the most avowed sceptic, could deny that there was every evidence of real devotion, and a depth and warmth in the worshippers at St. Michael's which, whatever its nature or source, might be looked for in vain from the ceremonial of other communions. Of course it was dramatic, some might say theatrical, but the drama was the drama of those ancient days when an ignorant multitude had to be taught, and a too often savage crowd humanized and devotionalized by the objective rehearsal of the great action that took place on Calvary. The whole of the ceremonies were yet in order when such things served as the "books of the vulgar," when as yet men knew not how to read for themselves, nor had in their own language the wondrous story of the Cross. These ceremonies the Greek and Roman Churches have kept up in their integrity, and by their means they claim they can reach the multitude in a way that none else can. Be this as it may, none can deny the beauty and the solemnity of the ritual, nor fall to be impressed by the effect it produces on the worshippers."

The above is clipped from the "Daily Globe." Thus is the insidious and perverting seed of Popery being sown among tens of thousands of Protestant readers, and the professedly secular press is preaching a religion which, if it should prevail, will bring back that superstition and ignorance which the Reformation scattered. Thus, for the sake of extending its circulation, a newspaper, once decidedly Protestant, not only tolerates popish error, but holds it up for admiration, bedecked with every charm that an eloquent pen can impart. "None, whether the intensest subjectivist or the most avowed sceptic, could deny that there was every evidence of real devotion, and a depth and warmth in the worshippers which, whatever its nature or source, might be looked for in vain from the ceremonial of other communions." A real devotion, forsooth, possibly of a false nature and shewing from a false source! None would deny that by wrong means, a false devotion, deep, glowing, intolerant, cruel, un-Christlike, may be produced; but who would affirm that to be real devotion or worship of the true God? "Satan transformed into the appearance of an angel of light" may be transplendent but he is Satan still. Such a devotion may be most imposing, but it is an imposture still, and not true religion. "It was dramatic, some might say theatrical," but it is claimed by way of justification "by their means they can reach the multitude in a way that none else can." This is the apology for the blasphemous passion play also. Further it is said that in ancient times "an ignorant multitude had to be taught and a too often savage crowd humanized and devotionalized by the objective rehearsal of the great action that took place on Calvary. Is this true also of the nineteenth century, of the populace of Toronto, of the worshippers in St. Michael's Cathedral? This no one will assert. Then, why use these means now among us? Answer, For the sake of the effect which the beauty and solemnity of the ritual produces on the worshippers, and the impression thereby made upon the spectators. Yes, these dramatic exhibitions appealing to the senses, feasting the eye with scenic beauty, and the ear with captivating melody, are intended to convince Protestant beholders and readers of the superiority of the Romish Faith. They are intended to prove that an imposing ritual and impressive ceremonial are the proper way in which to worship God and thus to discredit the simple worship of the Reformed Churches as presented to us in the New Testament. To this anti-Protestant end the secular newspaper is giving countenance and powerful aid.

This line of argument, this appeal to the sensuous, is so far in harmony with the dominant philosophy as to be not without danger even to the educated mind of this age. Are the senses the only door for knowledge? Then use them to know God. Then feeling, produced by objective presentations of sight and sound, may be set forth as true religion. The emotion of solemn awe is mistaken for holy fear; the pleasure accompanying æsthetic entertainments is mistaken for holy joy; and men are fooled into the belief that they are truly religious, while they are utterly ignorant of the character of God as revealed to faith, and utterly disregard His law. Grand mistake! strange confusion! fatal delusion! The most wicked man may be deeply moved by religious acting, and be intensely excited, yea, even "devotionalized," by these dramatic representations, and yet remain the enemy of God. What have these exhibitions and emotions to do with knowing and loving God? They may lead men away from Him but they cannot lead up to Him. "God is a spirit, and they that worship Him must worship Him in spirit and in truth;" nothing else is worship. The spirit, not the senses, is the proper subject of worship; realities, present to faith, not scenic representations and fine music

are the means of worship—the only means. The conscience, not the taste, must be exercised; personal love, not vague emotion, must be awakened; reason, not the feelings, must be engaged. Popery may and does say, "Excite the feelings in order to produce a spurious religion." Protestantism must say, "Produce true religion, and right feeling will follow." Feeling is an effect of religion, not the producing cause. Popery for her purpose must entertain, impress, move through the eye and the ear; Protestantism must rely on God's truth and the Spirit's work. Let us beware of being tempted to put an imposing and impressive service with dramatic shows in place of the preaching of the Gospel—the presentation of Christ's faith; and of encouraging the many pretty devices which lead the mind away from truth and tend to fix it on things external and sensuous. The danger is not small; we may find a generation growing up not acquainted with Bible truth, trained to love, display and value effect, and easily led away by the imposing and impressive ceremonies of Popery and Ritualism. Such a generation will fall an easy prey to soul destroying error. The only hope for Protestantism is a living Evangelical Faith, based on an intelligent knowledge of God's Word. Without this we are helpless before popery; with this we are sure to overcome all its insidious and seductive charms. L.

INDIAN MISSION.

MY DEAR PROF. McLAREN,—I am sure you will rejoice with us when I tell you that at last, after much anxiety, we have been able to have public preaching of the Gospel in the city of Indore for the first time; and that, too, with almost no opposition. Some few weeks ago, after reading all the treaties made by Maharajah Holkar and the British Government, and finding *not one line in them* regarding Christianity, I determined that as now was a suitable time I should make the beginning. Just at this time I met with the first political agent stationed here who tried to turn me from my purpose by saying that they would assume no responsibility if I entered the city, and also that the Maharajah had absolute authority in his own state. I, however, replied that I intended to go into the city—be the consequences what they may—that inasmuch as there was no hindrance placed in the way of Mahomedans preaching in the city, and yet within the Maharajah's laws, nor British treaties recognized it; and inasmuch as in the Declaration of Delhi of 1817, and in almost all treaties Britain has made with foreign nations the principle of religious toleration was recognized, I had a right to interpret their silence as giving consent. I also hinted that there was a public opinion at home that would probably have something to say as to whether they should or should not give protection to us in our work. At once then our native assistant was sent into the city to procure for us, if possible, some sort of a resting place, which he, after much weary searching, secured in the very centre of the city. Thither then, accompanied by our medicine, I, with the two native assistants, moved, and at once sought to display the light of the Gospel of Jesus in the midst of the dense heathen darkness round about us. We soon had an astonished crowd around us inquiring what it meant, this being *the first public preaching* that had ever taken place in this stronghold of heathenism. Father O'Neil, an extreme ritualist who for several years has been living in the city, has never ventured further than to display on the street the crucifix or some pictures for a few minutes and then move on. Work by our own mission staff has also been done in the private houses of the Indore people as occasion offered; but this is the first attempt at testing the question of public preaching. Need I say it was to us a time of prayerful anxiety, and especially so as we had so often been warned against even entering the city. We soon had between two and three hundred people present, who listened very attentively to us till our voices refused any further to do their duty. After the preaching was over we were kept all day very busy with inquirers and the giving of medicine, amongst the visitors being the private doctor of the Maharajah's family, and a friend of his, a contractor, both very intelligent, and anxious not only to aid us with the work but also to learn of the truth. The doctor before going away asked about our food, and seeing no way of preparing any, at once sent over his servant with a large supply of native food. We can

only pray that the truth may soon break the strong fetters of the caste system which now alone bind him and his. In the evening again and the next morning there was but a repetition of the above, but the second evening gave us some trouble. Shortly after we began, several Fakirs, having for clothes only the small dirty loin cloth, but having an immense amount of twine twisted about their head, and their whole body besmeared with black paint, with here and there a dot of red or yellow. They began by asking questions, but, without giving any chance to reply, went on in the most violent way abusing us and seeking to stir up the people. I should say that this is the time of the "Holy" festival—one of the most disgusting of the Hindoo feasts—when all the true Hindoos give themselves up to unbridled licentiousness and do works which we cannot even name. That being the case, one can understand the tinder into which these Fakirs were putting the spark. Foreseeing the possibility of a blaze and seeking to put it out if possible, we began singing a hymn, but this only gave them time to gather fresh strength, and so we, on stopping, were met with the most violent uproar. There was no use, therefore, trying any longer to preach then, and so we made our way down amongst them preparatory to going to the bungalow. Some few of the leaders made some threatening signs of attack, but the great mass of the people seem satisfied with following us and shouting like a pack of fiends. Even this, however, was soon stopped, for scarcely had we gone two hundred yards ere we met the contractor above spoken of, who at once ordered them to desist, and enabled us to go on our way in peace. Early the next morning we were again at our posts and had a most enjoyable time, and so it has continued. What may come out of it all we can hardly say, but this we do know, that it can only be good. We have now got a footing, however, and I am determined we shall not leave unless we are carried out. It is quite probable that the Brahmins may so work upon the Maharajah as to give us trouble, but that will force the British Government to take notice of our work when only one course seems possible, that is, that they by public treaty recognize the "principle of religious toleration." Of course the Maharajah does not want us, and the British officials in too many cases to save themselves from possible trouble would try to keep us out. If, however, we can only work in this half-hearted way and not to the best of our ability, then we had better at once take up some other of the many unoccupied fields round about us where we can. There is no need of that, however. Indore and all of central India is open to us, if we only are prepared perhaps for a short time at first to face some petty opposition and perhaps persecution. I am sure you will not forget us and this stronghold of heathenism at the throne of grace. All the rest of the staff are also enjoying their work, and having very much to encourage. But I must now draw to a close with kindest regards.

Indore, March 15th, 1881.

JOHN WILKIE.

CHURCH EXTENSION FUND.

MR. EDITOR,—I read with pleasure the communication in your last issue from Dr. Cochrane regarding a "Church Extension Fund." I sincerely hope this matter will not be allowed to die out for lack of interest in it, but that it will be kept prominently before the Church until it takes definite shape. It must be the conviction of all who are intimately associated or acquainted with our Home Mission work in the various fields now occupied by the Church that such a fund is not only desirable but absolutely necessary. I felt this the first year spent among the stations here. In my first or second report I mentioned this, but the idea was looked upon as chimerical. The Church moves, however. I am more thoroughly convinced now of the necessity of it, and have no doubt that were the matter put fairly before our people no difficulty would be experienced in raising sufficient funds to do the work. I need scarcely say that a number of our stations in this field would immediately take advantage of such a fund were it in existence, and I doubt not the same might be said of many of our stations in Manitoba, the North-West Territories and elsewhere.

It is questionable, however, whether the best way of administering the fund would be to make grants from it to assist weak stations. We ought, as a Church, to look upon our mission stations as the younger members of the family; not so strong, it is

true, as the older members, but growing year by year, becoming stronger and more able for the duties or burdens which naturally fall to them; besides, it is a good thing to cultivate the spirit of self-reliance among our stations, as it is among the youth of our Church. It is possible to pet and spoil a child in his infancy, from the evil effects of which he never fully recovers, and the same thing is possible with a station, to a degree at least. I would suggest that instead of making a *free grant* from the fund, unless in very exceptional cases, a loan be given say for five, eight, or ten years, repayable in annual instalments. Thus \$200 for five years would make the payments \$40 per annum, not a very large sum for an average station to make up for this purpose. The details can easily be arranged. What I aim at now is the principle involved.

The benefits of this system are many. Among them we may note the following: The independence of those who derive benefit from the fund will be secured, and at the same time they will feel that their responsibility does not cease with the receipt of the grant, our brethren in their need are aided, not pauperized, the fund will be made self-supporting and so perpetual.

Another view of the subject which I think is worthy of consideration is this: During the last five years, I am safe in saying, that at least \$1,500 has been collected by representations from different stations in these districts for church and manse erection. Now, would it not be more satisfactory for all parties if, instead of first one and then another beating about the country for subscriptions, those who were so inclined were asked to subscribe to a common fund, while those who desired aid and could make out a good case were required to apply, through their Presbytery, for aid to this fund. It would lessen very much the possibility of abuse of such funds, and would have the semblance at least both in giving and receiving aid, of doing so decently and in order.

An idea broached by the doctor's eastern correspondent ought not to be lost sight of, viz.: That such a fund would prove a helpful auxiliary to the Home Mission Fund. It would aid materially the growth of many of our stations, and thus warrant the Home Mission Committee in lessening the grants formerly given and hasten the time when they might become self-supporting.

All this may be judged premature in view of the fact that no such fund yet exists, but I take it for granted that such a fund will soon exist. Why may not our representative elders at the coming meeting of the Assembly take the matter up; they can discuss it and give it shape if they will, and bring such an influence to bear upon the subject—on the floor of the Assembly—in their respective Presbyteries and congregations, if any such influence were needed, as to make ere long "The Church Extension Fund" an accomplished fact. MUSKOKA.

PRINCE ALBERT MISSION.

MR. EDITOR,—I am going to give you some information in regard to how things are going on in the North-west. The Rev. James Seiveright, who came here in the fall of 1880, is doing good work for the Church. He has four new churches under way, and in Prince Albert proper we had a tea meeting in aid of the building, which brought in \$81, and it would have been much better had the roads not been so bad; it was neither waggoning nor sleighing. It was quite a wonder to some of the people. We had some very good addresses from Rev. Mr. Whitesides and our own minister, Rev. Mr. Seiveright, as also from Mr. Clarke, our newly elected member to the North-west Council. We had also some good music by a portion of our regular choir. The material is being put upon the ground, and work will be proceeded with immediately. The ladies did their part particularly well when we take into consideration the scarcity of provisions in this place. Spring is opening. The south branch has opened a day or two ago; the ice in the north branch is solid yet, being three and a half or four feet thick. It will not let go for some time yet. I hope this may reach you safely, as the mail bags may have to float part of the way.

JAMES DUNCAN, *Presbyterian Missionary.*
Prince Albert, March 31st, 1881.

In the year 1881 there will be four eclipses, two of the sun and two of the moon; also a transit of Mercury across the sun's disc.

PASTOR AND PEOPLE.

BENEFIT OF TEACHING THE CATECHISM.

A good comment on the above was furnished in a letter to the N.Y. "Independent," by a lady who gave a sketch of a sermon which she heard in Georgia half a century ago. The coloured preacher was a Baptist (as he described himself, "Half-Hard and Half-Soft Shell"), but he appreciated Presbyterians, for in the course of his sermon, after paying some deserved compliments to the Methodists, he went on to say:

"As for the Presbyterians, they are a long way ahead of us Baptists and Methodists in some things. They raise their children better than any people on the face of the earth. Only a few days ago a Methodist class-leader said to me 'I was born a Methodist, I was raised a Methodist, and by the grace of God I hope to die a Methodist; but thank God, I've got a Presbyterian wife to raise my children.' And I believe, my brethren, if the Lord should open the way for me to marry again, I'd try my best to find a Presbyterian woman, and run my chances of breakin' her into the saving doctrines of feet washin' and immersion afterwards.

He returned to this point again, saying:

"Presbyterians raise their children a heap better than we do. They behave better in church, and keep Sunday better, and read the Bible and learn the Catechism better than ours do. I declare, my brethren, their children are larnt that Westminster Catechism by the time they can begin to talk plain. It aint three weeks since I was out a cattle huntin'—for two of my yearlin's had strayed off—and I stopped in at old Brother Harkey's on Mud Creek, and tuk dinner. He's a deacon in the Presbyterian church over thar. Well, as true as I stand here, my brethern, Sister Harkey had her little gal a-standin' right before her, with toes just even with the crack o' the floor, and her hands was a-hangin' down by her side, and her mouth turned up like a chicken when it drinks, and she was a-putting this question to her out o' that Catechism—'What are the benefits which in this life do accompany or flow from justification, adoption, or sanctification?'

"Now the question itself was enough to break the child down. But when she had to begin and say that question all over (for that's the way it was in the book) and then hitch the answer to it, and when all put together made this, 'The benefits which in this life do either accompany or flow from justification, adoption and sanctification, are peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end'—I thought the child was the greatest wonder I'd ever seen in all my life. She tuk it right, too, without balkin' or missin' the first word. And she spoke so sweet, and she looked so like a little angel, that before I know'd it the tears was a-runnin' down my cheeks as big as buckshot. I've seen the day when I could have mauled and split a thousand rails quicker and easier than I could larnt that thing, and said it off like she did.

"Now, my brethren, that child didn't understand or know the meaning of one word o' that. It put me up to all I know to take it in myself. But just let that Presbyterian young un grow up, and every word of that Catechism will come back to her, and her character will stiffen up under her, and she'll have the backbone of the matter in her for life.

"Now I can't put things into my children that way. Nothin' don't stay somehow. 'It's like drivin' a nail into a rotten log.'"

This last remark I never forgot. For thirty years afterwards, as I would stand at the black-board trying to fix rules and principles in the mind of a dull pupil, this remark would come back to me with its peculiar pertinency.

PATIENCE.

What is harder than patience? We have often wondered why the apostle, in crowning Charity as chief among the three cardinal graces of the soul, didn't say a word for his homelier, but very essential virtue. Perhaps he thought that if a man had faith, hope and love, he would surely be patient; but we have known many faithful, hopeful, loving souls who would sometimes be—otherwise! A jaded stomach, rasped nerves, a tired brain—these and a hundred other causes, physical and mental, war against the spirit, and the hasty word is spoken or the cruel blow is struck.

Yes; patience is hard. But injustice to a friend, grief to a child, pain to one we love—is not the sense of having caused these harder yet? For patience can be self-commanded, when the loftier qualities fail within us. Faith may waver, Hope may sicken and die, even Love may be quenched, but Patience awaits the summons of all whom she can serve. The child who "counts ten" before he speaks, when provoked to anger, has begun the discipline that makes a man. The husband who "thinks before he speaks," and restrains the word that would wound, is entitled to the praise due to one who "ruleth his own spirit." The wife who is patient even under provocation, is by so much a saint. Lost patience is never found again. You may be patient next time, but the spoken word cannot be called back—not with prayers and tears.

Patience is the oil that makes the machinery of life run smoothly. There can be no true family government or domestic peace without it. The impatient man or woman are spendthrifts of vital forces, they impair digestion and mingle acid in the blood. Patience is the mother of Cheerfulness, and both are friends of Peace. The times when "patience ceases to be a virtue" are much rarer than testy people think. Once in the year is often enough for a healthful nature to part with its good temper; and, upon occasion, it had better be given away than lost. Patience is a day-by-day and hour-by-hour virtue. Don't save it for great occasions. Genius has been defined to be "only a great patience." Certainly a genius for great patience is a gift to have come from one's fairy godmother.

VICTORY THROUGH FAITH.

Christian, take good care of thy faith; for, recollect faith is the only way whereby thou canst obtain blessings. If we want blessings from God, nothing can bring them down answers from God's throne except it be the earnest prayer of the man who believes. Faith is the angelic messenger between the soul and the Lord Jesus in glory. Let the angel be withdrawn we can neither send up prayers nor receive answers. Faith is the telegraphic wire which links earth and heaven—on which God's messages of love fly so fast that before we call he answers, and while we are yet speaking He hears us. But if that telegraph wire be snapped, how can we receive the promise 'Am I in trouble? I can obtain help from trouble by faith. Am I beaten about by the enemy? My soul leans on her dear refuge by faith. But take faith away, in vain I call on God. There is no road betwixt my soul and heaven. In the deepest winter time faith is a road on which the horses of prayer may travel. Ay, all the better for the biting frost; but blockade the road and how can we communicate with the great King? Faith links me with divinity, faith clothes me with the power of God, faith engages on my side the omnipotence of Jehovah, faith insures every attribute of God in my defence; it helps me to defy the hosts of hell, it makes me march triumphant over the necks of my enemies. But without faith how can I receive anything of the Lord? Let not him who wavereth, who is like a wave of the sea, expect that he will receive anything of God.

O, then, Christian, watch well thy faith, for with it thou canst win all things, however poor thou art; but without it thou canst obtain nothing. If thou canst believe, all things are possible to him that believeth.—*Spurgeon.*

PIETY AT HOME.

It was a good counsel which Paul gave through Timothy with regard to providing for aged relatives that people should "shew piety at home." In a great many ways this is the home duty, and by its proper fulfilment large good may be wrought.

Many homes are not happy homes because, whatever piety its members may shew in the church and society, they manifest so little of it within their own dwellings. Many seem to act as if without they wore a mask which they were at liberty to throw off at home, yet nowhere ought there to be more consideration of the feelings of others, more exact justice, or forbearance, than among those who are bound to each other by the ties of human relationship. A great deal of injustice is frequently done by want of proper thought. Even children are often misunderstood and their words and actions misinterpreted, while their explanations are not received with the proper courtesy and faith they should command. Some persons are grossly and habitually unjust, and mani-

fest most unworthy prejudices. In the discussions in households an argument frequently leads to a war of words which results only in anger and tears. Far too often it is to be feared that a hasty and ill-considered word is defended or excused, when its injustice should be frankly acknowledged. Many a parent, in a moment of anger, makes an unjust allegation against a child which is a long-life memory of wrong, because he has not Christian grace enough to confess his own fault.

To strive to make others happy is one of the best ways in which we can shew piety at home. It may call for self-denial, but it has a rich reward. It is well when the memory is used to retain the story which will bring a smile around the table, when praise is given without stint where it is deserved, when a word of kindly appreciation heard outside the family of any one of its members is mentioned with pleasure. In many homes the mutual holiday gifts do much to cement affection, and if there were throughout the year more of this kindly feeling how good would it be. Especially in a home where there are unconverted children is it of importance that its Christian members should be "full of mercy and good fruits, without partiality and without hypocrisy."—*Baptist Weekly.*

UNDISCIPLINED TEMPER.

Of all things which are to be met with here on earth there is nothing which can give such continual, such cutting, such useless pain, as an undisciplined temper. The touchy and sensitive temper, which takes offence at a word; the irritable temper, which finds offence in everything, whether intended or not; the violent temper, which breaks through all bounds of reason when once roused; the jealous or sullen temper, which wears a cloud on the face all day, and never utters a word of complaint; the discontented temper, brooding over its own wrongs; the severe temper, which always looks at the worst side of whatever is done; the wilful temper, which overrides every scruple to gratify a whim—what an amount of pain have these caused in the hearts of men, if we could but sum up their results! How many a soul have they stirred to evil impulses, how many a prayer have they stifled, how many an emotion of true affection have they turned to bitterness! How hard they make all duties! How they kill the sweetest and warmest of domestic charities! Ill-temper is a sin requiring long and careful discipline.—*Bishop Temple.*

TWO HARD QUESTIONS.

We quote a pungent paragraph from the pen of Dr. Buckley, in the New York "Advocate":

"David Jones, a brewer of New York, died a fortnight since and left an estate of \$10,000,000 entirely to his relatives. He had a legal right to dispose of it as he did. But a fortune so made and so disposed of leaves a man at the end of his life an eternal bankrupt. He lived for himself. He was rich toward himself and not toward God. 'Blessed are the dead who die in the Lord,' for 'their works do follow them,' cannot be applied to brewers who make \$10,000,000 and do nothing for humanity. Mr. Jones was a bachelor. If he had been disposed he might have endowed a college, an orphan asylum, a hospital and a blind asylum with \$1,000,000 each, and built a hundred churches in destitute places at \$10,000 each, and then have left his sisters and brothers more than \$1,000,000 a piece. He has two hard questions to answer where he has gone. How he made his money? and how he disposed of it? questions which will give many members of Churches more trouble than they anticipate.

JAMES T. FIELDS did a very rare and pleasant thing in his will, leaving \$5,000 legacies to each of the following literary friends. E. P. Whipple, John G. Whittier, Lucy Larcom, W. D. Howells, and T. B. Aldrich, besides other liberal bequests to charitable objects.

WE are to forgive one another because God, for Christ's sake, has forgiven us, and to the end that we may resemble God. Here is the inspiration for this high and difficult task of conquering resentment. Ought not more sermons to be preached on this branch of Christian obligation? Is a sermon on this topic ever amiss? Will it not always be timely, and find a needed application somewhere in every Christian assembly?—*Geo. P. Fisher.*

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, MAY 13, 1881.

THE SYNOD OF TORONTO AND KINGSTON.

WE regret that our limited space and the press of other matters do not permit us to give a fuller account of the proceedings of the Synod of Toronto and Kingston, than that which will be found in another part of to-day's issue. The attendance was large, the matters brought up and discussed both interesting and important, while the spirit which pervaded the meeting from the beginning to the close was all that could be desired. Instead of the Synod having nothing to do, it was with difficulty that all the business could be disposed of, and it was only by an earnest attention to work, and in general, by the avoidance of excessively long and wearisome speeches that all was managed so comfortably and with so much success. It was the opinion of everyone present that it was one of the pleasantest and most successful meetings of Synod which had ever been held. There was not a single appeal to the Assembly from the decisions come to, and even the Peterboro' case, which at one time threatened to lead to lengthened and acrimonious discussion, was settled to the satisfaction of all parties and without any of the unpleasantness which had been anticipated. It is only proper, we should add, that the reception given by the friends in Bowmanville could be characterized as nothing short of enthusiastic. The extent and cordiality of their kindness and attention were matters for universal remark, and the general feeling was that though this had been the first time the Synod had met in that town, it would certainly not be the last. The plan of holding the meetings of Synod at different points within the bounds was heartily approved of, and we have no doubt but that at the next meeting in Peterboro' everything will be equally satisfactory, and the results equally beneficial.

THE MAY MEETINGS.

THE May meetings have become almost as much a permanent institution in Toronto as in London, and are every year regarded with increasing interest, not only by the inhabitants of this city, but also by many in all parts of the Province. The first of these meetings this year was held on Monday last, in connection with the Women's Christian Association. Though not so largely attended as some of the others, it was quite as interesting as any of them and equally important.

From the eighth annual report of the boarding-house established under the auspices of the association, it appeared that while only comparatively few young women had availed themselves of the accommodation thus provided, the number of such was gradually increasing, and it was hoped that in no long time there would be as many boarders as there was room for. Since the house was opened in 1873, there had been 1,777 admissions, and during the past year the number accommodated for a longer or shorter time was 235. The expenses of the establishment for 1880 were all met, and on the 30th of last month there was a balance in the Treasurer's hands of \$103.42. Respectable young women coming to the city, either for education or in search of employment, ought to regard it as a great boon that they can have such comfortable board as that provided at 19 Duke street, and on such very moderate terms.

Another part of the work of this Association is that connected with the Haven and Prison Gate Mission. Since the Haven was opened only some two or three years ago, 948 women and girls have been admitted, and have found there temporary shelter, which was

all that was ever intended. During the past year there have been 306 admissions. Of these 263 have been adults, and it is interesting to know that of these as many as one hundred have been provided with situations; that thirteen were returned to their friends; that only twenty-six went away and did not return; and that only two were dismissed. Of course among so many poor wails there will necessarily be some that cause disappointment to their best friends, still, the number of those who have given every proof of being thoroughly changed is encouragingly large. Twenty-eight former inmates have been from ten to twelve months in their present situations, and a good many others, so far as known, are doing well. Many of these poor girls have had sad mournful histories, and in not a few cases have been greatly more sinned against than sinning. The other part of the work of this Association has been carried on by the Mission and Relief Committee, which during the year has visited and so far helped as many as 473 families. It will be seen from these few hints how much good and very much needed work has been accomplished by this Association, and how that work ought to enlist the sympathy and co-operation of all the benevolently-disposed in the community. To be sure, in a land such as this, there ought not to be a very large amount of destitution, either in town or country, and but for drunkenness and its kindred and attendant vices, there would not be. It seems, besides, rather curious that we should first license those who practically act as beggar-makers, and then eagerly and very properly rush to the assistance of such as have in this way been directly or indirectly ruined. But seeing the misery and destitution, however caused, are veritable realities, it is a matter for rejoicing that Christian charity is neither so rare nor so feeble as to be unable or unwilling to come to the assistance even of those who, but for their own folly and recklessness, might and would have been abundantly able to help themselves.

The dram shop and the poor-house very naturally go hand-in-hand. When the former disappears the latter will be very much less needed, and the labours of the Women's Christian Association will also be very much lighter and very much more easily and successfully performed.

CRUELTY IN ST. CATHARINES.

WE have received a marked copy of the St. Catharines "Daily News," containing a long letter from the Rev. George Bruce, on the revolting cruelty to animals practised in that city of the saints. The cases mentioned are simply abominable, and we should hope that all those who have any regard for the good name of St. Catharines, will do their best to have this evil, as well as other kindred ones, abated. There are cruel boys and brutal men everywhere, but we really have not heard of or seen any such cases as those mentioned, either in Toronto or in any other city with which we are acquainted. We should be sorry to judge of the spiritual or moral tone of any place from isolated cases of precocious and monstrous cruelty, but Mr. Bruce says that among a large class in St. Catharines, "a heartless cruelty, an utter unfeelingness, a positive delight in the sufferings of helpless victims is alarmingly prevalent." He further adds:—

"Hundreds of our citizens have their feelings outraged by actions which would not be tolerated in Toronto or Hamilton, but each act is allowed to pass, because there is no well-known means of redress at hand, and because incidents of the kind have become so familiar. Those exhibitions of coarseness and unfeeling cruelty are surely far, indeed from being the expression of the mind of our citizens, and they should be put away from us with a strong hand."

We are sorry for all this, and most heartily sympathize with the respectable portion of the dwellers in the pleasant city of St. Catharines, in the fear that the rowdy element may get the upper hand. We are bad enough in Toronto with our cock fights and dog fights, even among wretched fellows that call themselves "respectable," but upon the whole, we should think matters must be worse in our sister city, though it was but lately the scene of a noticeable and wide-spread revival. At the same time it is to be added that from every city, town, and village of our country, there comes substantially the same complaint of a rude, vicious, loafing, uncivilized, and consequently cruel element in our population being noticeably on the increase—an element which has its favourite resorts at street corners and at tavern doors; is ready for every kind of mischief; makes the night hideous with its

insolent riot, and from the street and tavern universities which it frequents, is sending an ever growing crowd to figure in the Police and Assize Courts, and at last to finish with the penitentiary and the gallows. There must be something far wrong when such a state of things is possible. Indeed, some of the instances mentioned by Mr. Bruce remind us of nothing so much as what may be seen in one of Hogarth's pictures in which is set forth, with shockingly realistic power, the hardened cruelty prevalent in the time of that famous artist.

The gambling spirit, of course, is prevalent among all such, just as among others who make greater claim to respectability and refinement. Pitch and toss, chuck farthing, skittles, and such like, are about the only serious occupations such persons think of, and they can plead in all the example of their betters, who in many cases have become perfectly infatuated with the spirit of "play," through which far more than are suspected, both within the Church and without, are being ruined both in purse and person, both for time and eternity. The revelations lately made about the state of things in Montreal could easily be paralleled in Toronto and many other places. In not a few of our exchanges the same complaint is raised about their individual localities, and each is inclined to claim that that particular neighbourhood is the worst in the country. How comes all this about? We have heard of individual cases of insane recklessness which could only be paralleled in the wildest times in England more than a hundred years ago. Is all this, and much more of the same kind, the natural outcome of the popular philosophy, and to be regarded as the varied ways in which multitudes endorse the popular motto: "Make money—honestly if you can—but make money at all hazards, and as easily and speedily as possible?"

EMIGRANT SHIP HORRORS.

IT is surely the bounden duty of all who have any regard for ordinary decency and civilization, to say nothing of Christianity, to do everything in their power to put a stop to those nameless horrors in connection with female emigration which Miss O'Brien has lately been discussing in the "Pall Mall Gazette." If such things as she speaks of, or anything like them, are taking place under the shelter of either the English or American flag, it is more than time that the whole world should know, and that an effectual remedy should be applied. No doubt the different steamship companies repudiate the possibility of anything like what is alleged taking place in connection with their respectable establishments. But the past has shown that nameless infamies, which were at first stoutly denied, have been unerringly and unanswerably brought home to very respectable institutions and to those who posed as very high minded and philanthropic individuals. The denials of the steamship companies may be taken for what they are worth, but they cannot be regarded as any answer to Miss O'Brien's statements. Nor ought they to stay for an hour the most rigid and impartial investigation into the whole facts of the case. What does this lady say?

"Between two decks, better lighted than the women's quarters, was a larger space open from one side of the ship to the other. From either side of a long central walk to the outer walks of the ship were hung with two enormous hammocks, one suspended about three feet from the floor. I suppose each of these hammocks would carry about 100 persons. They were made of sail cloth, and being suspended all around from hooks, were perfectly flat. Narrow strips of sail cloth divided this great bed into berths. These strips of cloth, when the mattresses were out, formed divisions about eight inches high; when the mattresses are in it must be almost on a level. Now on these beds lie hundreds of men and women. Any man who comes with a woman who is, or calls herself his wife, sleeps as a matter of right in the midst of hundreds of young women who live in his presence day and night. If they remove their clothes, they must do so under his eyes. If they lie down to rest, it must be beside him. It is a shame even to speak of these things, but to destroy such an evil it is necessary to look at these abodes of misery. In daylight, and when open for inspection, they are empty, swept, and garnished; but think of the scene in the darkness of the night, the ship pitching in mid-ocean, where a glimmering lamp or two makes visible to you this mass of moaning humanity. Look at that young mother with two or three helpless babies in the agonies of sea-sickness, unable to move but over the prostrate bodies of her fellow-sufferers. Look at this innocent girl child lying among dissolute men and abandoned women, half stifled with suffocation and sickness, amid curses and groans of hundreds. If she arises and flees to save her soul, whither shall she go? Again she must tread over the writhing bodies of men and women. But the picture is too horrible to be looked at, and the sound too dreadful to be listened to. This no brutal or impure dream, it is the truth.

CHOICE LITERATURE.

A DAY OF FATE.

BY REV. E. F. ROE.

CHAPTER XIX.—ADAH.

I heard often from the farm-house, and learned that Mr. Hearn had gone to Europe almost immediately, but that he had returned in the latter part of September, and had spent a week with his little girl, Mrs. Bradford, his sister, accompanying him. "They seem to think Adela is doing so well," Mrs. Yocomb wrote, "that they have decided to leave her here through October. Adah spends part of every forenoon teaching the little girls." In the latter part of November I received a letter that made my heart beat thick and fast.

"We expect thee to eat thy Thanksgiving dinner with us, and we expect also a friend from the West. I think she will treat thee civilly. At any rate we have a right to invite whom we please. We drew up a petition to Emily, and all signed it. Father added a direful postscript. He said, 'If thee won't come quietly, I will go after thee. Thee thinks I am a man of peace, but there will be commotion and violence in Ohio if thee doesn't come; so strong-willed as thee is, thee has got to yield for once.' She wrote father the funniest letter in reply, in which she agreed, for the credit of the Society of Friends, not to provoke him to extremities. She doesn't know thee is coming, but I think she knows me well enough to be sure that thee would be invited. Emily writes that she will not return to New York to live, since she can obtain more scholars than she needs at Columbus."

Mrs. Yocomb also added that Adah had left home that day for quite an extended visit in the city, and she gave me her address.

I had written to Adah more than once, and had made out quite a programme of what we should do when she came to town.

Quite early in the evening I started out to call upon her, but as I drew near the house I saw that a handsome coupé stood before the door, drawn by two horses, and that the coachman was in livery. My steps were speedily arrested, for the door of the dwelling was opened, and Mr. Hearn came out, accompanied by Adah. They entered the coupé and were driven rapidly toward Fifth Avenue. I gave a long, low whistle, and took two or three turns around the block, muttering, "Gilbert Hearn, but you are shrewd. If you can't have the best thing in the world, you'll have the next best. Come to think of it, she is the best for him. If this comes about for Adah, I could throw my hat over yonder steeple."

I went back to the house proposing to leave my card, and thus shew Adah that I was not inattentive. The interior of the dwelling, like its exterior, was plain, but very substantial and elegant. The servant handed my card to a lady passing through the hall.

"Oh, thee is Richard Morton?" she said. "Cousin Ruth and Adah have told us all about thee. Please come in, for I want to make thy acquaintance. Adah will be so sorry to miss thee. She has gone out for the evening."

"If she will permit me," I said, "I will call to-morrow, on my way down town, for I wish to see her very much."

"Do so, by all means. Come whenever thee can, and informally. Thee'll always find a welcome here."

Before I was aware I had spent an hour in pleasant chat, for with the Yocombs as mutual friends we had common interests.

Mrs. Winfield, my hostess, had all the elegance of Mrs. Bradford; but there was also a simple, friendly heartiness in her manner that stamped every word she spoke with sincerity. I was greatly pleased, and felt that the wealthy banker and his sister could find no fault with Adah's connections.

She greeted me the next morning like the sister she had become in very truth.

"Oh, Richard!" she exclaimed, "I'm so glad to see thee. Why! thee's so improved I'd hardly know thee. Seems to me thee's grown taller and larger every way."

"I fear I looked rather small sometimes in the country."

"No, Richard, thee never looked small to me; but when I think what I was when thee found me, I don't wonder thee went up to thy room in disgust. I've thought a great deal since that day, and I've read some too."

"If you knew how proud of you I am now, it would turn your head."

"Perhaps; it isn't very strong. So thee's going to eat thy Thanksgiving dinner at home. I shall be well out of the way."

"You will never be in my way; but perhaps I might have been in somebody's way had I come earlier last night."

"I thought thee was blind," she said, an exquisite colour coming into her beautiful face.

"Never to your interests, Adah. Count on me to the last drop."

"Oh, Richard thee has been so kind and helpful to me. Thee'll never know all that's in my heart. When I think what I was when I first knew thee, I wonder at it all."

"Adah," I said, taking her hand, "you have become a genuine woman. The expression of your face has changed, and it has become a fine example of the truth that even beauty follows the law of living growth—from within outward. Higher thoughts, noble principle, and unselfishness are making their impress. After our long separation I see the change distinctly, and I feel it still more. You have won my honest respect, Adah; I predict for you a happy life, and, what is more, you will make others happy. People will be the better for being with you."

"Well, Richard, now that we are brother and sister, I don't mind telling thee that it was thee who woke me up. I was a fool before thee came."

"But the true, sweet woman was in your nature ready to be awakened. Other causes would soon have produced the same effect."

"Possibly; but I don't know anything about other causes. I do know thee, and I trust thee with my whole heart, and I'm going to talk frankly with thee because I want to ask thy advice. Thee knows how near to death I came. I've thought a great deal about it. Having come so near losing life, I began to think what life meant—what it was—and I was soon made to see how petty and silly my former life had been. My heart just overflowed with gratitude toward thee. When thee was so ill I would often lie awake whole nights thinking and trembling lest thee should die. I felt so strangely, so weak and helpless, that I stretched out my hands to thee, and thy strong hands caught and sustained me through that time when I was neither woman nor child. Thee never humiliated me by even a glance. Thee treated me with a respect that I did not deserve, but which I want to deserve. I am not strong, like Emily Warren, but I am trying to do right. Thee changed a blind impulse into an abiding trust and sisterly affection. Thee may think I'm giving thee a strange proof of my trust. I am going to tell thee something that I've not told any one yet. Last evening Gilbert Hearn took me to see his sister, Mrs. Bradford, and I spent the evening with them and little Adela. Coming home he asked me to be his wife. I was not so very greatly surprised, for he spent every First Day in October at our house while Adela was with us, and he was very attentive to me. Father and mother don't like it very much, but I think they are a little prejudiced against him on thy account. I believe thee will tell me the truth about him."

"Adah dear, you have honoured me greatly. I will advise you just as I would my own sister. What did you answer him last evening?"

"I told him that I was a simple country girl, and not suited to be his wife. Then he said that he had a right to his own views about that. He said he wanted a genuine wife—one that would love him and his little girl, and not a society woman, who would marry him for his money."

"That is exceedingly sensible."

"Yes, he said he wanted a home, and that he was fond of quiet home life; that I came of a quiet, sincere people, and that he had seen enough of me to know that he could trust me. He said also that I could be both a mother and a companion to Adela, and that the child needed just such a disposition as I had."

I laughed as I said, "Mr. Hearn is sagacity itself. Even Solomon could not act more wisely than he is seeking to act. But what does your heart say to all this, Adah?"

Her colour deepened, and she averted her face. "Thee will think I'm dreadfully matter-of-fact, Richard, but I think that perhaps we are suited to each other. I've thought about it a great deal. As I said before, my head isn't very strong. I couldn't understand half the things thee thinks and writes about. I've seen that clearly. He wouldn't expect a wife to understand his business, and he says he wants to forget all about it when he comes home. He says he likes a place full of beauty, repose, and genial light. He likes quiet dinner parties made up of his business friends, and not literary people like thee. We haven't got great, inquiring minds like thee and Emily Warren."

"You are making fun of me now, Adah. I fear Miss Warren has thrown me over in jigsaw."

"Nonsense, Richard. She loves thy little finger more than I am capable of loving any man. She is strong and intense, and she could go with thee in thought wherever thee pleases. I'm only Adah."

"Yes, you are Adah, and the man who has the reputation of having the best of everything in the city wants you badly, and with good reason. But I want to know what you want."

"I want to know what thee thinks of it. I want thee to tell me about him. Does thee know anything against him?"

"No, Adah. Even when I feared he would disappoint my dearest hope, I told your mother that he was an honourable man. He is exceedingly shrewd in business, but I never heard of his doing anything that was not square. I think he would make you a very kind, considerate husband, and, as he says, you could do so much for his little girl. But, rich as he is, Adah, he is not rich enough for you unless you can truly love him."

"I think I can love him in my quiet way. I think I would be happy in the life I would lead with him. I'm fond of housekeeping, and very fond of pretty things and of the city, as thee knows. Thee could do so much for them all at home. Father and mother are growing old. Father lent money some years ago, and lost it, and he and mother have to work too hard. I could do so much for them and for Zillah, and that would make me happy. But I am so simple, and I know so little, that I fear I can't satisfy him."

"I have no fear on that score. What I am anxious about is, will he satisfy you? You can't realize how bent upon your happiness I am."

"I thank thee, Richard. I was not wrong in coming to thee. Well, I told him that I wanted to think it all over, and I asked him to do the same. He said he had fully made up his mind, and that his sister heartily approved of his course, and had advised it. He said that he would wait for me as long as I pleased. Now it thee thinks it's best, thy words would have much influence with father and mother."

I raised her hand to my lips, and said feelingly, "Adah, I am very grateful for this confidence. I feel more honoured that you should have come to me than if I had been made Governor. In view of what you have said, I do think it's best. Mr. Hearn will always be kind and considerate. He will be very proud of you, and you will grow rapidly in those qualities that will adorn your high social position. Do not undervalue yourself. Gilbert Hearn may well thank God for you every day of his life."

I went down to the office in a mood to write an interminable Thanksgiving editorial, for it seemed as if the clouds were all breaking away.

CHAPTER XX.—THANKSGIVING DAY.

On the day before Thanksgiving one of my associates clapped me on the shoulder, and said, laughing,

"Morton, what's the matter? You are as nervous as a girl on her wedding-day. I've spoken to you twice, and you've not answered. Has one of the dragons got the best of you?"

I woke up, and said quietly, "It isn't a dragon this time."

Oh, how vividly that evening comes back to me, as I walked swiftly up town! It would have been torture to have ridden in a lumbering stage or in a crawling street-car. I scarcely knew what I thrust into my travelling bag. I had no idea what I ate for dinner, and only remember that I scalded myself slightly with hot coffee. Calling a coupé, I dashed off to a late train that passed through the village nearest the farm-house.

It had been arranged that I should come the following morning, and that Reuben should meet me, but I proposed to give them a surprise. I could not wait one moment longer than I must. I had horrible dreams in the stuffy little room at the village inn, but consoled myself with the thought that "dreams go by contraries."

After a breakfast on which mine host cleared two hundred per cent, I secured a light waggon and driver, and started for the world's one Mecca for me. My mind was in a tumult of mingled hope and fear, and I experienced all a young soldier's trepidation when going into his first battle. If she had not come: if she would not listen to me. The cold perspiration would start out on my brow at the very thought. What a mockery Thanksgiving day would ever become if my hopes were disappointed. Even now I cannot recall that interminable ride without a faint awakening of the old unrest.

When within half a mile of the house I dismissed my driver, and started on at a tremendous pace; but my steps grew slower and slower, and when the turn of the road revealed the dear old place just before me, I leaned against a wall faint and trembling. I marked the spot on which I had stood when the fiery bolt descended, and some white shingles indicated the place on the mossy roof where it had burned its way into the home that even then enshrined my dearest treasures. I saw the window at which Emily Warren had directed the glance that had sustained my hope for months. I looked wistfully at the leafless, flowerless garden, where I had first recognized my Eve. "Will her manner be like the present aspect of that garden?" I groaned. I saw the arbour in which I had made my wretched blunder. I had about broken myself off swearing, but an ugly expression slipped out (I hope the good angel makes allowances for human nature). Recalling the vow that I had made in that arbour, I snatched up my valise and did not stop till I had mounted the piazza. Further suspense was unendurable. My approach had been unnoted, nor had I seen any of the family. Noiselessly as possible I opened the door and stood within the hallway. I heard Mrs. Yocomb's voice in the kitchen. Reuben was whistling up-stairs, and Zillah singing her doll to sleep in the dining-room. I took these sounds to be good omens. If she had not come there would not have been such cheerfulness.

With silent tread I stole to the parlour door. At my old seat by the window was Emily Warren, writing on a portfolio in her lap. For a second a blur came over my vision, and then I devoured her with my eyes as the famishing would look at food.

Had she changed? Yes, but only to become tenfold more beautiful, for her face now had that indescribable charm which suffering, nobly endured, imparts. I could have knelt to her like a Catholic to his patron saint.

She felt my presence, for she looked up quickly. The portfolio dropped from her lap; she was greatly startled, and instinctively put her hand to her side; still I thought I saw welcome dawning in her eyes; but at this moment Zillah sprang into my arms and half smothered me with kisses. Her cries of delight brought Reuben tearing down the stairs, and Mrs. Yocomb, hastening from the kitchen, left the mark of her floury arm on the collar of my coat as she gave me a motherly salute. Their welcome was so warm, spontaneous, and real that tears came into my eyes, for I felt that I was no longer a lonely man without kindred.

But after a moment or two I broke away from them and turned to Miss Warren, for after all my Thanksgiving day depended upon her.

She had become very pale, but her eyes were glistening at the honest feeling she had witnessed.

I held out my hand, and asked, in a low voice, "May I stay?"

"I could not send you away from such friends, Mr. Morton," she said gently, "even had I the right," and she held out her hand.

I think I hurt it, for I grasped it as if I were drowning.

(To be continued.)

ONLY A CRIPPLE.

Three or four years ago a half-drunken young fellow, driving furiously along a crowded street, ran over a little child and hurt his spine. The boy was the son of a poor cobbler. His bed was a straw pallet on a garret floor. When the injury was pronounced incurable, he was removed from the hospital to his bed. There was nothing for him to look forward to but years of misery in the fifth and half darkness of the wretched garret. His mother was dead. His father in the shop below could scarcely keep from starving. The young fellow who hurt him was sorry, but what could he do? He was a fast clerk on a small salary. Now and then a kindly Irishwoman on the lower floor, as wretched as themselves, would run up to "hearten the creature up a bit;" but that was all. The only view from the square window was a corner of the next roof, and the event of the day for the cripple was to see the cats climb along it, or fight each other. Foul smells and foul language came up from below to him. There seemed to be no other possible chance for his life than to die down into still more brutal ignorance and misery, and to go out like an ill-smelling flame into the eternal night.

Now, just at that time a little English lad, who had come with his father to visit the Centennial Exposition, while pas-

ling along a quiet street of the city in which the cripple lived, saw some pale-faced children peering at him out of the windows of a large house set back among trees. Over the gate was the name, Children's Hospital. The boy's kindly English heart was touched; he turned and went in, joked and played a while with the poor babies, and when he went back to his hotel wrote to his mother of the pleasant sunny rooms with flowers in the windows and pictures on the walls, and the motherly nurses taking care of the little children. "I have seen nothing which pleased me better in America," he said. "I will go again, and tell you about it when I come home."

He never went home. The gallant little lad was taken back dead to his mother a few weeks later. After the violence of her grief was passed, in her many efforts to shew her gratitude to the people who had nursed and been kind to her boy, she asked to be allowed to endow a memorial bed in the little hospital which had pleased him so much, and directed that it should be filled with the most miserable, needy case known to the managers. So it came to pass that our little cripple on a warm spring day was carried out of his garret, bathed, and laid on a pure white bed in a sunny, pleasant room. The other children in the ward called to him and made acquaintances; there were toys, books, pictures for them all. The good woman who lifted him smiled at him; he thought his mother must have looked like that. Outside, the maples reddened in the sun and rustled in at the windows, and the robins chirped and built their nests. There were dainty little meals brought to him. There was the best skill the city could command given to effect his cure. Good women with their hearts full of Christ's love came to teach him, and tell him of his unknown Saviour. At his bed-head hangs a little card which he probably never has read or understood: "In memory of Richard —, of Sussex, England."

Something this little story hints in a dim way of the infinite inextricable tangle of human lives and their inexorable influence on each other. When the English lad obeyed the generous impulse to give a moment's pleasure to the little children as he passed, how could he tell that he lifted this other life up to the sunshine for all time? "The word that we speak to-day," says the Arab proverb, "shall it not meet us again and again at the turning of the ways to shew us how it has cursed and blessed our fellows?"

ORIGIN OF FAMILIAR PHRASES.

"You cannot say 'boo!' to a goose." When Ben Jonson, the dramatist, was introduced to a nobleman, the peer was so struck with his homely appearance, that he exclaimed, "What! you are Ben Jonson? Why you look as if you could not say 'boo!' to a goose." "Boo!" said the witty dramatist, turning to the peer and making his bow.

"He's a peg too low," "Taking a man down a peg," may be traced to the pegging or marking the drinking cup, which was introduced by St. Dunstan to check the intemperate habits of the times by preventing one man from taking a larger draught than his companions. But the device proved the means of increasing the evil it was intended to remedy; for the most abstemious were required to drink precisely to a peg or pin, whether they could soberly take such a quantity or not.

"Blue Hen," is the nickname given to the State of Delaware. The origin of the term is this: Captain Caldwell, an officer of the First Delaware Regiment in the Revolution, was very fond of game cocks, but maintained that no cock was truly game unless its mother was a "blue hen." As he was an exceedingly popular man, his regiment was called "The Blue Hen," and the term was afterwards transferred to the State and its inhabitants.

"There's many a slip
'Tween the cup and lip."

The ancient Greeks had the following story as to the origin of this proverb: A king of Thrace had planted a vineyard, when one of his slaves, whom he had much oppressed in that very work, prophesied that he should never taste of the wine produced in it. The monarch disregarded the prediction, and when, at an entertainment, he held a glassful of his own wine, made from the grapes of that vineyard, he sent for the slave, and asked him what he thought of his prophecy now. To which the other replied, "Many things fall out between the cup and the lip," and had scarcely delivered this singular response before the news was brought that a monstrous boar was laying waste the favourite vineyard. The king, in a rage, put down the cup which he held in his hand, and hurried out with his people to attack the boar, but being too eager, the boar rushed upon him and killed him, without his having tasted of the wine.—*Anon.*

DEATH FROM HEART DISEASE.

Hall's "Journal of Health" claims that people do not die of disease of the heart as often as many suppose, and believes that scores of lives might be saved from sudden death, reported as heart disease, by a judicious regard to the laws of health. At a late Scientific Congress at Strasburg, it was reported that of sixty-six persons who had suddenly died, an immediate and faithful post-mortem shewed that only two persons had any heart affection whatever; one sudden death only in thirty-three from disease of the heart. Nine out of the sixty-six died of apoplexy—one out of every seven; while forty-six—more than two out of three—died of lung affections, half of them of congestion of the lungs—that is, the lungs were so full of blood that they could not work; there was not room for air enough to get in to support life. It is then of considerable practical interest to know some of the common, every-day causes of this congestion of the lungs, a disease which, the figures above being true, kills three times as many persons at short notice as apoplexy and heart disease together. Cold feet, tight shoes, tight clothing, costive bowels, sitting still until chilled through after having been warmed up by labour or a long, hasty walk; going too suddenly from a close, heated room, as a lounge, listener, or speaker, while the body is weakened by

continued application or abstinence, or heated by the effort of a long address; these are the fruitful causes of sudden death in the form of congestion of the lungs; but which, being falsely reported disease of the heart, and regarded as an inevitable event, throws people off their guard.

CUMBERED WITH MUCH SERVING.

Christ never asks of us such busy labour
As leaves no time for resting at His feet;
The waiting attitude of expectation
He oftentimes counts a service most complete.

He sometimes wants our ear—our rapt attention—
That He some sweetest secret may impart;
'Tis always in the time of deepest silence,
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord has placed us
Within a space so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer—to endure.

Well, God loves patience: souls that dwell in stillness,
Doing the little things, or resting quiet,
May just as perfectly fulfil their mission,
Be just as useful in the Father's sight.

As they who grapple with some giant evil,
Clearing a path that every eye may see,
Our Saviour cares for cheerful acquiescence,
Rather than for a busy ministry.

And yet He does love service, where 'tis given
By grateful love that clothes itself in deed:
But work that's done beneath the scourge of duty,
Be sure to such He gives but little heed.

Then seek to please Him whatsoever He bids thee;
Whether to do, to suffer, to lie still!
'Twill matter little by what path He led us
If in it all we sought to do His will.

—Selected.

SMOKING IN THE PRESENCE OF LADIES.

The woman who does not require of a man the form of respect, invites him to discard the substance, and there is one violation of the form which is recent and gross, and might be well cited as a striking illustration of the decay of manners. It is the practice of smoking in the society of ladies in public and private places, whether driving or walking, or sailing or sitting.

There are *preux chevaliers*, who would be honestly amazed if they were told they did not behave like gentlemen, who, sitting with a lady on a hotel piazza, or strolling in a public park, take out a cigar, light it, and puff as tranquilly as if they were alone in their rooms. Or a young man comes alone upon the deck of a steamer, and blows clouds of tobacco smoke in their faces, without even remarking that tobacco is disagreeable to some people.

This is not, indeed, one of the seven deadly sins, but a man who unconcernedly sings false, betrays that he has no ear for music; and the man who smokes in this way shews that he is not a gentleman.—*Harper's Magazine.*

WHAT matters for the journey,
That never lasteth long?
Whene'er the darkness thickens
We'll cheer the night with song.
And if the duties cluster
Around the onward way,
Shall we not fill with labour
The swiftly closing day?
And after that is ended
Is time enough to rest,
There is no more care in the city fair,
Where all are blest.

So let us bear with patience
The pain of heart and head,
There oft is stress and danger,
And we are oft bestead,
But yet a little longer
We may endure it all,
Since in that land of summer
Is no more grief and thrall,
And so much of our journey
Already has been done
That we may see what heaven
Shall be at set of sun.—*Marianne Farningham.*

Two pyramids at Sakhara, enclosing the tombs of the kings of the fifth dynasty, have just been opened. The mortuary chapels of each contain texts giving details of the religious belief of that age. Masonic theory and all previous conceptions are entirely upset. Except the finding of the Rotta stone in 1799, no discovery in Egypt equals this in scientific value.

THE lines of suffering on almost every human countenance have been deepened, if not traced there, by unfaithfulness to conscience, by departures from duty. To do wrong is the surest way to bring suffering, no wrong deed ever failed to bring it. Those sins which are followed by no palpable pain are yet terribly avenged, even in this life. They abridge our capacity of happiness, impair our relish for innocent pleasure, and increase our sensibility to suffering. They spoil us of the armour of a pure conscience, and of trust in God, without which we are naked amid hosts of foes, and are vulnerable by all the changes of life. Thus, to do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves whenever and however we violate any moral or religious obligation.—*Channing.*

BRITISH AND FOREIGN ITEMS.

CONCILIATORY arrangements are reported between the Czar and the Pope.

THE "Times" deplores the growing opposition to the Beaconsfield memorial.

A DESPATCH from Durban says that there are rumours of more murders in the Transvaal.

EMPLOYMENT is given by the railways of Great Britain and Ireland to about 500,000 persons.

A RECENT investigation discloses the fact that Croton Lake, a source of water supply, receives the drainage of barn yards, pig pens and slaughter houses.

THE Nihilists have sent another audacious missive to the Czar, in which they declare that the execution of the assassins of Alexander II. has been productive of much good to their cause by bringing over many of the lukewarm and faint-hearted.

ADDITIONAL articles of agreement have been concluded between the United States and Canada to afford the public increased facilities for exchange of letter correspondence, and preventing evasion by publishers of the postal laws and regulations of the United States.

THE total population of the Russian Empire at the present time is said to be 87,850,000, of whom 72,000,000 belong to Russia in Europe and Poland, 1,940,000 to the Grand Duchy of Finland, 5,970,000 to the Caucasus, 3,440,000 to Siberia, and 4,500,000 to Central Asia.

A BANK of England note for £20, and a bank post bill for £25, both dated December, 1752, were presented for payment last Christmas eve. Had these documents been invested at compound interest at five per cent., the note would have been worth at the present time £8,906 3s. 11d. and the bill £11,132 14s. 11d.

AT Long Prairie, Indian territory, a man named Ameta shot and wounded John Dry, a half breed, in order to obtain a couple of gallons of whiskey the latter was going to sell to the Indians. Ameta then got a neighbour to help complete the murder, which was done in a most brutal manner. The murderers went to the village, got drunk, disclosed the crime, and were jailed.

THE total acreage under cereals, potatoes, tobacco, hay and cotton in the United States in 1878 was 142,474,000 acres. Including the smaller miscellaneous crops, the area under culture in farms amounted to considerably over 200,000,000 acres. The area in maize has tripled in the last fifteen years. It is remarkable that some of the highest averages are produced by high culture on the sterile soils of New England, and some of the lowest upon the rich lands of the south and west.

TELEGRAMS from Montevideo state that the British war sloop "Doterel" was blown up on the 26th of April, in the Straits of Magellan. The cause of the catastrophe is unknown. The commander, paymaster, engineer, carpenter, caulker and seven seamen were saved. Probably a great loss of life has attended the disaster. The "Doterel" registered 1,137 tons, and her engines were 900 horse power. One report says the "Doterel" carried a crew of 180, of whom it is feared 100 were lost. Another says the crew numbered 156, only eleven of whom were saved.

THE memorial church to Bishop Paterson, at Norfolk Island, in the Pacific Ocean, which has cost \$25,000, was recently consecrated, some fifty friends coming from New Zealand, in the "Southern Cross," the missionary ship, to attend the services. Bishop Selwyn, throwing off his coat, took the tiller of the boat and piloted them into the harbour. The islanders in gala dress—the men in blue trousers, white shirts, and bright-coloured neckties, and the women in white jackets and fancy petticoats—breakfasted with the bishop. A portion of these islanders are descendants of the mutineers of the "Bounty," from Pitcairn Island.

WM. NEAL, the negro sentenced to death by the Delaware court for rape, appealed to the United States Supreme Court on the ground that the State Court refused to grant a motion that the indictment of panel jurors be quashed because coloured men were excluded from grand and petit juries. The United States Supreme Court hold that the exclusion of coloured persons from juries did not result from the constitution and laws of the State: the case, therefore, could not have been properly removed to the Federal courts. Since, however, there was exclusion of coloured men, on account of race, from juries, the state court erred in refusing to grant a motion to quash the judgment which was therefore reversed with costs and the cause remanded.

THE Church of England Missionary Society says on the subject of their periodicals that because of the competition of so many Christian enterprises for support, they cannot keep up their work without making it known through the press, and they are confident that nothing is necessary to secure fuller support but greater intelligence on the part of the people. They say that the Society received "last year—over the counter, so to speak—no less than \$12,500, by *bona fide* sales of its publications." They sold more than 40,000 of the first issue of their Church Missionary (sheet) Almanac in 1878, and have continued it each year since. They have sold 1,200 copies of their Church Missionary Atlas within two years, although it is a half-guinea book.

A CORRESPONDENT of the "Nonconformist" who was at Constantinople on the 7th of April, sends a remark or two on the situation there, which will be read with interest. He says:—"Constantinople is in a deplorable state. I never was in any place so poverty-stricken. Nobody ventures out into the streets at night without a revolver; and the outrages are excused because committed by people who are starving. The belief of the inhabitants seems to be that there will be war. That is Hobart Pasha's opinion. Shipload after shipload of military material is being sent off, and the idea appears to be that, when the contending powers meet on the frontier, they will certainly come to blows. Something is needed to bring the Turkish Government to an end. It is regarded by all as hopeless."

MINISTERS AND CHURCHES.

WE are glad to notice that Mr. A. B. Baird, a graduate of University and Knox Colleges, who has been spending the past winter in Edinburgh, received the degree of B.D. at the late graduation meeting of Edinburgh University.

THE induction of the Rev. Wm. C. Armstrong to the pastorate of St. Andrew's Church, Hillsburg, took place on Tuesday, the 26th ult., when Rev. Mr. Middlemiss, of Elora, preached. The Rev. Mr. Smith, of Guelph, addressed the pastor, and the Rev. Mr. Mullan, of Fergus, the congregation.

ON the 14th ult. a very pleasant evening was spent at the residence of John Dickson, Esq., Wingham, when a few of his friends and members of his Sabbath school class presented him with an address, accompanied with a large oil portrait of himself, painted by one of the members of his class, as a token of esteem and gratitude.

WE are sorry to learn that the Rev. J. L. Stuart, of Trenton, died somewhat suddenly last week in Florida, where he has been residing for some time past on account of the state of his health. We are sure that Mr. Stewart's congregation and the whole circle of relatives have the heartfelt sympathy of very many throughout the Church in this their sore bereavement.

THE annual report of the Chatsworth congregation for 1880 shews that all the different departments of Church work had been carried on peacefully and prosperously. The contributions for the year amounted to \$1,203.75, of which about \$200 were devoted to the different schemes of the Church. We regret that we cannot enter more fully into detail, as a copy of the report has not reached us, and we have therefore had to take the above facts as given by a local secretary.

THE Rev. M. W. McLean, M.A., Belleville, preached in Roslin and Thurlow, on Sabbath, the 8th of May, to large and attentive congregations, from 1 Corinthians, xv. 55-57. In the course of his impressive address he referred very touchingly to the loss the congregation and their pastor had sustained in the death of Mrs. Kelso, and drew striking lessons of warning and encouragement for the living, from the life and character of the deceased. Throughout the whole discourse the rev. gentleman was listened to with marked attention, many of his hearers being visibly affected.

WE are glad to learn that the Presbyterian congregation in Lindsay has so increased under the ministrations of Mr. Hastie that it has been found necessary to proceed with the erection of a new and larger place of worship. There are no seats to be had in the present building, and as applicants find themselves often obliged to wait for months before any accommodation can be secured they naturally go elsewhere. In one respect this is a very gratifying state of things, but not in another, and therefore it is satisfactory to know that a speedy and effectual remedy is to be supplied.

THE published reports of Stanley street congregation, Montreal, for 1880, give a very encouraging view of its various operations. The prayer meeting has been increasingly well attended. Sixty-one have during the year being added to the communion roll, and there have been many indications that a "deep work of grace is going on in the hearts of not a few." The Bible class, Sabbath school, Dorcas Society and Missionary Association also give indications of Christian life and marked interest in the Church's welfare. The debt on the church during the year was lessened by \$8,000, without making any diminution in the ordinary revenues of the church. The membership is now 173, a net increase of forty on the year. The contributions to the various schemes of the Church were far above those of any previous year, amounting to \$805. In short the affairs of the congregation both temporally and spiritually are highly encouraging.

ON Sabbath, 24th ult., Rev. Robert Scobie, M.A., delivered his final discourses in St. Andrew's church, Strathroy, to very large and highly appreciative audiences, particularly in the evening was there an exceedingly large gathering, the commodious edifice being literally packed. The rev. gentleman's text was Matthew xxv. 32, which furnished the basis for—as usual in his case—a very eloquent and impressive

sermon. On the Friday evening following a complimentary social was held in the church auditory, where a large gathering of the congregation and friends assembled to do honour to their esteemed retiring pastor. The event of the evening was presenting Mr. Scobie with a gold watch and chain, accompanied by a very suitable and affectionate address, for which we are sorry we cannot find room. To this Mr. Scobie replied in the following terms:—"Mr. Chairman and Christian Friends,—In receiving these tokens of your esteem on this occasion words cannot express adequately my feelings. Doubtless, it is hard to sever the many ties which bind a minister to his congregation after a lengthened ministry, still I believe in the words of the Apostle: 'All things work together for good to them that love God;' and this separation will, I trust, be beneficial both to you as a congregation and to me as a minister. My health since I came here has never been equal to the amount of work required in connection with this congregation. On this account I have laboured under many disadvantages unknown to you, but, thank God, I have not laboured in vain. In the discharge of my pulpit duties I may have wounded many, and even probed the wounds, but it was with the intention of sending the wounded to the Great Physician for healing. If I have denounced sins in home and business life it was to correct the fearful delusion that because they were common they ought to be palliated. Sin, in any form, in any place, is ever opposed to that 'holiness' of heart 'without which no man shall see the Lord,' and unless it is confessed and pardoned through the merits of Christ's death, and abandoned by the sinner, it will ruin the soul through all eternity. As a watchman I have given no uncertain sound, no false alarm from the watchtower. In this age when the Church of Christ is stooping down and taking into her bosom the children of the world as if they were her own, and when morality is being substituted for the pure and undefiled religion that saves, the servant must stand out on his Master's side and declare fearlessly his Master's will, or Heaven will hold him responsible for the blood of souls. Actuated by a sense of my responsibility for those committed to my care, and by the solemn conviction that souls are perishing, yes, perishing within God's own house, I have denounced the sins of the day, and warned of danger, regardless of what men might say; and should it be God's will that I should be placed over another congregation I will be more earnest in proclaiming the everlasting Gospel, and more self-denying to win souls for Christ. In parting with you after a ministry of nearly eight years, I would counsel you to be united in your efforts to secure a minister who may be better adapted constitutionally than I am for this locality, and better able mentally to meet the wants of this congregation; and when one is found to your choice, help him, sympathize with him, encourage him, and the work of the Lord will prosper in your midst. With these remarks, and thanking you heartily for these handsome tokens of your Christian affection which will ever serve to keep you in loving remembrance, and with best wishes for both your temporal and spiritual welfare, I commend you all to Almighty God, and bid you an affectionate farewell." Addresses suited to the occasion were also given by Messrs. G. W. Ross, Ireland, and Thomas Gordon, the whole being interspersed at intervals with music from the choir.

PRESBYTERY OF TORONTO.—This Presbytery met on Tuesday, the 3rd inst. On motion, the Rev. Mr. Milligan was granted leave of absence for a period of three months, on his stating that arrangements had been made for supplying his pulpit during his absence. A call from the united congregations of Cheltenham and Mount Pleasant was taken into consideration. The call was extended to Rev. J. R. Gilchrist, and they prayed that permission should be given for his translation from his present station of Shelbourne and Primrose. The application was opposed by the congregation of Shelbourne, and supported by Messrs. Henderson and Hunter of Cheltenham church. Mr. Gilchrist announced that his decision was to accept the call. It was arranged that the induction of Mr. Gilchrist into his new charge should take place on the afternoon of May 24th, the Moderator to preside, the Rev. John Pringle to preach, Rev. R. D. Fraser to address the minister, and Rev. J. Alexander to address the people. The Rev. Mr. King submitted the report of the Home Mission Committee, from which

it appeared that there were now six mission fields with eleven stations and 849 attendants. A new church had been erected and opened at Camilla. A balance on hand of \$249.66 was reported, after making all payments. The contributions of the Presbytery to the General Assembly Home Mission Fund was placed at \$3,332 for the year 1880-81, being \$779 below 1879-80. The inequality in the rate of giving was noticed as very marked, ranging in the city from \$2.12 to twenty-five and twenty-nine cents per head, and from sixty-one to eighteen cents in the country. The report was received and adopted, and ordered to be printed. It was moved that the committee of last year be re-appointed. Mr. King suggested that the names of Rev. Drs. Reid and Caven, and J. Alexander be added to the committee. The suggestion was adopted and the motion carried. Mr. McWilliam asked to be relieved from the charge of Dixie, as owing to the state of his health he was unable to attend to that station in addition to the two others under his charge. He also stated that he preached to persons living eighteen miles apart. It was agreed to leave the matter in the hands of the Home Mission Committee to confer with the congregation and with Mr. McWilliam as to the best course to be pursued with a view of complying with the petition. Mr. King submitted and read an overture to the General Assembly anent the Supplementary Fund of the Church, praying the Assembly to make such changes in the constitution of the Fund, either by separating it entirely from the Home Mission Fund, or by setting apart a certain fixed proportion of this fund for supplementary purposes, and in the rules with which it is administered, as may have the effect of increasing the liberality, both of the congregations assisted by it, and of those contributing to it, and also of securing, where the circumstances of the case make it advisable, a larger measure of permanence in the grants in aid. The overture was ordered to be transmitted. The Presbytery adjourned to meet again on the first Tuesday in July, at eleven o'clock.

STUDENTS' MISS. SOCIETY PRESBYTERIAN COLLEGE, MONTREAL.

The Treasurer thankfully acknowledges the receipt of the following sums: Knox Church (Montreal) Missionary Society, \$40; Received from Rev. T. A. Nelson and other sources, per Rev. T. A. Nelson, \$10; W. H. Geddes, \$3; A. Lee, and other sources, per A. L., \$6; J. Anderson, \$1; Robert Bayne, \$1; J. P. Grant, \$5. The sums above were received by G. T. Bayne, ex-Treasurer. Jas. Reid, \$5; W. H. Geddes, \$9; Narayan Sheshadrai's Lecture, \$77.14; Nazareth street Mission School, \$10; Chelsea, \$1; Lochwinnoch, per G. T. B., \$5; S. Rondeau, \$1; Miss Catherine McLeod, \$10; R. Hyde, \$4; R. Gamble, \$2.40; Crescent street Church, Montreal, \$60; Whitechurch, per Rev. J. A. A., \$11.43; Fordyce, per Rev. J. A. A., \$3; Cash, from course of Lecture, \$477.21; Mrs. Redpath, Terracebank, Montreal, \$10. May 3rd, 1881. A. LEE, Treasurer.

ACKNOWLEDGEMENTS.—Rev. Dr. Reid has received the undermentioned sums for the schemes of the Church, viz.: Ontario: a Friend of Missions, Foreign Mission, \$100; also from same for Aged and Infirm Ministers' Fund, \$100; Friend, Renfrew, for Foreign Mission, North-West Territory Indians, \$8; Thank offering, Lambton, Home Mission, \$15; Foreign Mission, \$15; Foreign Mission, China, \$5; French Evangelization, \$5; Northern Advocate Company, of Simcoe, Foreign Mission, China, \$20; Home Mission, \$12; French Evangelization, \$10; J. O. Tait, Hollin, for Waldensian Pastors' Fund, \$1; Belleville: John street Church, for Waldensian Pastors' Fund, \$15.

SYNOD OF TORONTO AND KINGSTON.

The seventh annual session of the Synod of Toronto and Kingston was opened in St. Paul's Church, Bowmanville, on Tuesday, 3rd inst., by the retiring Moderator, the Rev. Robert Torrance, of Guelph, preaching an impressive sermon from 1 Timothy iii. 15. After the religious services had been closed, the Synod was constituted by prayer, and the election of Moderator was proceeded with. The Rev. John Smith, of Toronto, was unanimously chosen, and took the chair, duly acknowledging the honour given him. Thanks were voted to Mr. Torrance for his conduct as Moderator, and for the sermon he had just preached. After the various arrangements for the proper business of the Synod had been made, the meeting was closed with the benediction. The Synod resumed on Wednesday at ten o'clock a.m., and spent the first hour in devotional exercises. After

the minutes had been read and adjusted, applications from the Presbyteries of Kingston, Toronto, and Whitby for leave to take certain students on trial for license were granted.

An overture from Brock street Church, Kingston, asking the Synod to overture the Assembly in favour of adopting another version of the Metrical Psalms, which would have a greater variety of metre and be altogether free from obsolete words and imperfect versification, was taken up. The Rev. Mr. Andrew Wilson, the pastor of Brock street Church, was heard in its support, and after considerable discussion it was agreed to allow the overture in the meantime to lie on the table.

The report on temperance was read by Rev. Mr. Fraser, of Mount Forest. It strongly deplored the prevalence of drunkenness in the country, and hoped that all would encourage total abstinence. It especially urged that "treating" in all its forms, and the use of intoxicating liquors at public dinners, etc., should be discouraged.

The report was received and its recommendations taken up *seriatim*. The first recommendation was that circulars be sent to all sessions to fill up and return to the Committee on Temperance; second, that a pastoral letter be sent to all our churches on the subject; third that the sessions give all diligence to promote temperance, especially among the young; fourth, a protest was raised against treating and the use of liquors at public dinners; fifth, that the Synod instructs its Temperance Committee to watch carefully any attempts to lessen the efficiency of the Scott Act, and to oppose the same by petition or otherwise, and lastly, that attention should be drawn to the recommendations of last year, especially those regarding total abstinence and prohibition, which are as follows: "That ministers and church courts should urge upon their people the practice of total abstinence as a matter of Christian expediency under the circumstances in which we are placed, and that every effort should be made to bring about as soon as possible the entire prohibition of the liquor traffic."

A lengthened and very animated discussion on these recommendations ensued. They were ultimately adopted, with the exception of the third, which urged the establishment of congregational total abstinence societies. This was dropped, while after considerable discussion on the one in reference to the Scott Act, it was somewhat modified. When this recommendation was taken up Principal Grant objected to it as indefinite.

Prof. Gregg said it would be well to make it definite by condemning the action of the Senate on the Almon amendment to the Scott Act, and he moved to that effect.

Mr. Yellowlees said he was disappointed with the recommendations on the subject of temperance, as they were not strong enough, but rather calculated to neutralize any action they had previously taken.

Rev. J. M. King said he felt much out of place when called upon to condemn a legislative body, for he was not in a position to give an opinion as intelligently as he would like. Information should be laid before him as a member of the Synod which would enable him to judge intelligently of the action of the Senate. What would they think if a legislative body condemned the action taken by the Synod? These matters should be looked at by them as citizens, and not as members of an ecclesiastical body.

Rev. D. J. Macdonnell said this recommendation seemed to take it for granted that the Synod had endorsed the Scott Act, which he did not know that as yet they had done. He believed that while a majority of the Synod favoured the Scott Act as citizens, many, even of that majority, would not like to see the Synod endorse it.

Rev. Mr. Hastie asked if the Synod would be justified in passing a resolution condemning the Senate for some interference with the law of Sabbath observance.

Rev. Mr. King hoped that a plain statement of one of the commandments would not be put on the same plane as an inference from Scripture teaching. As a citizen he had favoured prohibition, but he did not feel easy in discussing a partially political question here as a member of the Synod. Many of the political questions had their moral side, yet they would not think of discussing them here.

Rev. Mr. Mullen said the recommendation of the Committee was not so strong as the resolution of the Assembly last year. He read from the minutes of 1880 a resolution unanimously adopted, strongly favouring the Scott Act, and thanking Parliament for passing it.

Rev. Mr. McLaren thought that some attention should be paid to the respect due to our legislators, and therefore he moved that for the Committee's recommendation the following be substituted: "That the Synod instructs its Temperance Committee to be hereafter appointed to watch over all attempts to make such amendments to the Canada Temperance Act as may be calculated to neutralize its efficiency, and by petition, deputation, or otherwise, to use all suitable means to avert the same."

Rev. Mr. Pringle, of Georgetown, spoke strongly in favour of the Scott Act. He said he came fresh from the contest in Halton which had resulted in the adoption of the Act, and he could not see why, if he could favour the Act, the Church be represented could not do the same. He favoured the Boulbee amendment providing that a majority of the voters must favour the Act before it could be carried. He condemned, however, the Almon amendment, allowing wine and ale under the Act.

Principal Grant spoke very strongly against any interference on this subject. He had never read the Scott Act; he had more important things to read than the tinkering Acts on this subject. When he heard men talk as if the whole fate of certain moral reforms depended upon the action of some particular politician or legislative body, he wondered if he was in a spiritual court—if his brothers forgot the great weapons of the Church. He strongly objected to the appointment of any committee to speak in the name of the Synod on such a subject as this. He pointed out that the last speaker had favoured one amendment but not the other, yet the Committee might go to Ottawa, and, speaking in Mr. Pringle's name, condemn both amendments. He moved that the recommendation be struck out, and no action taken on the subject.

Rev. Mr. Coalthard, of Picton, urged that the Church

should take its stand against the traffic which tended against the moral welfare of the community.

On a vote being taken, Prof. McLaren's resolution was carried.

At the evening sederunt the Rev. Mr. Roger, of Ashburn, read the report of the Committee on the State of Religion, which was of an exceedingly encouraging description. It spoke of a largely increased interest in divine things in very many of the congregations within the bounds, rising in not a few cases to what might be styled remarkable religious awakenings, which had resulted already in great good, and gave promise of being still more marked and influential. The hearts of many of God's people had been thereby greatly rejoiced, as they marked in such movements the prayers and exertions of past years graciously owned and answered.

The Committee made the following recommendations:—
1. That the Synod express its thankfulness for the goodness of God in the prosperity of a large portion of the Church under the regularly constituted means of grace. 2. That the Synod gratefully acknowledge the blessing of God which has accompanied the special evangelistic services which have been held in many places, and renew their recommendation to the ministers and sessions that such meetings should be held where proper conditions were found to exist. 3. That the Synod renew its instructions to the Committee on the State of Religion to co-operate as far as possible in the conduct of these services, where such assistance may be desirable. 4. At the same time the Synod recommends that great care should be taken not to allow any such special efforts to cause a relaxation of the ordinary stated labours of ministers, elders, or people, and while freely acknowledging the activity of some in Sabbath schools, missionary societies, etc., they recommend that greater attention should be devoted to the drawing out the energies of the people in individual as well as well as associated effort, specially in seeking the salvation of souls. They also recommend that the first Sabbath of October be set apart for impressing the importance of this duty and privilege from the pulpits. 5. They commend to the General Assembly the following resolution, unanimously adopted by the Presbytery of Toronto.—That the unanimity of sentiment expressed by a large proportion of the reports, as to the benefits derived from evangelistic services, in not only quickening the people of God, but in the conversion of sinners, prove that the divine blessing is accompanying a form of work which is evidently destined to become increasingly useful, and that, therefore, if we are to hold it in control it should be seriously asked if the time has not come for our Church to take definite action in this matter by setting apart one or more qualified ministers, whose duty it shall be to do the work of evangelists. 6. That the attention of ministers be devoted to those doubtful and objectionable aspects of thought which are at present disturbing the minds of many and turning them away from the simplicity of the truth, that the evil arising therefrom may as far as possible be counteracted. 7. That Sessions and Presbyteries be urged to send in more full and prompt returns, and that their consideration be made the occasion of conferences upon the State of Religion, and that they be invited to send any resolutions and suggestions agreed upon at such conferences.

The report was received, the committee thanked, and the various recommendations taken up and considered *seriatim*.

On the first being again read, Principal Grant said he had much pleasure in recommending its adoption. He heartily agreed that special services had been useful. The Church must try to strike a mean between dull, monotonous routine, and that restless state resulting from a morbid craving for constant change. The Church must keep in view its great object. When it forgot that, it became idolatrous, however beautiful an object of idolatry might be the building of churches, endowing of colleges, and moral reform. Political reform was not the object of the Church, but winning souls for Christ, and bringing the world in subjection to Him. It was adopted.

The second, third and fourth were also adopted after most excellent addresses delivered by various members of the Court. Among others by Rev. Messrs. McLeod, Parsons and Carmichael, of Markham.

When the fifth recommendation in reference to the appointment of one or more evangelists was taken up, there was more diversity of opinion, not in reference to the object aimed at, but to the particular suggestion as to the means to be employed.

Rev. Mr. Mitchell, of Belleville, stated the pleasure it gave him to testify to the good done by special services, and there could be little doubt that special work required special workers. Now the practical question is—Should the Synod single out special men for the work? In Belleville they had the advantage of a visit from Mr. Torrance, of Peterboro, who rendered great aid, and visits from other ministers being always helpful this might be cultivated more. We want our Moodys, if such there are in our Church. There are hundreds, both of our ministers and laymen, who could do noble work in this department, and if evangelists shall be appointed let them come from the ministerial or lay brethren of our Church.

Rev. Mr. Little, of Bowmanville, addressed the Synod upon the same subject. He considered that of the many agencies of the Church that of the evangelist might be very useful, not only in aiding in special work, but in extending help in sparse settlements. He held that wrong views might be entertained on this subject. Philip and Timothy of old went from place to place doing God's work. God seemed to be opening the door for such an office at the present time, when He has been blessing the Churches so signally by special service.

Rev. Mr. Milligan, of Toronto, followed, looking at the subject in a different aspect and taking exception to the appointment of an evangelist, remarking that if we could get the individual effort referred to to-night more common in our congregations all our services would be special.

Prof. McLaren also took exception to the recommendation. The work of an evangelist, as he viewed it, was in outlying districts, and he regarded our home missionaries as fulfilling that mission. He suggested that the matter be laid over for another year.

Principal Caven entirely agreed with the last speaker. He cautioned the Synod against rashly committing themselves to the appointment of an evangelist. He regarded all our missionaries as such, and by loosening men from their charge, and sending them among our people, great harm instead of good might be done.

Rev. Dr. Reid spoke for a few moments taking exception to the appointment of an evangelist. While great good had been accomplished by brethren appointed to such an office, yet an evangelist such as is proposed would fail, he feared, to accomplish the objects sought for.

Rev. Mr. Macdonnell followed, favouring the recommendation. This was the first time that fault had been found with the word "evangelist." Now why should not this matter be done systematically, having special men for special work? If men can be brought to the Lord Jesus Christ by special efforts, why not have men appointed specially adapted for the work.

On motion of Principal Caven the whole case was referred to a committee to be appointed for further consideration, and the Synod adjourned.

After adjournment the members of Synod and other friends were invited to an entertainment prepared for them in the basement of the church by the ladies. A very pleasant hour or so was there spent in social intercourse.

On Thursday the rest of the business of the Synod was disposed of. The Peterboro' case was referred to a committee, which, by and by, brought in a unanimous finding, which was adopted by the Synod, and was to the following effect:

"Sustain the appeal in so far as to find that the appellant was entitled to have the enquiry prosecuted or the petition withdrawn; but inasmuch as after hearing all parties it appears no interest of justice or religion requires further investigation, the Synod decides that the matter now take end. Further, the Synod recognize the excellent spirit by which the Presbytery has been actuated throughout, and their obvious desire to deal faithfully under difficult circumstances."

In this all parties acquiesced, and what threatened to be both a disagreeable and protracted case was happily settled.

The Committee on Sabbath observance brought in its report, which was received and gave rise to a somewhat lengthened discussion.

A special committee was appointed to draft a finding on the subject. This finding was, at a later stage, brought in and adopted. It was to the following effect:

"1st. That while the Synod learns, with gratitude, that the observance of the Sabbath is attended to throughout its bounds with a large measure of outward propriety, they, at the same time, regret to find that in various localities the Lord's day is desecrated by the running of railroad cars and steamboats, by Sabbath excursions, by funerals unnecessarily conducted on the Lord's day, and by social visits. 2nd. That the Synod, strongly disapproving of these forms of Sabbath desecration, earnestly recommend to ministers and Kirk sessions, to discourage them as far as possible, and particularly recommend that ministers should, during the year, take occasion to preach upon the nature and obligation of Sabbath observance; and further recommend our people to set their faces against all forms of Sabbath desecration. 3rd. That the committee on Sabbath observance be instructed to send down to the Presbyteries a series of questions for the purpose of obtaining information and suggestions bearing on this subject, with a view to the adoption of such measures as may seem advisable in the interests of Sabbath observance."

Rev. J. M. Cameron, Toronto, submitted the report of the Committee on Sabbath School work. The reports from the Presbyteries were full, and the statistics could be given better than in former years. Number of teachers, 2,037; scholars on the roll, 17,944; average attendance, 12,940; communicants admitted during the year, 739; communicants under instruction in schools, 612. Amount of money expended for Sabbath school purposes, \$4,692; subscribed for schemes of Church, \$2,308; number of books in libraries, 39,202. Complaints were made of the diversity of hymn-books in schools, and that weekly teachers' meetings for study of lesson are not so common as they ought to be. Very little was done in the way of teacher-training, which was regarded by some Presbyteries as of great importance. The distinctive principles of Presbyterianism were apparently not much taught.

After some remarks by several members,

Rev. Mr. Fraser, Mount Forest, moved that the report be received and adopted, with thanks to the committee, especially to the convener, and that the Synod express its gratification at the fullness of the report and the favourable features apparent in it and draws attention to the necessity of giving our Sabbath school teachers as good a training as possible for their special work.

This motion was carried and the Committee reappointed with Mr. Cameron convener.

The complaint of Rev. Mr. Wilson, of Kingston, against the action of the Kingston Presbytery in the matter of the Rev. Joshua Fraser, was sustained, and the original resolution of the Presbytery on that case was ordered to be carried out.

An overture in reference to raising \$12,000 for the library of Knox College, was unanimously and cordially adopted. After hearty voices of thanks had been duly accorded to the friends in Bowmanville for their great kindness and hospitality, an exceedingly pleasant and profitable meeting of the Synod was brought to a close.

The next meeting is to be held in Peterboro', and within St. Paul's Church there, on the first Tuesday of May, 1882, at seven o'clock p.m.

COME in, O strong and deep love of Jesus, like the sea at the flood of spring-tides; cover all my powers, draw all my sins, wash out all my cares, lift up my earth-bound soul, and float it right up to the Lord's feet; and there let me lie, a poor broken shell, washed up by His love, having no virtue or value; and only venturing to whisper to Him that if He will put His ear to me, he will hear within my heart faint echoes of the waves of His own love, which have brought me where it is my delight to lie, even at His feet forever.—*Spurgeon*.

OUR YOUNG FOLKS.

FIRST IMPRESSIONS OF CHINA.

THE following extracts from a letter from Miss Murray, lately appointed to labour in Formosa, in connection with the English Presbyterian Church will, we are sure, greatly interest our young readers, and many of our older ones as well. They give a very distinct and life-like view of what came under Miss Murray's notice, and make us hope that she will follow up these "first impressions" with others equally interesting and instructive:

Since landing in Hong-Kong, I have been to Canton and Swatow, besides Amoy, partly to become acquainted with the missionaries, and partly to see the girls' schools, as you know it is a girls' boarding school that I hope some day to have in Tai-wan-foo. Canton is considered the finest Chinese town; but I am quite sure if you saw the best street in it, you would not think it nearly so good as the Cow-gate. The streets are very badly paved, and so dark and narrow; two people might walk together between the shops if no one wanted to come the other way, but not otherwise. Some of their shops are very clean, especially for the sale of curiosities, articles of carved ivory, feather fans, china, etc.; but the most of them are very small, and very, very dirty. Their shops are arranged in districts, that is, there will be a street of shoemakers, a street of cabinetmakers, etc., etc. Of course, the provision shops are the same; and to me the most trying thing, as yet, is to pass those shops, especially where the food is being cooked. They have small fires, on which they place a frying-pan with a quantity of grease or oil; and when this is boiling, the sausages, cakes, vegetables, or whatever is wanted, is put in, and then, the smell! It is dreadful! I have not found out yet what it is they are so fond of, and smells so; garlic is one thing. Then there are the dried-meat shops, where fowls and animals, dried or roasted whole, are hung up. In passing such a shop, a gentleman who was with us, stopped, and, pointing to a small animal, asked if he should buy it for my breakfast. I said I should like to know first what it was. He said, "Oh! it is a rat!"

But let me see if I cannot find something pleasant to tell you, for there are pleasant things in China as well as unpleasant. Perhaps you would like to know what I think of

YOUR CHINESE SISTERS,

so far as I have seen them. Well, I think a great deal of them, and love them very much. You need not think, however, that they will ever take *your* place in my heart, that can never be; but, somehow or other, they are finding a place for themselves. We never see girls here, as a rule, except at school; and when at school, they are only out once a week, and that is to church. You see in heathen countries our sex have not the liberties and privileges we enjoy at home; they are looked upon as something very inferior. It is only in countries where the knowledge of Jesus Christ has come that woman gets her proper place. In school the girls are very quiet, well-behaved, and much more easily managed than

many I know at home. They learn very easily, and have most wonderful memories. I have heard little girls repeat two or three pages of the New Testament in Chinese by heart. In Amoy, here, the women and girls decorate their heads much more than anywhere else I have been. The hair is dressed in a most elaborate style on the back of the head, and then bunches of flowers and different kinds of ornaments of native jewelry are put all round. Chrysanthemums are the flowers in bloom just now, and natural ones seem preferred.

Many of you have read and heard of the cruel practice of binding the feet of girls here, and would like to know whether I have seen anything of it. Yes, I have; and a very sad sight it is. The shape of the shoe varies in different parts of the country. I think I saw more of it in Canton than anywhere else. Christianity is beginning to exercise an influence on that as on other things here. I do not think, indeed, I am quite sure, there is not a small-footed girl in our school at Swatow; and it is decidedly the exception and not the rule here, and very soon there will be none; as now that the school is established, it is a condition on entrance, that the feet, if bound, must be unbound. Just a few weeks ago, a woman came, desiring to have her girl taken into the school. The girl's feet were bound, so Mrs. Thompson said she would take her, but the feet must be unbound. The mother refused at first, but at last she gave in; and the girl has now large shoes, and her feet will grow. I do not require to tell you why they bind their feet, for you all know it is considered a mark of belonging to the better class; and girls are only valued for the amount of money they will bring when they are married, or sold, I would call it. So you see it means a great deal when a woman consents to allow her daughter to grow up large-footed. When a little boy is born into a family here there is great rejoicing, but when a little girl is born it is very different; there is crying and moaning, and very often they are thrown out and left to die. One lady told me she once asked a woman how many children she had had. The woman did not tell, but said she had brought up four daughters, and she seemed to think it a most extraordinary act of merit. I am telling you all this because I want your sympathies and your prayers for your Chinese sisters. Pray earnestly that the glad light of the Gospel may shine into many of their hearts, for nothing else will drive away all those dreadful practices.

The Sabbath before last, when coming out of church,

A BRIDE WAS POINTED OUT TO ME.

Would you like to know how she was dressed? Her hair was very elaborately dressed with flowers and silver ornaments—some of them fastened on wires, so that they moved with every turn of the head; a long, loose, pink cotton jacket, fastened at the side, and bound round with bright green; under this she seemed to have a scarlet one, which shewed below the green border; her skirt was scarlet, trimmed with a black band, and black and white fancy embroidery; white stockings, black shoes

embroidered in all the colours mentioned above. I assure you she looked very smart. I forgot to mention she carried a large, green umbrella. She gave me a very bright smile as she passed, and saluted the *ko-niú*, that is the Chinese for a "young lady." I have not got a name yet, but am expecting to find one ready at Tai-wan-foo. The Chinese everywhere have been very much interested in me, especially the heathen; they cannot in the least understand a young lady going about alone. I do not think a prettier sight could be seen anywhere, than what is to be seen on a Sabbath morning on coming out of church. At one part of the road, down from the church, it is very narrow, and the people have to go one after another; and the gay dresses of the women and girls, all so clean and neat, form a pretty picture, when you see the long line at a bend in the road. It is very easy to tell Christians from heathens here, the latter are so very dirty. Blue is the favourite colour for the outer jackets, both of women and men. There were three funerals, heathen ones, on this island last week. I watched the ceremony of one of them from a distance. In front of the procession walked one or two men, performing music, according to their ideas. To ours it is very harsh, discordant, monotonous sounds. This is to frighten away the evil spirits. Then follow one, two, or more open things like small houses, containing an idol, and carried by men with long bamboo poles; then follows the coffin in a bamboo basket, covered with a scarlet cloth; then come the mourners—the principal ones are clothed in sackcloth, the others have long, white dresses down to their feet nearly. During the procession paper money is thrown about to please the spirits. On reaching the grave, which is always a very shallow one, the coffin is lifted in. A Chinese coffin is exactly like a trunk of a tree, with the bark taken off and smoothed a bit, the middle hollowed out, the body slipped into it, and a piece of wood put in to close the end. I have not been near enough to tell you exactly about it. The coffin is then packed all over with straw, and then the earth, mixed with lime, spread over. In a few days they return and cover it all over with cement, until it is quite a large mound, and then place a stone against the end nearest to the road. Some ceremonies are observed at the grave, but nothing in particular. There is nothing in the slightest degree solemn about the whole proceedings. The Chinese do not have cemeteries as we have—they bury everywhere, and the island here is perfectly covered with graves. The other evening, on going along a road, there was a hollow in the bank, where the earth had fallen or been cut away. On looking in there were human bones lying in it. This is the month when all the evil spirits are supposed to be going about, and the people set off crackers at night to frighten them away.

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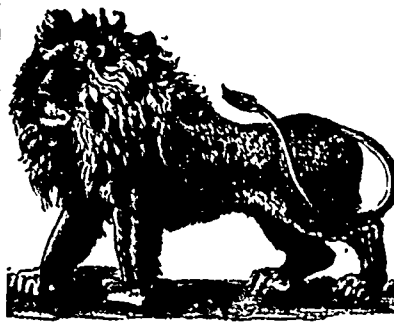
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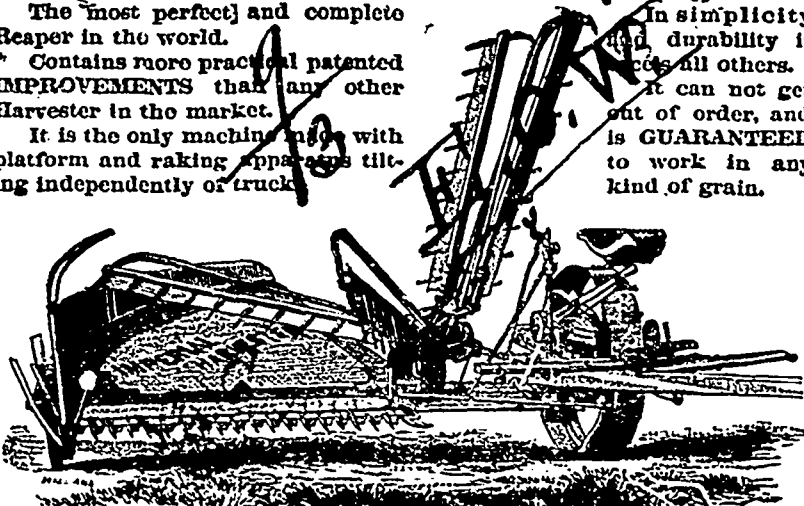
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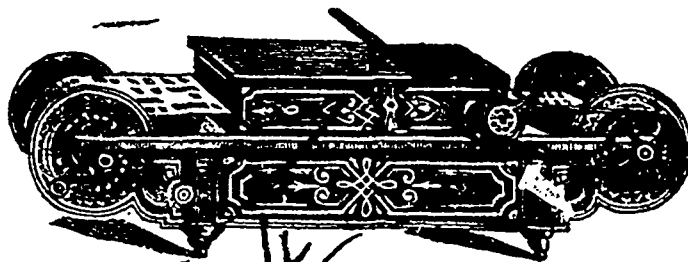


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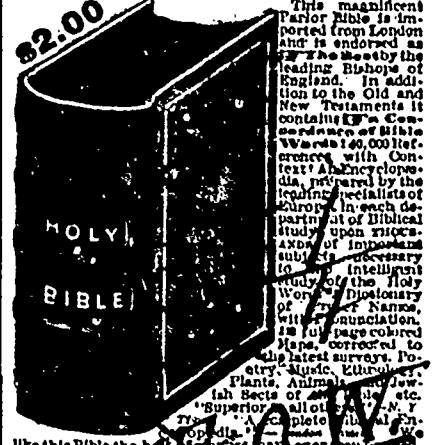
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GUELPH.—At Guelph, on the third Tuesday of May, at ten a.m.
PARIS.—At Embury, on May 7th, at three p.m.
STRATFORD.—In St. Andrew's Church, Stratford, on the 5th July, at ten a.m.
CHATHAM.—In St. Andrew's Church, Chatham, on the 5th of July, at eleven a.m.
KINGSTON.—In John street Church, Belleville, on Tuesday, July 5th, 1881, at half-past seven p.m.
BARRIE.—At Barrie, on the last Tuesday of May, at eleven a.m.
MATTAN.—In St. Andrew's Church, Kincardine, on the second Tuesday of July, at one o'clock p.m.
PETERBORO.—In Mill street Church, Post Hope, on the third Monday in September, at half-past seven p.m.
BRUCE.—At Port Elgin, on the third Tuesday of July next, at two o'clock p.m.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 12th July, at eleven a.m.
GREENBARI.—In Knox Church, Lancaster, on the 12th July, at ten o'clock a.m.
WHITBY.—In St. Andrew's Church, Whitby on the third Tuesday of July, at eleven a.m.
QUINCY.—In St. Andrew's Church, Melbourn, on the 15th of May, at half-past two p.m.
HAMILTON.—In Central Church, Hamilton on the 17th of May, at half-past ten p.m.
SAUGER.—In Guthrie Church, Harriston, on the second Tuesday of July, at eleven a.m.
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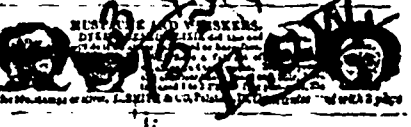
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