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THE CANADA PRESBYTERIAN.

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TORONTO, FRIDAY, MAY 5th, 1882.

No. 18.

NOTES OF THE WEEK.

SOME of our readers will remember the Rev. A. C. Gillies, who was educated at Knox College, laboured for a short time in this country, and afterwards went to the United States. He is now in New Zealand, and has recently accepted a call to a church in Dunedin, which pays a salary of \$3,000 per annum.

THE Post-office Committee of the United States House of Representatives has decided to report a bill reducing letter postage to the two-cent rate. The New York "Independent" says: "The one-cent rate would be better, yet the people will welcome the reduction proposed as a step toward the right mark."

INFORMATION has been received of intense suffering on the coast of Labrador. A letter to the Marine Department of Quebec from Pointe de Monts states that the inhabitants are without food except seals and crustaceous fish, and that some of the people have died of starvation. The Indians from the woods, having no means of subsistence, are reported to have swarmed down upon the settlers.

A PROPOSAL has been made to divide the city of Ottawa into school sections, each having its primary school, with one large advanced school in the centre of the city. Is not this the common-sense plan? and if not, what is? Is it not necessary that something of this sort should be done in Toronto? Almost any departure from the present system—or rather the present entire absence of system—would be an improvement.

THE President of the United States has sent a message to Congress submitting the matter of the proposed Peace Congress. The proposition is to send a circular invitation to all the independent countries of North and South America to participate in a General Congress to be held in Washington on the 22nd day of November next, for the purpose of considering and discussing the methods of preventing war between the nations of America.

A CENSUS has been taken of the church attendance in the city of Boston, on the 16th of April, with the following results: Attendance at Baptist churches, 15,775; Congregational, 15,003; Unitarians, 10,131; Jewish, 1,063; Lutheran, 591; Methodist Episcopal, 9,336; other Methodist, 2,058; Presbyterian, 3,230; Roman Catholic, 49,337; Swedenborgian, 530; Universalist, 2,337; miscellaneous, 3,513. The total was 124,909, of whom 77,465 were present at the first service and 47,434 at the second. In some cases the figures represent three services, but these are not numerous.

VIENNA has 577 libraries, containing altogether 5,500,000 volumes, without counting manuscripts. Next to Austria is France, which boasts 500 libraries, containing 4,500,000 volumes. Italy is not far behind, with 4,350,000 volumes, and next Prussia, with about 400 libraries and above 2,500,000 books. Great Britain is reported as having only 200 libraries, but they contain nearly a quarter of a million more printed books than Prussia. The largest is that of Paris, with over 2,000,000 volumes; the British Museum comes second, but a long way behind, with 1,000,000; Munich third, with 800,000, then Berlin, with 700,000; Dresden, with 500,000; the Vienna has only 30,000 printed books, but is very rich in valuable manuscripts, the total of which is 25,000. The most celebrated and largest of the university libraries are the Bodleian, at Oxford, and that of Heidelberg, each possessing about 500,000 volumes.

REGARDING the present movement of the Jews towards Palestine, the "Jewish Messenger" says:—"Judging from the Bucharest correspondence, under date of March 17th, of the Augsburg 'Allgemeine Zeitung,' the preparations for emigration to Palestine

are actively continuing, fully fifty thousand, one-fifth of the Jewish population of Roumania, massing together for that purpose, according to one estimate. It is stated that the wealthy Hebrews show no desire to leave Roumania, the body of emigrants being composed almost entirely of the *proletariat*. In Bucharest, ten thousand of the poorest classes have banded together, and their well-to-do brethren are anxious to expedite their departure, thinking that their own situation will improve in consequence. More trustworthy information shows that the Roumanian Jews do not intend any emigration *en masse*, but are organizing agricultural societies in Berlin, Bacau, Galatz, and elsewhere. These 'colonies' have been formed with tact and deliberation, and are composed of earnest and capable men, who, sick of death of Roumanian duplicity, propose to build new homes in Palestine. The parallel movements in Roumania and Russia will be watched with interest."

THE report of the Medical Superintendent of the Asylum for the Insane, Toronto, supplies the following statistics for the year ending 30th September, 1881: The year was begun with a population of 674 patients. In the course of the year eighty-eight new cases were admitted, making a total of 762 that received treatment for a longer or shorter period. Of these there were discharged as recovered, forty; improved, eight; unimproved, six; and removed by death, thirty-five; reducing the Asylum population to 673—one less than it was at the beginning of the year, but still eleven more than there are beds for. The percentage of recoveries on admissions during the year, compared with that of the previous year, is as forty-five to nineteen; but Dr. Clark says that this item fluctuates very much, as it depends so largely upon the condition of the patients when admitted, in respect to age, physical state, and stage of the disease. The tables showing the causes of insanity tell the same sad tale they told in previous years, more than twelve per cent. of the cases being attributed to secret vice, and five per cent. to intemperance in drink. Increased accommodation is urgently required. This will be quite evident when it is considered not only that the number of patients already exceeds the proper capacity of the institution; but that 135 applications for admission have been refused.

THE "Jewish Chronicle," the organ of the wealthy English Jews, thus refers to the scheme to colonize Palestine: "The movement is irresistible. If we cannot stem the tide, let us at least guide it into fruitful channels. We cannot suffer ourselves to stand by with folded hands when this New Exodus is taking place. The greater the difficulty attending it, the greater the need for careful plans from the outset and cordial co-operation with the initiators of the movement. We Jews have held for nearly two thousand years that the consummation of the ages of suffering we have passed through will only be reached when we again possess the land of our fathers. Is that trust to die away just at the moment when it appears about to be fulfilled? Or is it to be expected that the Return will be brought about by means so mysterious as to be beyond the co-operation of human beings? God works His will through the will of men, and if the prophecies are to be fulfilled it will be because they will be fulfilled by human wills and energies. These may seem to be high topics to drag into connection with a practical plan for placing a few Jewish colonies in Palestine. But it is from small beginnings such as these that great events often arise, and the return of a small body of Jews to the Holy Land can never fail to bring to mind the possibility and the practicability of the larger Return to which all Jewish history and all Jewish aspirations have hitherto pointed."

DOUGLAS P. PUTNAM, writing in the New York "Evangelist," says:—"We are likely soon to become as much surfeited with this word (*culture*) as a few years ago we were with the word 'culture,' and as more recently we have been with the words 'aesthetic'

and 'aesthetic.' It is all of a piece with the sentiment to some extent prevalent all over the country, which demands that which is 'toney,' starchy, in our religion and manners, rather than that which is vigorous and hearty. Let us throw away this word, and let us stop the discussion before we judge a Christian brother's liberty to use that which he claims is helpful to him in the worship of God. Some seem to be apprehensive lest an effort be made to foist a liturgy with ecclesiastical sanctions upon the Presbyterian Church of the United States. I am more apprehensive that an effort will be made to destroy our liberty in these things by forbidding the use of forms of prayer. Either would be subversive of true liberty. I have no idea that either effort will be successful; our present position of liberty is the true one. I never used a written prayer but once in my life, and I have fully repented of that, and think it doubtful if I ever use another. It was a prayer of my own composing, upon a certain Fourth of July occasion, when I was betrayed into too special preparation by the urgency of a friend, who evidently wanted justice done to Columbia and the American eagle, in my prayer as well as by his speech. Away, then, with this sentimental admiration for another denomination, which ought to be invigorated (the admiration, I mean) and bestowed upon our own Church, which challenges our admiration, and is more worthy of us than some seem to think. There is no Church in the land whose members have so much to say in praise of some other denomination as have certain members of our Church. It is bad taste, if not bad religion. Let us be loyal, and let us keep our liberty."

THE silence until recently maintained by the leading men of the Church of Scotland with reference to the disestablishment agitation has been broken by the Rev. Professor Flint. The tone of his remarks is temperate, and his attitude towards the Free Church decidedly conciliatory. In entering upon such an agitation, the United Presbyterian Church, he thinks, is acting consistently, and in accordance with the Voluntary principle which she has openly avowed; but he is of opinion that the Free Church, in order to act up to her declared principles and keep true to her testimony, ought to seek, not the disestablishment of the Church of Scotland, but her own re-establishment. He expresses his conviction that a reasonable and really practical movement on the part of the Free Church towards re-establishment on the ground of the conservation of national religion and spiritual independence would be welcomed by the Church now established, and he can see no reason why such a movement should fail of its object. He approves of the stand taken by Dr. Begg, Dr. Kennedy, Dr. MacKay and others at the Inverness meeting, and thinks that although these are in the minority the laity of the whole Free Church ought to rally around them. The concluding part of Professor Flint's address contains a threat that is not all a threat. It is reported as follows:—"The Free Church must present her own claims, must formulate her own demands. The Church of Scotland was not entitled to do so for her, and would be very foolish if she attempted to do so. The duty of the Church of Scotland was not to interpose, but to allow the Free Church full time and opportunity to make known her wishes, to remove as much as possible obstacles out of the way of her realization of them wherever they were reasonable, and to welcome every decision come to and every step taken which tended to bring the two Churches more closely together. Should it be found that the Free Church either could not or would not state what she wanted, or that disestablishment alone would satisfy her, then, it seemed to him, the Church of Scotland might become in duty bound to consider whether or not the election of parish ministers might not be transferred to the whole Presbyterian Church membership and Church adherents of their parishes, and whether or not the minister elected might not be chosen from any of the Presbyterian bodies holding by the Westminster Confession of Faith, if he were willing to subscribe their existing formula."

OUR CONTRIBUTORS.

NOTES FROM THE MARITIME PROVINCES.

HALIFAX, N. S.,

which is the capital of the Province of Nova Scotia, is an old city of about 30,000 inhabitants, and is justly regarded as the wealthiest city for its size on this continent. Some of its merchants are worth their million dollars, while not a few run up to one-half or one-fourth of this amount.

The city is nicely situated, and is much celebrated for its pleasant drives, well-kept gardens and splendid harbour. But it is an old-fashioned city—the streets are utterly neglected, and show but poor samples of civic government. The breaking of limbs, whether of man or beast, does not seem to create any surprise. The houses are uneven and irregular, and whatever else they may have had to contend against in the past, they would seem to have escaped the tortures of the painter's brush. The "Arm" is the fashionable part of the city, and here are to be found a number of costly private residences. For situation and scenery it is almost unequalled anywhere, and should attract Upper Province tourists in larger numbers.

Halifax is a garrison city, and it is doubtful if the influence of the military on the citizens generally has been favourable to industrial pursuits, as a large number of the young people would seem to be more anxious to get into society than to emulate the success of their fathers in the more ordinary but not less honourable walks of life.

PRESBYTERIANISM.

This is the capital of Presbyterianism for the Provinces; it is the seat of Dalhousie College, which possesses facilities for the training of a large number of students for the learned professions, besides a theological hall for the education of students for our own Church.

There are six Presbyterian congregations, well equipped, and all doing good work. There were two vacancies, which have lately been filled up, by which the cause will be strengthened in the city. St. John's Church was rendered vacant by the appointment of the Rev. John Forrest to a professorship in Dalhousie College, and Chalmers Church was vacant by the removal of the Rev. Mr. Pitblado to Winnipeg. In St. John's Church the Rev. H. H. McPherson, from Ontario, was settled in December, and gives promise to sustain the work so well carried on by Professor Forrest. Mr. McPherson is a distinguished student of Knox College, Toronto, and judging from the large congregations which wait upon his ministry, it is evident that his abilities are appreciated in his present charge. Chalmers Church have called the Rev. Mr. Whittier, who is a native of the Province, and a student of Dalhousie, but who at present is labouring in Newfoundland, and cannot assume his duties here till spring. It must be gratifying to a young man to be called by such an important congregation, and, in addition, to have them wait for his convenience.

Fort Massey, of which the Rev. Dr. Burns is pastor, is the most recent erection, and stands on Queen street, occupying a commanding position. The church is a handsome structure, well built and comfortably furnished throughout.

Dr. Burns is too well known to your many readers, and throughout the Church generally, to require any lengthened notice here. Suffice it to say, that his sermon on Sabbath morning was up to the mark. The subject was "The Deluge and its Lessons," founded on 2 Peter iii, 6. The discourse abounded with fresh and manly thought, setting forth prominently those truths which are surely believed among us; and was illustrated and enforced with that eloquence which has raised Dr. Burns to a foremost place among the many good preachers in our Church, if not in the Dominion.

Fort Massey congregation is among the important congregations of our Church, and comprises some of our most wealthy merchants and liberal contributors—such men as Mr. J. S. Maclean, who is an elder, and superintendent of the Sabbath school, and who for a considerable time, until lately, was President of the Y. M. C. A., in whose welfare he takes a lively interest. We augur for this church, under such a pastorate and such management, a prosperous future.

ST. MATTHEW'S CHURCH.

In a former correspondence I have given you some particulars of the history of this important congregation, and will content myself at present with giving you an imperfect synopsis of a sermon preached by the pastor, the Rev. Robert Laing. The text was Matthew x. 33, "But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." The preacher set out by remarking that in this chapter Jesus commissions and instructs His disciples; He tells them where to go, what to do, how to conduct themselves, and what they might expect. To incite them to fidelity, He gives them a promise; to caution them against apostasy or neglect of duty, He accompanies the promise with a warning.

The speaker then proceeded to show some of the ways in which men deny Christ:

First.—They deny Christ who refuse to accord Him the position and character assigned Him in the Gospels. Especially do they deny Christ in this respect who reject the doctrine of the incarnation, which is the corner stone of the whole system. It is the central fact about which all Gospel truth revolves or crystallizes. If God was in Christ—if the eternal Word was really made flesh, then miracles, the cross, the resurrection, the ascension, offer few or no difficulties; but if Jesus be not the Son of God—if the incarnation be not a fact, then the Christian system cannot be upheld. If Christ be not divine, our Christian faith falls to the ground and our Christian hope expires. The incarnation is the key of the whole situation. You deny Christ when you reject any one of the distinctive doctrines of Christianity, but more especially when you deny or reject the doctrine of the incarnation, for with the rejection of that all must go eventually, and with its reception all will come in its time.

Second.—We reject Christ by assailing or speaking lightly of religion. Some there are who embrace every opportunity of attacking everything religious. The very name of religion, whether worn as a grace or a cloak, excites their fury and calls forth their opposition. It is not from its avowed enemies, but often from its own friends, that religion receives its most deadly thrusts. More harm is done to religion by the light, frivolous, heartless way in which many professing Christians talk of it, and treat it, than by the loudest denunciation of sceptics. Religion is not a thunder-cloud that we should carry its shadow on our faces all the way through life, neither is it a harmless phantom that we should make sport of it.

Third.—We deny Christ by conduct inconsistent with our profession. To have an orthodox belief joined to a poor character and a bad life is the worst way of denying Christ. Actions speak louder than words. One bad act will checkmate a hundred fair words; one bad act will outweigh a score of the loudest professions. It is our conduct as Christians, our conduct at home and abroad, in business and out of it, our general character for truthfulness, for honesty, for purity, for goodness, for Christian manliness, that are the true test of our religious faith. Deeds are the current coin of God's kingdom; words merely are the "money of fools."

The main causes that lead to a denial of Christ are, first, the supposed absurdity of many Gospel truths; second, moral cowardice; third, weakness of faith. It is admitted that there are difficulties in the Bible, that there are mysteries there, that there are truths there that transcend human reason. But will you deny Christ because there are depths in the Christian system which you cannot fathom, heights which you cannot reach, prospects which as yet you cannot take in? Will you reject the claims of religion because there are mysteries in it? Then, to be consistent, you must reject science and regard the Universe as a myth.

The second cause that leads men to deny Christ is moral cowardice. This is a hard word, a harsh judgment, but true. Fear leads many to deny Christ. One is afraid of being thought odd or singular, and would as soon appear in the streets in the dress of a Chinaman as show his principles in company. Another is afraid of being thought unmanly or uncultured, and conceals his convictions and follows the multitude. Still another dreads loss of gain, and considers the price too high, and so keeps his religion hidden from human sight. There is a city on the gates of which these words are inscribed: on the first gate, "Be bold;" on the second, "Be bold, be bold, and evermore be bold;" on the third, "Be not too bold." It

is a sermon for Christendom. In religion, be bold, be not ostentatious, be not presumptuous, be not over-dogmatic, but let perfect love cast out fear.

The third cause that leads to the denial of Christ is weakness of faith. This is doubtless the most radical of all the causes. Faith is a slender stream in some hearts; it exists, and that is all you can say about it. Faith in Christ must be strong before it can live in the storm, or work its way above the cloud and reach eternal sunshine.

The consequences.—To deny Christ here is to be denied before the Father. It is not a light thing to be denied before God, and to be driven from His presence—to go away into darkness with the mark of sin visible to every eye. "Deny Me," says Jesus, "and you will be denied." Is it a hard sentence? It is prefaced by a message of peace. The door of mercy is not shut. The day of grace has not yet passed. The sword of justice is still sheathed. While it is called to-day, flee to the only ark of safety.

THE ENGLISH CHURCH

has five congregations, including the Bishop's chapel, and, as in our case, two of these have been vacant, which are now filled up by the appointment of Canon Partridge to St. George's, and the Rev. Mr. Murray to St. Luke's. The latter is an Englishman, but has been labouring in Newfoundland, and arrived here last week. As Bishop Binney has High Church tendencies, your readers will be able to form an opinion as to the proclivities of those who are honoured with his patronage.

The Rev. Mr. Murray made his *debut* last Sunday, and on Thursday evening there was a meeting in St. Luke's Church of the "Church of England Institute." There was a full choral service, which was rendered by a surpliced choir of about sixty, composed of boys from about eight years to men of over fifty, ladies being conspicuous by their absence. The entire service was of a Ritualistic type—even the preacher.

On the occasion, Canon Partridge claimed an apostolic ministry in an unbroken chain since the days of the apostles. Well, friend Editor, don't be alarmed, but I also believe in apostolic succession. I believe in preaching apostolic doctrine. I believe in Churches being founded on and governed according to apostolic pattern. I believe in our bishops (or pastors) doing the work of evangelists, and making full proof of their ministry. I believe in a Church exhibiting apostolic zeal in her missionary operations, and extending that kingdom which is not "here" or "there," and which does not consist in cassocks, or the number of yards of linen contained in a surplice, but which is "righteousness, and peace, and joy in the Holy Ghost."

PULPIT POWER.

A great deal has been written and spoken on the power of the pulpit. It is very difficult to apply a test here. I am disposed to think that a great deal of the power is gained or lost in the "study." Even able men occasionally deliver discourses which do not flavour of much study or careful preparation; they are entirely wanting in arrangement and symmetry, the introduction sometimes occupying twenty minutes, and the preacher probably talking ten or fifteen minutes after the sermon proper is ended. Such a practice, I think, weakens even a good discourse. Another injurious practice, which seems to be growing of late, is that of making numerous church announcements at the conclusion of the sermon, and probably speaking a few minutes to each one.

I remember hearing a very devoted minister announce his missionary collections, which were to be taken up the ensuing week, and to which suitable reference was made in the sermon. He had furnished books to the collectors, but it took him a very long time to explain that they were only to write on one side of the paper, and he talked about this till the people not only forgot the sermon—which was really a good one—but also forgot the object of the collection. Announcements, I think, should be as few as possible, as brief as possible, and as distinct as possible; and where the daily papers and church organs can be used, they should be taken advantage of to advertise church business.

Halifax, N.S.

The Durham "Review" reports continued improvement in the health of the Rev. Charles Cameron.

THE HOME MISSION SCHEME VS. SUSTENTATION AND SUPPLEMENTAL SCHEMES.

MR. EDITOR,—Permit me, briefly and without entering into detail, to say a few words in reference to the Sustentation and Supplemental Schemes remitted by the General Assembly to Presbyteries. These schemes have been so amply and ably discussed in your columns, and with so great prolixity, by their respective authors or advocates, that it would be almost presumptuous to attempt to say anything new in support of either. After much consideration, I am greatly in favour of continuing our present Home Mission Scheme.

The existing method has been amply tested, and it has upon the whole wrought so well that it should not be set aside except for the strongest reasons. The Sustentation Scheme proposed seems to be suitable to a compact Church, fully occupying a limited area and struggling mainly to perpetuate its existence. But it seems to be not so well suited to a Church spread sparsely over nearly the half of a continent, essentially aggressive and missionary in its character. The leading principle in any Church must be either sustentation or aggression, while the other must be prosecuted in subordination to it. You can't powerfully inflame the zeal of a Church, and call forth its liberality equally in favour of sustentation and aggression. The question is whether existence or extension is to be the leading principle in our Church. Should the aggressive principle maintain the ascendancy which it now has, ample sustentation will come in its train. Aggressive zeal and efforts will develop the liberality of the Church, infuse vitality into it, and procure the blessing of God. In this way congregations will become more willing and more able to support religious ordinances among themselves. I believe that the adoption of the Sustentation Scheme would entirely change the character of the Church and paralyze its energies. There is no doubt that the highest prosperity of the Church will be attained when it seeks with all its heart and with singleness of purpose to fulfil the grand purpose for which it was created, which was to make God's saving name known to all nations. The Church will then be favoured with the greatest prosperity at home without specially seeking it. This principle is not only sound and scriptural, but it has been amply sustained by the history of the Church.

Permit me now to state several reasons of a practical nature why our missionary and our supplemental work should be carried on, as at present, with one Fund and by one Committee.

One reason is, that the two are closely and vitally connected; indeed it is in many cases difficult to draw a line between them. For example, a group of stations may be supplied by a missionary who receives part of his support from the stations and part from the Home Mission Fund. In course of time it may be considered expedient to place a minister over them, and to give him the same amount of supplement as the missionary previously received. This is a matter of mere convenience, and it occurs in the history of almost every new congregation. Now, if the same amount of money is expended, and for the same purpose, and generally for the labours of the same person, I do not see that it is a matter of any importance whether you call it missionary or supplemental money; and I do not see any reason for transferring the stations from the missionary committee to a supplemental committee. If the missionary work of the committee prosper, it must necessarily and constantly merge into supplemental work.

Another reason why the missionary and supplemental work should be combined is, that missionary work is more popular than the other, and more likely to evoke the liberality of the Church. Hence it should be allowed to take the lead. There is nothing disingenuous in this when it is openly avowed, and when an adequate reason is given for it. Although it is expected that the wealthier members of the Church would contribute largely to a Supplemental Fund, yet as there are in general specially intelligent contributors, they might easily be induced to increase largely their contributions to the Common Fund.

Another reason still for continuing the present scheme is that it will prevent the erection of another central committee. There is no doubt that there is already quite enough of machinery in the Church, and that the increase of it would tend more than ever to

centralization. We have an annual General Assembly involving immense expenditure; we have also four Synods, and we have twenty-five Presbyteries. Why should the Assembly, with its numerous standing committees or boards, carry on, or directly interfere with, so much of the work of the Church? These central committees must, as their numbers and powers are increased, interfere more than ever with the work of Presbyteries and Synods. The General Assembly is essentially a court of appeal and review. Hence its unnecessary interfering with the ordinary work of Presbyteries—supposing this to take place—should be resisted. The principle involved is an important one, as may be seen in the conflict between State rights and Federal rights in the neighbouring republic, and between Provincial rights and Dominion rights in our own country. As much as possible of the Church's work should be done by Presbyteries and Synods. These are the constitutional machinery of our Church, and it should not be interfered with more than is absolutely necessary, much less superseded, by central committees.

In this respect the Supplemental and Sustentation Schemes now before the Church seem to be greatly at fault. Should the present Home Mission Committee be continued, and should it continue to have charge of missions and supplement, it would be desirable to popularize it a little. This could easily be done by allowing the Presbyteries to appoint as many members of the committee as the Assembly appoints, and by requiring one-third of the members appointed by the Assembly or by the Presbyteries within the bounds of each Synod to be changed every year, it being understood that no one may be reappointed within less than three years. There is no need for always appointing on this committee the conveners of Presbyterian Mission Committees; other members might have their turn. There is danger at present of the work of this most important committee continuing year after year in the hands of the same persons, and thus tending naturally to produce tyranny and partiality, although these effects may not yet appear or even exist.

After all, what is mainly needed is not a more perfect scheme, but greater loyalty to the principles of the Church, greater enthusiasm in its aggressive work, greater liberality, and, above all, greater zeal for the salvation of mankind and for the glory and satisfaction of the Saviour. JOHN J. A. PROUDFOOT.

London, April 17th, 1882.

THE BIBLE IN THE SCHOOLS.

No one will dispute the statement that the first schools of Upper Canada had the Bible and Testament as class-books. In many settlements, where the people were mainly Scotch, the Shorter Catechism also was taught. These schools up till A.D. 1840 were in a sense private schools, and depended largely on fees paid by pupils for their support. About that year the proposal began to be seriously entertained of establishing common schools to be supported by a school tax, and encouraged by grants of public money. The Presbyterians who had known in Scotland the benefit of parochial schools were everywhere among the most ardent supporters of the proposal. For the sake of having a general system, they were willing to submit to some things which they would not prefer, but on the matter of a religious education they were as decided as united; as is apparent from the following petition sent to Parliament by the Synod in 1841:—

"To the Honourable the Commons House, etc.

"The petition of the ministers and elders of the Synod, etc., humbly sheweth:

"That your petitioners, deeply convinced that the Government of this young and rising country can confer no greater benefit on it than by establishing an efficient system of common school education, have learned with much satisfaction that this very important matter is likely soon to engage the attention of the Legislature.

"But your petitioners can regard with approbation only that system of education which is in all respects fitted for preparing the young for the faithful discharge of the duties which, as accountable creatures, they owe to God and their fellow-men; and this, as your petitioners sincerely believe, can be accomplished only by their being made intimately acquainted with the word of God.

"May it therefore please your Honourable House, in any enactment which your Honourable House may pass on this subject, that provision be made for the use of the Holy Scriptures in all the schools of the Province admitted to a participation of any grant of public money.

"And your petitioners will ever pray.

"In name and by appointment of the Synod.

"JAMES GEORGE, Moderator."

The school system was in due time successfully established, under the late Rev. Dr. E. Ryerson as Superintendent, and received the hearty support of Presbyterians generally, while many of the ministers gave much time and hard labour as local superintendents and members of County Boards with very inadequate remuneration. Still the Bible was a class-book; and as late as 1855, or even after that date, the Shorter Catechism was in some places still taught. No one ever proposed to dispense with the Bible as a class-book.

In 1855 the Roman Catholic agitation for separate schools was commenced, and in the following year the matter was brought before the Synod of the Presbyterian Church of Canada, when "the Synod agreed to petition the Legislature against the separate schools, and to recommend to their congregations throughout the bounds to do the same." In 1859 a communication from the Chief Superintendent was read, which the Synod regarded as "partaking of the nature of a private document, and therefore not calling for special consideration." It was a feeler to prepare the way for the sanctioning of the "safety valve" of separate schools. So the Synod "expressed strong views adverse to the continuance of such schools instituted for sectarian ends," appointed a committee "to watch over legislation during the next session of the Legislature in regard to education, seeing that it is based on Scriptural principles."

There can be no doubt then as to the attitude of the Presbyterian Church in the past. It always demanded the teaching of the Bible, never assented to its removal from the schools, and always regarded this attitude as in harmony with both scriptural and Presbyterian principles. It is therefore with surprise as well as pain that we find some of our younger and young ministers telling the world in speeches and letters that the teaching of the Scripture in the public school is inconsistent with Presbyterianism. The agnostic who ignores God's will, and thinks that our children will do as well or even better if they do not know about God's word, is consistent; but we will not say what we think of a Christian and a Presbyterian who will argue for an education in which revealed truth and Christian morality have not a place.

Dundas, April 22nd, 1882.

L.

TWISTED DOCTRINE.

MR. EDITOR,—In your issue of the 31st March, I see that "M. T." has answered a part of my letter, but he has left unnoticed two of the principal points, viz.: that third place where Jesus went, and the meaning of the first verse of the fifth chapter of 2 Cor. Had he taken any notice of these two points, I would not have troubled you again; but seeing he has not, I beg space for a short reply.

"M. T." disappointed me very much in his answer, and I am sure many others also, as several intelligent Christian men, who have been speaking to me about the points in discussion, were waiting anxiously to hear his explanation; and as a gentleman, I again ask him to answer the above two questions if he can. In his first article he made the positive statement that "When Jesus died, His spirit went to the place where are the spirits of the perfected just, and not to heaven." I want to know where this place is. In his second article he changes his ground by asking if believers at death do immediately pass into heaven, what are we to make of these words of the Lord, "No man hath ascended up into heaven," as also the words of Peter, "David is not ascended into the heavens?"—Acts ii. 34. No doubt this is a great concession from the first; still, it is not enough. But let us look at his letter very briefly. In his notice of Heb. xii. 22, 23, he says they are substantiated to God's children by faith. Granted as to their spirits, but not as to their bodies, in this world; but what the spirit enjoys by faith here, after death they will enjoy by fruition in heaven with their Lord and Master, Jesus Christ. Besides the authorities quoted in my former letter, it will do "M. T." no harm to consult Dr. Watts on the "World to Come," and the Rev. T. Baston's "Four-fold State," on the above passage.

Second passage noticed, John xiv. 2, 3. In speaking of the place that Christ went to prepare for His disciples in His "Father's house," he presumes I meant heaven. And he is perfectly correct. But he asks, may not the "Father's house" be the universe? I say no; it can have no such meaning in this place, for the reason, Christ gives no uncertain sound about where

this house is. It was with his Father in heaven. Let us look at one or two passages out of the many which tell us where Jesus was going. Read the 12th and 28th verses, also chap. xvi. 16, and we are not left in doubt. What glorious news to the dying saints that Jesus is to come and take them home to His Father! But further, he says "the Lord is not yet come." Read again from the 17th to 23rd, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Surely no person can read the above passage and say that when Jesus told His sorrowing disciples that He would come back to them, that He meant that He would not come until the day of judgment; for He will not come to them, for their souls will come with him at that day. The next passage noticed is John iii. 13 (and "M. T." charges me with a little pleasantry—but I think he has got a little pleasant too with regard to the quotation of Bishop Ryle). But to come to the passage in question: I simply state that I am no Greek scholar, and I have just to take the passage as it reads (and revision has made no change). But let me remind "M. T." that there are more bishops than one; and if he consults Bishop Hall and the Rev. Thomas Scott, he will find that they give a very different view of the passage from Bishop Ryle, and he only says "it admits of a question," whilst "M. T." assumes it as a positive fact, and paraphrases the verse in accordance therewith (and no sound critic that I know of bases any disputed doctrine on an assumption). He says the passage seems to be against him, but not really so; while I still hold that it is against him, for as God-man He was speaking to Nicodemus, whilst as one with the Father He was in heaven; for His two natures united and subsisted in His one person. See Isa. ix. 6; Luke i. 35; Rom. ix. 5; Heb. vii. 25; and Rev. i. 18. But let us take the words of our Lord, "No man hath ascended up into heaven" (through the whole of "M. T.'s" argument he confounds man's body and soul together, whilst the soul is what we are talking about). Jesus had just been speaking to Nicodemus about the new birth—about the real change that must take place in every child of God—and if he could not understand this, how then could He understand him if He told him about the whole plan of redemption, and the mysteries connected therewith, which neither angel nor man can fully understand? He then says, "No man hath ascended up to heaven;" and if they had, they neither could nor dare tell anything they saw or heard, for when Paul afterwards was taken up to the third heaven, he dare not utter one word. Therefore, no man can tell thee about these things but He that has been in heaven (even the Son of Man who talketh with thee), who in respect of His Deity is still in heaven.

Second. "David is not ascended into the heavens." I answer that this passage has nothing whatever to do with David's soul passing into glory at death. But let us see what it does teach, and the antithesis is not between David's soul and body, but between David and a risen Lord. The apostle was proving to the Jews, by what one of their own prophets had foretold 1050 years before, when he spoke of the Messiah, that he would not see corruption; and he goes on to prove that David could not be speaking about himself, for he died like other men, and his body saw corruption, and his tomb was with them to the present day, and he had not risen nor ascended to heaven. But this Jesus whom they had crucified saw no corruption, but was risen and ascended to heaven. This I think is somewhat like the meaning of the passage.

But let me remind "M. T." that the same question is asked by more than him. As I am reading at the present time a thorough Christadelphian work, written by Jacob Blain, a Baptist minister, and he quotes the same passage to prove the unconsciousness of both soul and body between death and judgment, how will "M. T." answer him? Again, in speaking of God's people having a share of glory in this world, he says that "that is quite away from the point in question." It may be so; still, to argue the greater from the less has been done by better scholars than I am. He takes John xvii. 24, "Father, I will," etc., and he says that John tells him when they are to behold His glory—"that is, when He shall appear." Does Christ say anything about appearing in this chapter? No, He does not; and if they were not to behold His glory till the day of judgment, might we not suppose that He would have prayed somewhat

differently—might it not have run in this way: Father, I will at the day of My appearing (as-day of judgment) that all Thou hast given Me be with Me to behold My glory? I again beg "M. T." to tell me where Jesus and the thief went to (that is, their souls), if not to heaven, for I hold that they both went to the Father, as Christ commended His spirit into His hands.—Luke xxiii. 46.

In conclusion, whether it is a Popish purgatory or a Protestant blessedness, they are both alike without foundation in God's word, as I know of no third place.

JAMES NESBITT.

Walkerton, April 17th, 1882.

JEWISH RITES AND CEREMONIES.

The people of Tuckersmith recently enjoyed a treat in the Egmondville Presbyterian Church. M. L. Rossvally, M. D., the converted Jew, occupied the pulpit on a Sabbath morning, and preached a very practical and pathetic sermon from the text, "Away with this man, and release unto us Barabbas."—Luke xxiii. 18. He illustrated in various ways the truth that many Gentiles, as well as Jews, in the nineteenth century, make the same choice.

On Monday and Tuesday evenings he delivered two lectures on Jewish Rites and Ceremonies. The first was in regard to circumcision, the atonement, the law of the first-born, etc.; and the second one was on the feasts: the Feast of the Trumpets, the Feast of Purim, and the Feast of the Passover. Each lecture was illustrated by the Rabbinical robes, rolls of parchment, and other implements of the synagogue. These lectures require to be heard to be thoroughly enjoyed. They are well fitted to increase our appreciation of the liberty of Christ's gospel. One lady was heard to say, "Much as I prized my Bible before, I do so now more than ever."

Dr. Rossvally occupied the pulpit of Seaforth Presbyterian Church on the same Sabbath evening, and spoke on "the conversion of Paul and that of another Jew." The church was filled to the utmost, and the audience was held in close attention throughout the entire service.

His lecture on "The Jew," delivered on the following Wednesday evening in Seaforth, is one which raises our interest in the Jewish people, and calls forth our sympathies and prayers on behalf of that scattered and peeled nation.

Dr. Rossvally, born in Germany, is by parentage and education a Jew. He occupied the office of trumpeter in the synagogue. He studied medicine at Heidelberg, Germany, and having removed to the United States, had charge of an hospital during the late American war. A deep impression was made upon him by a young Christian soldier who died in this hospital; and this was still further increased at succeeding intervals, till about seven years ago he threw away his phylacteries, and the Jewish ceremonies, and became by faith a disciple of Jesus. His effort now is to stir up among the Gentiles an interest in the Jews, that the Gospel may be more faithfully and diligently brought to bear upon them.

While a member of the Methodist Protestant Church of America, he is a thorough Calvinist; and while not assuming the role of an evangelist, his discourse and lectures are well fitted to create deeper interest in the study of the Bible.

JOSEPH MCCOY.

Egmondville, 20th April, 1882.

ACCORDING to a summary given in the "Western Christian Advocate," there have been, as the result of the revival in Cincinnati, 2,128 conversions in the Methodist churches. Of these, 1,005 have joined on probation. Of the conversions, 1,222 took place in St. Paul's, where Harrison laboured. In recognition of the greatness of the results, a day of rejoicing has been observed, the first service being at six o'clock a.m.

BURIAL scandals in Anglican parishes are quite as numerous now as before the bill was adopted giving rights of burial to Dissenters. A rector recently refused to enter the name of a Dissenter on the burial registry, because he had not been buried with the Church services. The Queen's Bench, on appeal, ordered him to enter the name, but he left the matter to an assistant. The Court has now issued a peremptory order to the rector to enter the name, as he alone is empowered to do so.

MISSION NOTES.

BISHOP SCHROEDER, of the Norwegian mission in Zululand for forty years, has just gone to his rest. He was a fine Zulu scholar.

MR. AHOK, a native merchant of Fuh-Chau, not connected with any Church, but attending Methodist services, has given \$10,000 toward the Methodist College in Fuh-Chau. His son is to be a preacher. Mr. Ahok, it is stated, has had preaching in his foreign dining-hall the first Sunday of each month, that his wife and all members of his family may hear the Gospel.

THE Livingstone Inland Mission was established four years ago, with a view to evangelizing, by means of industrial mission stations and self-supporting missionaries, the vast valley of the Upper Congo, Central Africa, 900,000 square miles in extent. It has already a chain of stations extending 220 miles up the course of the river, and twelve missionaries in the country. It is connected with Mr. Guinness's East London Institute for home and foreign missions.

L. COCHET, of the French Protestant Mission among the Basutos, writes in a very discouraging strain of the outlook of the work among this tribe. He says that, since the recent war, the people have been fast going back to heathenism, and adopting the worst vices of civilization. Heathen feasts are to be seen everywhere, and young people break away from their parents to attend them. The men have given themselves to intemperance, the nearness of the Orange Free State giving them good opportunity to procure brandy. Crime is, naturally, on the increase, and unless the downward tendency is checked somehow, the tribe will soon be destroyed. Few schools have been opened, because it is difficult to obtain teachers who are acceptable to the people. He says the Boers are quite religious in their families, but never think of doing any missionary work among the Basutos, whom they regard as no better than beasts. They do not, however, hesitate to furnish them all the brandy they want.

THE Rev. J. Sibree, Jr., who for more than sixteen years has laboured in Madagascar under the patronage of the London Missionary Society, bears this testimony to the wonderful power of the Scriptures in that country: "The Bible is purifying society; it is raising the tone of morality and social life; it is shaming out immorality, polygamy, and divorce; it is sanctifying family life, and making marriage more and more a sacred thing; it is putting down cruel customs and laws; and it is ameliorating war. Some six years ago the Central Government felt it to be necessary to send an army to put down an insurrection; but before the army went away, the Prime Minister called the officers together, and said, 'Now you are going to fight with the Queen's enemies; but remember they are the Queen's people, too. You know how we carried on war in former times; but remember, you are Christians now, and the cruelties of heathen times are not to be done again.' Well, that army went away, and one division of it was able to pacify the country, without taking a single life. The native chief was invited to the tent of the commander, and here he was shown a New Testament. The commander said, 'This is a Book from which we Christians learn what is right, and according to this Book, we never put to death or punish the upright, as we often did while still heathen; but the guilty must be punished—for this is the Word of God and the law of the Queen.' The following day there was another interview; terms of peace were agreed upon; a beautiful copy of the New Testament was given to the native chief, and the commander said to him, 'If ever we make war upon you without just cause, or kill or punish the guiltless, show us this Book; then, indeed, we shall be self-condemned.' And so when that army was about to return, a most favourable impression was left upon those heathen, and they said, 'We see that this religion you Hovas have is not a weakening of your strength, so that you cannot fight, but it is a showing of mercy.' That was a valuable testimony to the reality of the change which the study of the Word of God had worked upon many of these Hova people. The heathen saw that it was more than mere words, talk, or preaching, and that the Gospel had produced a very real and unmistakable change in their conduct and their lives. That military expedition really became a missionary expedition to some of the most unenlightened tribes, and opened up the way for the advance of the Gospel."

PASTOR AND PEOPLE.

MY DREAM.

It was a beautiful Sabbath morning. I seemed to be in a large church, filled with attentive worshippers. All around me were strangers; yet so pleasant were the countenances, whose cheerful smiles seemed to say, "Make yourself quite at home; you are among friends," that the lonely feeling which often comes over one in a crowded church to not one of whose worshippers he is known, troubled me not at all. While waiting for the pastor's entrance, I gazed around the building. It was neat and tasteful, but plain in its construction. My attention was particularly attracted by numerous mottoes on the walls, most of them inculcating the duty of doing good.

Back of the pulpit was this inscription: "On the first day of the week let every one of you lay by him in store as God hath prospered him." In other places I read, "It is more blessed to give than to receive." "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." "Go ye into all the world and preach the gospel to every creature." "If any man would come after Me, let him deny himself, and take up his cross, and follow Me." "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." These, and other passages of similar import, occupied my attention, when the door of the anteroom near the pulpit opened, and a noble-looking old man, with firm, erect step, entered. He was one of those specimens of beautiful old age of which we occasionally see a type. As he gazed upon his people, the love in his heart seemed to shine through and illuminate his whole countenance. After the preliminary exercises, the pastor preached an excellent sermon on Faith and Works. At its close, pointing to the inscription, he said, "We will now prove our faith by our works, by taking our usual weekly contribution. But first, brethren, suffer a word of counsel. Last Sabbath some of you, in your deep love for the cause, made larger contributions than your circumstances would warrant. Remember, Paul says, 'Lay by in store as the Lord has prospered you.' I know it is so pleasant to give to the needy, that we are liable to mistakes in this direction."

I was thunderstruck. "Where am I?" thought I; "in a Christian church, and the pastor cautioning his people against too large contributions."

I remember reading of a similar occurrence in a heathen land, among the new converts to Christianity; but to be an eye-witness of such a scene in a Christian congregation, it seems incredible.

I watched the people closely as the boxes were passed, and became more and more amazed; for nearly every person—men, women, and children—contributed, and did it so cheerfully, even joyfully, that it was a pleasure to see them. "I must speak to that man, and learn the secret of his success with his people," thought I.

After the congregation had dispersed, many of them greeting me cordially as they passed out, I said to the pastor, as he took me warmly by the hand,

"You must have had an unusual collection to-day."

"No," he answered, "no larger than usual. You heard my caution to my people; they enjoy giving so much, that, every now and then, I find it necessary to hold them back, lest some of them do more than they are able." "Why, sir!" I exclaimed, "how have you educated them? Most ministers are obliged to urge, coax, and sometimes drive their people to give."

"Educate them? With the Bible, to be sure. They are Christians, and even the poorest of them want to show their love to their Master by obeying His commands."

"Christians! But you don't wish me to understand that all the Christians in your church contribute for benevolent objects? Why, sir, in the communion to which I belong, two-thirds of the churches do nothing for Foreign Missions, and many of them nothing for Home Missions and other like operations."

The old man raised his hands in surprise and horror, and his voice was very sad as he answered,

"Surely they cannot be Christians. What book do they take as the foundation of their faith? Not the Bible! for almost every page of that volume is luminous with precepts of love and self-sacrifice. A

Christian, and not love to bestow in charity! It cannot be. But may I ask," eyeing me curiously, "what is the name of your denomination?"

I have never been ashamed of my religious home; yet the blood rushed to my face as the question was put, and I hastened to reply,

"But, sir, my denomination is not alone in being derelict to duty in this matter. Almost every benevolent organization is crippled for the want of funds. Many Christians feel that they have no obligations to discharge to others, at least pecuniarily."

"No obligations!" exclaimed the old man. "What is it to be a Christian? Is it not to be like Christ? Why, the very essence of Christianity is to deny self. If there is one duty emphasized, from Genesis to Revelation, it is the duty of giving. Don't you remember the many injunctions to God's ancient people on benevolence?"

"O, yes! but many now affirm those old Jewish laws were only for that people, and have long been obsolete."

"Obsolete, indeed!" repeated the pastor, as a curious smile played around his mouth. But what do these people do with all the injunctions of the New Testament on this same subject? Are they also obsolete? If so, we modern Christians are much to be pitied. If, caring nothing for the interests of our neighbour, we are to look out only for ourselves, our minds and hearts will become so dwarfed that we shall be hardly worth the saving. But, thank God! His commands are yet binding upon us; and it is not only a duty, but a blessed privilege to sow bountifully and broadcast of the rich gifts showered upon us. When my people are converted, they not only lay themselves, but their possessions, on God's altar, and thus each one of them becomes a centre of holy influence, a point from which radiate beams of mellow light."

The old man had waxed eloquent as he preached. His eyes flashed, as his tall form seemed to tower above me. In his excitement his tones became deeper and more thrilling; but while I gazed, spell-bound, suddenly he vanished from my sight.

Behold! alas! it was only a dream.—*Morning Star.*

BEWARE OF THE SNAKE.

You have heard of "the snake in the grass," my boy,
Of the terrible snake in the grass;
But now you must know
Man's deadliest foe
Is a snake of a different class.
Alas!
'Tis the venomous snake in the glass.

PRACTICE VERSUS PREACHING.

"Mother, how much tobacco does it take to make a sermon?"

"What do you mean, my son?"

"Why, I mean how much tobacco does father chew, and how many cigars does he smoke, while he is making a sermon?"

"Well, the tobacco and cigars don't make the sermons, do they?"

"I don't know but they do—they help along, at any rate; for I heard father tell Mr. Morris, the minister who preached for him last Sunday, that 'he could never write well without a good cigar.' So I thought maybe the tobacco makes the sermons, or the best part of them."

"My son, I am shocked to hear you talk so!"

"Well, mother, I was only telling what father said, and it made me think. He said that a primo cigar was a great solace (whatever that is); and he said, besides, it drove away the blues—put him into a happy frame of mind, and simulated or stimulated his brain, so he could work better. I suppose stimulate means to make one think easier; and I've been thinking, mother, if I had something to stimulate my brain, I could study better; and the next time I have one of those knotty questions in arithmetic to work out, I will get a cigar, and see if it won't help me along. You know you often tell me if I follow my father's example I will not go far astray; and now I would like a few cigars, to make my brain work well, so that I can stand at the head of my class."

"I hope I shall never see my son with a cigar in his mouth, it would be the first step to ruin!"

"You don't think father is ruined, do you? and he has taken a good many steps since he has taken the first cigar."

"I think, my son, your father would be better without cigars, or tobacco in any shape; but he formed the habit when he was young, and now it is hard to break off."

"But father says 'we are to blame for forming bad habits, and it is a sin to continue in them.' I heard him say that in the pulpit not long ago. There is old Tom Jenkins, who gets tight every day. I suppose he would find it rather hard to leave off drinking whiskey. But father says 'it is no excuse for a man, when he gets drunk, to say he is in the habit of getting drunk.' He says it only needs resolution and moral courage to break off bad habits."

"But, my son, smoking tobacco is not quite drinking whiskey and getting drunk."

"No, I know that, mother; but I was going on to say that if smoking was a bad habit, father would have given it up long ago. But I don't believe smoking is any harm; and it does some folks a great deal of good. You know how nervous and sidgey father gets when he has to go a day without any cigars; and, besides, he could not write his sermons without them. I am sure, if he could write as well and do as much good without using tobacco, he would not spend so much for it. When I want to buy a little candy, or a bit of spruce gum, father tells me I had better practise the grace of self-denial and save my money for the missionary box. Besides, he says such stuff is not good for me; it will spoil my teeth and ruin my health. Now, I am quite certain that father would not spend so much money—more than I ever spent in my whole life for candy, gum, clothes, and every-hug else—if he did not believe tobacco was a real benefit to himself and others. Why, mother, do you know anything about the price of cigars in these times? Cousin Edward Wilkins, who smokes a great many, says you can't get a decent cigar for less than fifteen cents; and the best cost forty and fifty cents apiece. I heard Deacon Tompkins say his cigars cost him six hundred dollars a year; for he uses nothing but the very best, and they are all imported. He told father so the other day, when they were smoking in the study after dinner, and I was trying to get my arithmetic lesson. Now, mother, do you think my father and the deacon and a whole host of ministers and elders, and temperance lecturers, and lots of good Christian people spend so much money to keep themselves in bad habits? Why, just the sum that Deacon Tompkins alone spends for cigars, would support a missionary in the West for a whole year, and would be a better salary than most Western missionaries now get. Really, mother, I can't believe that using tobacco is wrong, as long as so many good Christians use it. I don't care so much about chewing. I would rather have some nice clean spruce-gum, like they have down in Dickson's store; I would like to smoke as my father does; and please, mother, give me a little money to get some cigars."

"My son, you may talk the matter over to your father. Ask him if he thinks it will improve your habits and your manners to learn to smoke; if he approves, you may ask him for a cigar."—*N. Y. Republican.*

DR. LEITCHILD, of London, said to a theological student: "I will give you my rules for preaching; they were composed by myself; they are very short, and I have put them into rhyme:—

Begin low,
Go on slow;
Rise higher,
And take fire;
When most impressed,
Be so possessed;
At the end wax warm,
And sit down in a storm."

THE THREE CROWNS.

"Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord has promised to them that love Him."—James i. 12. (See also Rev. ii. 10)

"I have fought a good fight. I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not me only, but unto all them also that love His appearing."—2 Tim. v. 7, 8.

"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Peter v. 4.

THE CANADA PRESBYTERIAN.

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TORONTO, FRIDAY, MAY 5, 1882.

THE session of Queen's College was closed on the 26th ult. A report of the proceedings will be given in our next issue.

THE Synod of Toronto and Kingston met in St. Paul's Church, Peterborough, on Tuesday evening. Rev. A. A. Drummond was elected Moderator. Further proceedings next week.

KNOX COLLEGE students will please notice a correction made in the title of the essay for the Prince of Wales' prize in the advertisement on the last page but one of this paper. The correct title is "The Evidence of the Resurrection of Christ" - not "Evidences," as in the two previous issues.

THE Assembly's Foreign Mission Committee (Western Section) will hold their next meeting in Knox Church, in this city, on the 23rd inst. A full meeting of the members is expected, as important business will be under consideration, chiefly in view of the approaching meeting of Assembly.

THE Rev. R. H. Warden, Agent of the College Fund, has mailed circulars to all congregations that have not yet contributed, earnestly urging upon them the importance of the required amount (still somewhere about \$4,500) being made up before the 23rd of this month. It is to be hoped that the appeal will meet with a hearty response, and, in any event, that this important fund will be saved from meeting with disaster in this the first year of its institution, if it should be even by the additional donations of congregations and individuals who have already contributed.

THE election of Dr. Newman Smith to a chair in the Andover Theological Seminary has caused a considerable amount of discussion on the other side of the lines. Dr. Smith has been twice endorsed by the trustees and faculty of Andover, but his election has been vigorously opposed by a section of the Church, led by the "Congregationalist," on the ground that he is not orthodox on the question of future punishment. The chair to which Dr. Smith was elected was endowed, and one of the conditions of the endowment is that the occupant must be orthodox. It is contended that the endowment should lapse if a professor not strictly orthodox is appointed. A third body, called a Board of Visitors, have a veto power over the trustees, and their decision is anxiously awaited. Dr. Smith is pastor of a Presbyterian Church in Quincy, Ill., and the thing that strikes us as strange is how he can be orthodox enough for a Presbyterian minister, and not sufficiently so for a Congregationalist professor.

WE hope Principal Grant is misrepresented when the daily press makes him utter the following sentence in his closing lecture:—

"Of course there are weak brethren and scallawags in Parliament. Such characters find their way into every assembly. I never saw a Synod without them, but the general average and the general tone of the Canadian Parliament is such that I felt that no Canadian need be ashamed of it."

Presbyterian Synods are composed of ministers and elders, and if Principal Grant said he never saw a Synod without "scallawags," he said that which would be very unbecoming in any one to say, and specially so in the Principal of a Presbyterian college. The burden of the closing lecture was a severe condemnation of party and party warfare. Even party politicians rarely call their opponents such names as "scallawags."

They certainly never apply such epithets to their friends in public. How can we expect politicians to be moderate in their language if Principals of colleges are to call their fellow-presbyters "scallawags?"

AN overture lately sent down by the United Presbyterian Assembly of the United States to the Presbyteries, asks an answer to this question:— Shall the rule against the use of musical instruments in worship be repealed? At last reports 49 Presbyteries had voted and 12 were yet to hear from. In the 49 Presbyteries 515 members had voted for repeal, and 503 against. The ministers favoured repeal, 290 being for and 181 against. The elders went the other way, 237 voting against repeal, and only 163 for it. It will thus be seen that there is a majority of 109 ministers for instrumental music, and a majority of 75 elders against. It is supposed that the 12 Presbyteries that have not yet reported may give a small majority in favour of repeal. The question will then stand precisely as it does in our own Church. Congregations that wish instrumental music may have it: those who are opposed to instruments need not use them. Our Church lawyers will note this way of getting the mind of the Church not by the number of Presbyteries for and against, but by the number in each Presbyter, for and against.

THE subject of Principal Grant's closing lecture last week was "Our Political Duties." Referring to his late visit to Ottawa in connection with the Temperance legislation, the Principal said:—

"I was favourably impressed with the average M. P. and Senator. As a Canadian I felt proud that we had such a body of men. I have seen no assemblage of Canadians lay or clerical, that could be compared with them for a moment. The assertion that the Provincial Synod of the Episcopal Church, or the General Conference of the Methodist Church, or the General Assembly of the Presbyterian Church, contains an equal or even a greater number of able men, is pious imagination, perhaps pious fraud."

Principal Grant forgets that many of the most prominent members whose "intellectual and speaking power" he so much admired, are members of the very ecclesiastical courts to which he refers in the foregoing paragraph. Mr. G. W. Ross, Mr. Charlton and several other leading members of the Commons, are worthy Presbyterian elders who lately had, perhaps have now, and certainly may at any time have, seats in the General Assembly. Mr. Charlton has sat in the Assembly for several years. Does the hon. gentleman lose his "intellectual and speaking power" when he leaves the House of Commons and takes his seat in the Assembly? Would Mr. G. W. Ross cease to be the eloquent speaker he is, if he left Ottawa and went down to the Assembly in St. John? Mr. Blake, Mr. Dalton McCarthy, Mr. Cartwright, Mr. Kirkpatrick, and a dozen more of the ablest members of the House, have been or are now members of an Anglican Synod. Do these gentlemen lose their heads when they step from the political to the ecclesiastical arena? When Principal Grant says "no assemblage of Canadians, lay or clerical, can for a moment" be compared with the House of Commons, he simply says that these gentlemen are not for a moment to be compared with themselves! Assuming that it is a "pious fraud" to say that our professors and ministers are equal in point of ability to the members of the House of Commons, what about those laymen who sit in the ecclesiastical courts as well as in Parliament? Most people will have some difficulty in seeing why Mr. Blake, or Mr. Charlton, or Mr. McCarthy should be intellectual giants in Parliament, and something akin to nobodies when they sit in Church courts.

HOSPITAL FOR SICK CHILDREN.

AMONG the many charities of Toronto we know of none that is doing a better work, and is more deserving of public support, than the one whose name we have given above. It was instituted for the care and cure of children suffering under diseases that are not contagious, and so the past six years has been realizing the aims of its founders with ever-growing efficiency. Its patients are not by any means confined to Toronto, neither, we are glad to say, are its supporters. The work is carried on through the free-will offerings of those whose hearts have been touched with sympathy for the little sufferers, and who forget not the wondrous "inasmuch" of Him whom, though they have not as yet seen, they unfeignedly love, and in whose footsteps they desire ever to walk.

During the year 1881, 286 outside patients have been treated, 821 prescriptions dispensed; sixty-two have been under treatment in the hospital, of whom thirty-eight have been discharged, leaving twenty-four on the 31st of December.

There are ten cottages supported by clubs, families or individuals, four of which are "in memoriam" of little ones that have passed away: one, called the "Orillia Cottage," is supported by a club of friends in Orillia; another by a similar club in Preston, and so on. We notice that an effort is being made by some children throughout the Dominion to raise as much money as will endow a cottage to be called "the Canadian Children's Cottage." We should think that it need not be difficult to raise all the necessary funds for this object, though only \$93 68 have as yet been sent in. We shall be glad to know that the whole work of this very deserving charity continues to be maintained with ever-growing interest and liberality. Though no one is dunned for contributions, yet everything that can in any way be helpful in such an institution is most thankfully received and carefully utilized. The donations acknowledged are of every variety, from a spool of thread to a barrel of apples. Send them all to 245 Elizabeth street, Toronto, to the secretary, Mrs. S. McMaster.

LABOUR DIFFICULTIES NEARLY OVER.

WE are greatly pleased to understand that the most of the late labour strikes are over, and that matters have been so arranged as to be humiliating to none, while likely to be helpful to all. The settlement provides at least in the case of the carpenters that a court of arbitration, constituted on equitable terms, shall meet about the beginning of each year to agree upon the wages to be given during the subsequent season. If this plan should be found to work harmoniously and with success, a great advance and in the right direction will have been made. There are, no doubt, a good many apparent difficulties connected with the proposal, but if these are dealt with in the right spirit we have no doubt they will be successfully overcome. If, in addition to the adoption of this arbitration principle for the settlement of difficulties between employers and employed, all working men could be persuaded to give up the use of intoxicating liquors, and, we are inclined to add, of tobacco, a still greater advance would be made in the direction of honourable and permanent independence. It is but a short time since Lord Derby said, in an address to working men, that if the handicraftsmen of England were only to save what they now expend on intoxicating liquors, they would be able to purchase within a quarter of a century all the land of England, even at the high prices at which it is at present held. What is true of the working men of England is equally, or at least greatly so, of those of Canada. The money every year worse than wasted on pernicious luxuries, or on what are regarded as such, would purchase tens of thousands of acres, and thousands of homes. We do not know of any sadder spectacle to be seen in this and in every other city and town in Ontario than the numbers of young, middle-aged, and, alas! also old men, continually coming out of saloons and taverns, where they have been foolishly and sinfully throwing away the money which ought to have gone to the support of their families, or to pave the way to their own independence and prosperity. Angell James, of Birmingham, used to say that he trembled whenever he saw a young man with a pipe or a cigar in his mouth, for he believed that it not only caused a great amount of unnecessary waste, but generally paved the way to the beer-shop and the tavern. We scarcely think that any sensible man will, as he takes an intelligent view of the whole matter, come to any conclusion very different from that of Mr. James. In any case, however, it is beyond all possible question that the want of thrift and the neglect of comparatively small leakages have been and are the chief causes by which very many have been kept to a life of struggle and poverty all their days. It is quite true that in many instances the rich are not only inconsiderate but oppressive, and that many of those justly called poor have been more or less kept down by others. But at the same time let them never forget that in nineteen cases out of twenty the chief oppression they have suffered has been of their own making, and that their worst enemies have been themselves. There may be in this country sober, thrifty, industrious, and intelligent working men, who have been kept down in a chronic

condition of abject poverty and struggle. We have no doubt there are such, though we have never met with them except in connection with accidents, ill health, and grievous want of prudence. Be this, however, as it may, the list of such is a very small one compared with those who have struggled up by thrift, industry and perseverance, to competent independence and positive wealth. In fact, Canada has been made what it is largely by the industry and intelligence of working men who came to the country with nothing but industrious, sober habits, and a determination to get on. If the result has been different and far less satisfactory with only too many others, is there not a cause, and a very patent one? Pernicious and sinful habits, combined with wasteful domestic economy, will generally account for the entire phenomenon. "God's poor" we know are in the land, and will never cease out of it; but they are a very small handful indeed compared with the "Devil's poor," who are to be met with on almost every street, and certainly in every tavern.

MISSIONARY LIFE AMONG THE CANNIBALS.*

VERY many of our readers are aware that a successful mission has for many years been maintained in the New Hebrides by what was known before the Union as the Presbyterian Church of Nova Scotia, and is now usually described as the Eastern Section of the Presbyterian Church in Canada. We are afraid, however, that generally in those western parts the history and triumphs of that missionary enterprise are not at all so well known as they deserve to be, and therefore we are specially pleased to notice the publication of a volume which gives a very full and interesting narrative of its trials and triumphs from its inception almost to the present time. This is done in connection with a biography of Dr. John Geddie, the pioneer missionary to those islands, and a greatly honoured servant of God in the Foreign field. We do not propose to furnish any outline of Dr. Patterson's work. It is sufficient to say that it has evidently been a labour of love, and that it gives a very interesting and life-like view of the career of one who was greatly loved and blessed in his work, and of whom, in the words placed behind the pulpit which he so long occupied at Anelcauat, Aneiteum, it could truthfully be said that when he landed on that island in 1848 there were no Christians, and when he left in 1872 there were no heathen.

We trust that this volume will be very widely circulated. It deserves to be. It shows what a comparatively small and poor Church can accomplish in Foreign Missions, and how blessed the reflex influence exerted upon all departments of the Home work by such a missionary enterprise. We are quite sure those who once begin Dr. Patterson's narrative will not read much else till they have finished it, and that they will thereby have their interest in the work of missions to the heathen greatly called forth, and their determination to do more and to give more for that work greatly strengthened.

Dr. Geddie was singularly fitted for the place he was called to occupy, and for the work which he had to perform. He will continue to be remembered as the father and founder of the Presbyterian Mission in the New Hebrides, and as one who has left his mark broad and deep on the whole of that group of islands, but especially on the Island of Aneiteum, where his memory will be long and gratefully cherished. He will also continue to be known as one who has increased the usefulness, extended the boundaries, elevated the character, and heightened the reputation of the Presbyterian Church in Nova Scotia, while we doubt not but that his example will fan the flame of missionary zeal in our own as well as in other Churches for many years to come.

We could not think of a better volume to be put into congregational and Sabbath school libraries than this. So far as we are aware, it is the first of its kind which has been issued, narrating as it does the varied incidents in the life of the first Foreign missionary of our Canadian Presbyterian Church, and at the same time presenting a very full and interesting history of the islands in which that missionary laboured, for

* MISSIONARY LIFE AMONG THE CANNIBALS: being the life of the Rev. John Geddie, D.D., First Missionary to the New Hebrides; with a History of the Nova Scotia Presbyterian Mission on that Group. By the Rev. George Patterson, D.D. (Toronto: James Campbell & Son.)

nearly a quarter of a century, with so much zeal and with such undoubted success.

It is often said that very many of the books introduced into Sabbath school libraries are not of a very desirable character. Perhaps this is the case, though we have not found them so objectionable as they are sometimes represented. Be this, however, as it may, we hope that the children and young people of our Church generally will not be familiar with lives of such missionaries as Henry Martyn, John Williams, Dr. Duff, Dr. Livingstone, Robert Moffatt, and many others, and remain unacquainted with all that God wrought in and by one who was in many respects the worthy peer of those missionary heroes of the faith, and who in his own way did a work which can very worthily be placed side by side with theirs.

GOSPEL WORK.

INCIDENTS OF MR. MOODY'S MEETINGS.

From the voluminous testimony contained in the London *Christian*, the following are selected as among the noteworthy incidents of the work:—

SEVENTEEN FALLEN WOMEN SAVED.

From Dr. Moxey's letter to the *Christian* "Perhaps the most interesting fact that has come to our knowledge is the professed conversion of every inmate, seventeen in number, in a home for fallen women. These erring ones had, fortunately, two Christian ladies as the matrons of their institution, and one night about half of them were brought by them to the Corn Exchange. They were deeply affected, and, by their own desire, remained to be conversed with. I had the privilege, among others, of pointing some of them to Him they sought. Next night they went in a body to their two kind superintendents and begged they might all go. After a little consultation, there was done what never happened in the Home before. The whole household went out, and locked the doors behind them! Again blessed work for eternity was wrought among those poor women. When one of the matrons spoke to me at the after-meeting, it seemed desirable to strike 'while the iron was hot.' I volunteered to visit the Home, and speak to them on the following (Saturday) evening. A devoted lady worker accompanied me. It was quite a treat to sing with, and pray with, and speak to them, for heartier praise and more attentive listening could not be desired. They seemed literally to drink in the words, and whenever a passage of Scripture was named, every Bible was put into requisition 'to prove whether these things were so.' At the end we asked each one separately and individually if she had accepted Jesus as her Saviour, and given herself to Him. 'Yes,' was the invariable and ready response; and to the further question, 'When?' some said 'Last night,' others 'The night before last.' Only one said 'To-night, during the address.'"

CONVICTED BEHIND THE BAR.

Mrs. Barbour writes. "To collect the instances in which God's providence has gone as pioneer before His grace is not yet possible. On Saturday, a young man was selling drink in the house of his friend, a publican, and under promise to continue the same on Monday. On Saturday night a customer fell down behind the counter in a fit; the seller was in horror at having just sold whiskey to one now dead. The man, however, came round, but not so the conscience of the seller. Awakened, he was in the Corn Exchange on Sabbath evening, and, before going, wrote to the publican that he could not sell for him on Monday. Light broke into his soul at the inquiry-meeting, and he went with his new friends to the noon meeting on Monday. Going thence, they held an open-air meeting in Parliament square, which was crowded. The young man spoke to a careless countryman, in for the day, saying, 'I was converted last night, you ought to be so to-day;' and, before his return to the country, a like change seemed to be wrought on the listener."

TURNED BY THE STRIKING OF THE CLOCK.

At a noon prayer meeting, Rev. Mr. Bowden said: "As an illustration of the power of prayer on the part of parents in behalf of their absent children, let me mention a case which occurred in this city years ago. A young man had come from the country to be an apprentice to a lawyer. He came under the influence of temptations so common in city life. Long he was able to resist; but one night companions called upon him at his lodgings, and, after many attempts, induced

him to go with them to a place of questionable amusement. As they were passing along Princess street, one of the city clocks struck the hour of nine, and there was something in that which touched this young man's heart. He stopped and said to those young companions, 'Not one step further will I go. There is nine o'clock striking, and my father and mother are praying for me in my cottage home at this moment.' He turned and went home to his lodgings. It had been agreed between parents and son, before they parted, that every night at nine o'clock they should be praying for each other. That night he was not praying for them; but God made use of the striking of that clock to turn him from what might have been a path leading to his ruin. I am informed that the person to whom I refer is an honoured Christian man in the city of Edinburgh at this hour."

WOULD NOT GIVE HER UP.

At the same meeting, Dr. Moxey mentioned several cases of conversion. One was that of an anxious woman who had come to the meeting with her little daughter, and whose husband had been converted at one of the meetings. "Two Christian young ladies asked me to speak to a woman whose face is well known, to whom I had spoken twice before, and in regard to whom I take blame myself about my own faith, which began to get weak. The first night I thought that she had accepted Christ. The next night she returned, looking, if possible, more miserable than before. She told me that she had ideas of committing suicide. These two young ladies would not give her up. They spoke to her, and asked others to do the same; and they have had the joy of seeing this woman with her face lighted up, having been able to lay her burden upon the Lord, who has taken it from her."

PRESBYTERY OF WHITBY.—This Presbytery met in Oshawa on the 18th instant. There was a good attendance of members, and a great amount of business was transacted. The following were the principal items:—The Session records were examined, the Treasurer's book was audited, and the Finance Committee gave in their annual report and recommended that \$120 be appropriated as travelling expenses of the delegates to the General Assembly, to be divided equally among them. Messrs. Atkinson, Fraser (by rotation), Abraham and Little (by ballot), ministers, and Messrs. McDonald, Buchan (by rotation), Steele and Beith (by ballot), elders, were appointed delegates to the General Assembly. Dr. Cochrane was unanimously nominated Moderator of the next General Assembly. A pleasant hour was spent in hearing the report of the Committee on the State of Religion, and in conference on that subject. An interesting report also was read by the convener of our Sabbath school work, and a very extensive report was submitted by the committee appointed at last meeting on the remit of the Sustentation and Supplemental Schemes. On their recommendation, the Presbytery unanimously agreed to express their preference of the Supplemental over the Sustentation Scheme. Messrs. Drummond, Abraham, Carmichael, Roger, Heron, Yellowlees, and Young were appointed a commission of Presbytery to meet the congregations of Erskine Church and Dunbarton, with a view to the union of these congregations. Mr. Gordon, of Duffin's Creek, was appointed an assessor to the Session of Erskine Church. Mr. Cameron was appointed Moderator of the Session of Dunbarton, in place of Mr. Kennedy, who is about to leave the bounds of the congregation and take up his abode in Newcastle. Reports of missionary meetings held in the congregations during the last winter were given in by the several members, which were upon the whole satisfactory. The Sessions were instructed to send their returns on Temperance to Mr. Eastman without delay. There was read from Dr. Reid a statement of the contributions of the congregations to the schemes of the Church; the various members in charge of these schemes were instructed to use all diligence to have all blanks filled up before the end of this month. The standing committees on Finance, the State of Religion and Sabbath School Work, were appointed for the next year. Other business was left over till the meeting of the Synod, and the next quarterly meeting was appointed to be held in Newcastle on the third Tuesday of July.—A. A. DRUMMOND, Pres. Clerk.

THE Rev. F. R. Beattie preached his farewell sermons at Baltimore and Coldsprings last Sabbath.

CHOICE LITERATURE.

COBWEBS AND CABLES.

BY HESSA STRETTON.

CHAPTER XLII.—NO PLACE FOR REPENTANCE.

They stood silent for a few moments—moments which seemed hours to Phebe. The stranger—for who could he be so great a stranger as one who had been many years dead?—had advanced only a step or two from the threshold, and paused as if some invisible barrier was set up between them. She had shrunk back, and stood leaning against the wall for the support her trembling limbs needed. It was with a vehement effort that at last she spoke.

"Roland Sefton!" she faltered.

"Yes!" he answered, "I am that most miserable man."
"But you died," she said with quivering lips, "fourteen years ago."

"No, Phebe, no," he replied; "would to God I had died then."

Once more an agony of mingled fear and joy overwhelmed her. This dear voice, so lamentable and hopeless, so well remembered in all its tones, told her that he was still living, whom she had mourned over so many years. But what could this mystery mean? What had he passed through? What was about to happen now? A tumult of thoughts thronged to her brain. But clearest of all came the assurance that he was alive, standing there, desolate, changed, and friendless. She ran to him and clasped his hands in hers; stooping down and kissing them, those hard worn hands, which he left unresistingly in her grasp. These loving, and deferential caresses belonged to the time when she was a humble country girl, and he the friend very far above her.

"Come closer to the fire, your hands are cold, Mr. Roland," she said, speaking in the old long-disused accent of her early days, as she might have spoken to him while she was yet a child. She threw a few logs on the fire, and drew up Canon Pascal's chair to the hearth for him. She felt spell-bound, and as if she had been suddenly thrust back upon the old times.

"I am no longer Roland Sefton," he said, sinking down into the chair, "he died, as you say, many a long year ago. Do not light the lamp, Phebe, let us talk by the firelight."

The flicker of the flames creeping round the dry wood played upon his face, and his eyes were fastened on it. Could this man really be Roland Sefton, or was she being tricked by her fancy? Here was a scarred and wrinkled face, blistered and burnt by the summer's sun, and cut and frost-bitten by the winter's cold; the hair was gray and ragged, and the eyes far sunk in the head met her gaze with a despairing and uneasy glance, as if he shrank from her close scrutiny. His bowed shoulders and hands roughened by toil, and worn-out mechanic's dress, were such a change, that perhaps, she acknowledged reluctantly to herself, if he had not spoken as he did she might have passed him by undiscovered.

"I am Jean Merle," he said, "not Roland Sefton."

"Jean Merle!" she repeated in a low, bewildered tone; "not Roland Sefton, but Jean Merle?"

But she could not be bewildered or in doubt much longer. This was Roland indeed, the hero of her life, come back to her a broken-down, desolate, and hopeless man. She knelt down on the hearth beside him, and laid her hand compassionately on his.

"But you are Roland himself to me!" she cried. "Oh! be quick, and tell me all about it. Why did we ever think you were dead?"

"It was best for them all," he answered. "God knows I believed it was best. But it was a second sin, worse than the first, Phebe. I did the man who died no wrong, for he told me as he lay dying that he had no friends to grieve for him, and no property to leave. All he wanted was a decent grave; and he has it, and my name with it. The grave at Engelberg contains a stranger. And I, Jean Merle, have taken charge of it."

"Oh!" cried Phebe, with a pang of dread, "how will Felicita bear it?"

"Felicita has known it; she consented to it," said Jean Merle. "If she had uttered one word against my desperate plan, I should have recoiled from it. To be dead whilst you are yet in the body; to have eyes to see and ears to hear with, and a thinking brain and a hungry heart, whilst there is no sign, or sound, or memory, or love from your former life; you cannot conceive what that is, Phebe. I was dead, yet I was too keenly alive in Jean Merle, the poor wood-carver and miser. They thought I was imbecile and I was almost a madman. I could not tear myself away from the grave where Roland Sefton was buried, but oh! what I have suffered!"

He ended with a long shuddering sigh, which pierced Phebe to the heart. The joy of seeing him again was vanishing in the sight of his suffering, but the thought uppermost in her mind was of Felicita.

"And she has known all along that you were not dead?" she said, in a tone of awe.

"Yes, Felicita knew," he answered.

"And has she never seen you, never written to you?" she asked.

"She knows nothing of me," he replied. "I was to be dead to her and to every one else. We parted forever in Engelberg fourteen years ago this very month. Perhaps she believes me to be dead in reality. But I could live no longer without knowing something of you all, of Felix and Hilda; and I came over to England in August. I have seen all of you, except Felicita."

"Oh! it was wicked: it was cruel!" sobbed Phebe, shivering. "Your mother died, believing she was going to rejoin you, and I, oh! how I have mourned for you!"

"Have you, Phebe?" he said sorrowfully, "but Felicita has been saved from shame, and has been successful.

She is too famous now for me to retrace my steps, and get back into truthfulness. I can find no place for repentance, let me seek it ever so carefully and with tears."

"But you have repented?" she whispered.

"Before God? yes!" he answered, "and I believe He has forgiven me. But there is no way by which I can retrieve the past. I have forfeited everything, and I am now shut out even from the duties of life. What ought I to have done, Phebe? There was this way to save my mother, and my children, and Felicita; and I took it. It has prospered for all of them; they hold a different position in the world this day than they could have done if I had lived."

"In this world, yes!" answered Phebe, with a touch of scorn in her voice; "but cannot you see what you have done for Felicita? Oh! it would have been better for her to have endured the shame of your first sin, than bear such a burden of guilt. And you might have outlived the disgrace. There are Christian people in the world who can forgive sin, even as Christ forgives it. Even my poor father forgave it; and Mr. Clifford, he is repenting now that he did not forgive you; it weighs him down in his old age. It would have been better for you and Felicita if you had borne the penalty of your crime."

"And our children, Phebe?" he said.

"Could not God have made it up to them?" she asked.

"Did He make it necessary for you to sin again on their account? Oh! if you had only trusted Him! If you had only waited to see how Christ could turn even the sins of the father into blessings for his children! They have missed you; it may be, I cannot see clearly, they must miss you now all their lives. It would break their hearts to learn all this. Whether they must know it, I cannot tell."

"To what end should they know it?" he said. "Don't you see, Phebe, that the distinction Felicita has won binds us to keep this secret? It cannot be disclosed either to her or to them. I came to tell it to the man who brought me here under a seal of secrecy."

"To Canon Pascal?" she exclaimed.

"Pascal?" he repeated, "ay? I remember him now. It would have been terrible to have told it to him."

"Let me think about it," said Phebe, "it has come too suddenly upon me. There must be something we ought to do, but I cannot see it yet. I must have time to recollect it all. And yet I am afraid to let you go, lest you should disappear again, and all this should seem like a dreadful dream."

"You care for me still, Phebe?" he answered mournfully.

"No, I shall not disappear from you, I shall hold fast by you, now you have seen me again. If that poor wretch in the hall who lifted up his eyes, being in torments, had caught sight of some pitying angel, who would now and then dip the tip of her finger in water and cool his tongue, would he have disappeared from her vision? Wouldn't he rather have had a horrible dread lest she should disappear? But you will not forsake me, Phebe?"

"Never!" replied Phebe, with an intense and mournful earnestness.

"Then I will go," he said, rising reluctantly to his feet. The deep tones of the Abbey clock were striking for the second time since he had entered Canon Pascal's study, and they had been left in uninterrupted conversation. It was time for him to go; yet it seemed to him as if he had still so much to pour into Phebe's ear, that many hours would give him time enough. Unconstrained speech had proved a source of ineffable solace and strength to him. He had been dying of thirst, and he had found a spring of living waters. To Phebe, and to her alone, he was still a living man, unless sometimes Felix a thought of him.

"If you are still my friend, knowing all," he said, "I shall no longer despair. When will you see me again?"

"I will come to morning service in the Abbey to-morrow," she answered.

CHAPTER XLIII.—WITHIN AND WITHOUT.

After speaking to Canon Pascal for a few minutes, with an agitation and a reserve which he could not but observe, Phebe left the house to go home. In one of the darkest corners of the cloisters she caught sight of the figure of Jean Merle, watching for her to come out. For an instant Phebe paused, as if to speak to him once more; but her heart was over-fraught with conflicting emotions, whilst bewildering thoughts oppressed her brain. She longed for a solitary walk homewards, along the two or three miles of a crowded thoroughfare, where she could now feel as much alone as she had ever done on the solitary uplands about her birth-place. She had always delighted to ramble about the streets alone after nightfall, catching brief glimpses of the great out-door population, who were content if they could get a shelter for their heads, during the few short hours they could give to sleep, without indulging in the luxury of a home. When talking to them she could return to the rustic and homely dialect of her childhood; and from her own early experience she could understand their wants, and look at them from their stand-point, whilst feeling for them a sympathy and pity intensified by the education which had lifted her above them.

But to-night she passed along the busy streets both deaf and dumb, mechanically choosing the right way between the Abbey and her home, nearly three miles away. There was only one circumstance of which she was conscious—that Jean Merle was following her. Possibly he was afraid in the depths of his heart that she would fail him when she came to deliberately consider all he had told her. He wronged her, she said to herself indignantly. Still whenever she turned her head she caught sight of his tall, bent figure and gray head, stealing after her at some distance, but never losing her. So mournful was it to Phebe, to see her oldest and her dearest friend thus dogging her footsteps, that once or twice she paused at a street corner to give him time to overtake her; but he kept aloof. He wished only to see where she lived, for there also lived Felicita and Hilda.

She turned at last into the square where their house was. It was brilliantly lighted up, for Felicita was having one of her rare receptions that evening, and in another hour or two

the rooms would be filled with guests. It was too early yet, and Hilda was playing on her piano in the drawing-room, the merry notes ringing out into the quiet night. There was a side door to Phebe's studio, by which she could go in and out at pleasure, and she stood at it trying to fit her latch-key into the lock with her trembling hands. Looking back she saw Jean Merle at a distance away, leaning against the railings that enclosed the Square garden.

"Oh! I must run back to him! I must speak to him again!" she cried to her own heart. In another instant she was at his side, with her hands clasping his.

"Oh!" she sobbed, "what can I do for you? This is too miserable for you; and for me as well. Tell me what I can do."

"Nothing," he answered. "Why, you make me feel as if I had sinned again in telling you all this. I ought not to have troubled your happy heart with my sorrow."

"It was not you," she said; "you did not even come to tell me; God brought you. I can bear it. But oh! to see you shut out, and inside, yonder, Hilda is playing, and Felix, perhaps, is there. They will be singing by-and-by, and never know who is standing outside, in the foggy night, listening to them."

Her voice broke into sobs, but Jean Merle did not notice them.

"And Felicita?" he said.

Phebe could not answer him for weeping. Just yet she could hardly bring herself to think distinctly of Felicita, though in fact her thoughts were full of her. She ran back to her private door, and this time opened it readily. There was a low light in the studio from a shaded lamp standing on the chimney-piece, which made the hearth bright, but left all the rest of the room in shadow. Phebe threw off her bonnet and cloak with a very heavy and troubled sigh.

"What can make you sigh, Phebe?" asked a low-toned and plaintive voice. In the chair by the fire-place, pushed out of the circle of the light, she saw Felicita leaning back, and looking up at her. The beauty of her face had never struck harshly upon Phebe until now; at this moment it was absolutely painful to her. The rich folds of her velvet dress, and the soft and costly lace of her head-dress, distinct from those resembling a widow's cap, set off both her face and figure to the utmost advantage. Phebe's eyes seemed to behold her more distinctly and vividly than they had done for some years past; for she was looking through them with a dark background for what she saw in her own brain. She was a strikingly beautiful woman; but the thought of what anguish and dread had been concealed under her reserved and stately air, so cold yet so gentle, filled Phebe's soul with a sudden terror. What an awful life of self-approved, stoical falsehood she had been living! She could see the man, from whom she had just parted, standing, without, homeless and friendless, on the verge of pennilessness; a dead man in a living world, cut off from all the ties and duties of the home and the society he loved. But to Phebe he did not appear so wretched as Felicita was.

She sank down on a seat near Felicita, with such a feeling of heart-sickness and heart-faintness as she had never experienced before. The dreariness and perplexity of the present stretched before her into the coming years. For almost the first time in her life she felt worn out; physically weary and exhausted, as if her strength had been overtaxed. Her childhood on the fresh, breezy uplands, and her happy, tranquil temperament had hitherto kept her in perfect health. But now she felt as if the sins of those whom she had loved so tenderly and loyally touched the very springs of her life. She could have shared any other burden with them, and borne it with an unbroken spirit and an uncrushed heart. But such a sin as this, so full of woe and bewildering to them all, entangled her soul also in its poisonous web.

"Why did you sigh so bitterly?" asked Felicita again. "The world is so full of misery," she answered, in a tremulous and troubled voice; "its happiness is such a mockery!"

"Have you found that out at last dear Phebe?" said Felicita. "I have been telling you so for years. The Son of Man fainting under the Cross—that is the true emblem of human life. Even He had not strength enough to bear His cross to the place called Golgotha. Whenever I think of what most truly represents our life here, I see Jesus, faltering along the rough road, with Simon behind Him, whom they compelled to bear His cross."

"He fainted under the sins of the world," murmured Phebe. "It is possible to bear the sorrows of others; but oh! it is hard to carry their sins."

"We all find that out," said Felicita, her face growing wan and white even to the lips. "Can one man do evil without the whole world suffering for it? Does the effect of a sin ever die out? What is done cannot be undone through all eternity. There is the wretchedness of it, Phebe."

"I never felt it as I do now," she answered.

"Because you have kept yourself free from earthly ties," said Felicita mournfully, "you have neither husband nor child to increase your power of suffering a hundredfold. I am entering upon another term of tribulation in Felix and Hilda. If I had only been like you, dear Phebe, I could have passed through life as happily as you do; but my life has never belonged to myself, it has been forced to run in channels made by others."

Somewhere in the house behind them a door was left open accidentally, and the sound of Hilda's piano and of voices singing broke in upon the quiet studio. Phebe listened to them, and thought of the desolate, broken-hearted man without, who was listening too. The clear young voices of their children fell upon his ears as upon Felicita's; so near they were to one another, yet so far apart. She shivered and drew nearer to the fire.

"I feel as cold as if I was a poor outcast in the streets," she said.

"And I, too," responded Felicita; "but oh! Phebe, do not you lose heart and courage, like me. You have always seemed in the sunshine, and I have looked up to you and felt cheered. Don't come down into the darkness to me."

Phebe could not answer, for the darkness was closing round her. Until now there had happened no perplexity

in her life which made it difficult to decide upon the right or the wrong. But here was come a coil. The long years had reconciled her to Roland's death, and made the memory of him sacred and sorrowfully sweet, to be brooded over in solitary hours in the silent depths of her loyal heart. But he was alive again, with no right to be alive, having no explanation to give which could reinstate him in his old position. And Felicitia? Oh! what a cruel, unwomanly wrong Felicitia had been guilty of! She could not command her voice to speak again.

"I must go," said Felicitia, at last; "I wish I had not invited visitors for to-night."

"I cannot come in this evening," Phebe answered; "but Felix is there, and Canon Pascal is coming. You will do very well without me."

She breathed more freely when Felicitia was gone. The dimly-lighted studio, with the canvas she was at work upon, and the pictures she had painted hanging on the walls, and her easels standing as she had left them three or four hours ago, when the early dusk came on, soothed her agitated spirit now she was alone. She moved slowly about, putting everything into its place, and feeling as if her thoughts grew more orderly as she did so. When all was done she opened the outer door stealthily, and peeped out. Yes; he was there, leaning against the railings, and looking up at the brilliantly-lighted windows. Carriages were driving up and setting down Felicitia's guests. Phebe's heart cried out against the contrast between the lives of these two. She longed to run out and stand beside him in the darkness and dampness of the November night. But what good could she do? she asked bitterly. She did not dare even to ask him in to sit beside her studio fire. The same roof could not cover him and Felicitia, without unspeakable pain to him.

It was late before the house was quiet, and long after midnight when the last light was put out. That was in Phebe's bedroom, and once again she looked out, and saw the motionless figure, looking black amidst the general darkness, as if it had never stirred since she had seen it first. But whilst she was gazing, with quivering mouth and tear-dimmed eyes, a policeman came up and spoke to Jean Merle, giving him an authoritative shake, which seemed to arouse him. He moved gently away, closely followed by the policeman till he passed out of her sight.

There was no sleep for Phebe; she did not want to sleep. All night long her brain was awake and busy; but it found no way out of the coil. Who can make a crooked thing straight? or undo that which has been done?

(To be continued.)

GOING TO BED IN JAPAN.

Going to bed in Japan is rather an indefinite expression for anyone accustomed to sleep between sheets and blankets and upon snowy pillows. In fact, you do not "go" to bed at all, but the bed, such as it is, simply comes to you; and the style of preparing for the night is about the same wherever you are. First, a cotton-stuffed mat is laid anywhere upon the floor, and a block or roll is placed at one end to rest (?) your head upon. Then you lie down, and a cotton-stuffed quilt is thrown over you. This quilt is like a Jap dress on a big scale, with large and heavily-stuffed sleeves, which flap over like wings. But the difficulty is that these capacious sleeves, with all the rest of the bedding, contain unnumbered legions of voracious fleas hid away in recesses known only to themselves, but which only wait till you get fairly nestled in sleep, when they begin their onslaught on their defenceless and helpless victim. Awakened by the merciless havoc they are making upon you, it is in vain that you roll and toss and shake your clothes till you are wearied out—that only increases the vigour with which they renew the battle; and though you may spend hours in the faint glare of the primitive oil-lantern which is set in one corner of the room, and strive to rid yourself of the tiny tigers that are devouring you, it is all to no purpose, and you sink down at last asleep. But you are soon awakened again, only to undergo the same tribulation, and the long hours of night pass away as you pace up and down the narrow limits of the room, listening to the snoring of the dozen or more of the tough-skinned sleepers that surround you, and peep through the sliding shutters of the house to see if the day is breaking or not. You cannot lie down again, for the floor is crawling with the creatures you dread, and you cannot sit down, for there is nothing to sit upon, and such a thing as a chair was never heard of in that region.

DR. ORMISTON ON FARMING.

At a recent meeting held in New York, the Rev. Dr. Ormiston gave his opinion of farming. He said:—"I was a Scotch farmer for nineteen years, but it was a very different style of farming from that in which you, gentlemen, are engaged. These arms have levelled many a giant in the forest of Canada. These shoulders have ached with carrying sap to make six hundred pounds of maple sugar. How would you like that? I knew all about my style of farming before I went to college. I still retain a strong love for the calling, and if I was not a minister I should certainly be a farmer. As I have said, our old homestead recently fell into my hands, and I have placed my nephew in charge of it. I obtained some pamphlets on ensilage from Mr. Brown, and I have been thoroughly convinced that the thing is correct, and based on scientific principles. There is no principle in nature which the God-given brain of man cannot make serviceable to himself and fellows. You are introducing a new system into the department of agriculture, and I am going to introduce it in the northern land. I desire to popularize it among the men who need it; not that it will make me richer, but I do propose to set a magnificent example. On my farm you can plough a mile and a half without striking a stone as large as a hen's egg. The old elm is standing yet, beneath which sweet words were spoken thirty-five years ago, and, I need not say, is hallowed by a thousand pleasant memories of days that are fled. Now, I am going to

preach on Sabbath and talk ensilage all the week. You know the Scotch are a stubborn people. Nothing in the world is as stubborn as a Scotchman, but there is a way to reach him. You give him three bawbees where he only had two before, and you have him. Show him how to make three pounds of butter where he only made two before, and you have captured Sandy. They come from a land where they must die or die, and they are forced to make the most of everything."

THE DAY OF REST.

Sweet day of rest! the very sound is healing—
A hush amid the conflict and the strife;
The calm of heaven is softly round us stealing—
We hear the whispers of a holier life.

Earth's misty veil, that hangs so closely round us,
Is gently lifted this one day in seven;
And pressing cares, which in their net have bound us,
Retire, and leave us transient gleams of heaven.

This day, on which the Saviour rose to glory,
Has left a shining radiance on its track;
Again we hear with joy "the old, old story;"
Our childhood's faith on wings of light comes back.

Oh, wherefore, wherefore should we lose the blessing,
When morn restores the round of earthly care?
Happy the souls who, all in Christ possessing,
Breathe, e'en below, heaven's pure celestial air.

And we, amidst the daily path of duty,
May keep the oil still burning in our breast;
So shall the toilsome path grow bright with beauty,
And every day shall be a day of rest.

LONGFELLOW.

A gentleman, who passed an evening with Mr. Longfellow a fortnight before his death, says that the poet, in spite of his indisposition, entered the room with a light step and smiling face. He was never more genial, his demeanour being almost gay as he related some of his early experiences. "He told me," writes his friend, "of his early poems and of the payments which he did not receive. 'Psalm of Life' and 'The Reaper' appeared in the 'Knickerbocker,' and were never paid for at all. 'The Voices of the Night' were printed in the 'United States Literary Gazette,' and the compensation was—dullous. Mr. Longfellow, having been informed on one occasion that the sum of thirteen dollars was subject to his order (for two prose articles and one poem), declined the so-called honorarium, and accepted a set of Chatterton's works, which are still in his library. For his contributions to another periodical, covering some two or three years, he got—a receipted bill for the same period."—*Watchman*.

THE MEDICAL PROFESSION.

The doctor, as things now are, lives by the existence of disease. If we were all, and always, in good health, his occupation would be gone. But every good doctor—i. e., every doctor, except, possibly, a few unspeakable wretches—fights disease to the very utmost of his power. He gives no quarter wherever he sees it. His one work in life is to destroy that by which, under our arrangements, he gets his bread. He has no faith in disease. He believes in health, and that only; and if any physician were known to sow disease broadcast for the sake of gain, the rest, instead of thanking him for making them work, would kick him out of society—yea, out of the universe, if they could, and it were lawful.

And when a time of special danger comes, when the greatest pestilence sweeps through the cities, the doctor's ethics require that every physician shall take his life in his hand, and shall be at his post, waiting for every call of distress that may come to him. That is, as Ruskin says, "the point of honour" in the profession—the point at which the doctor must die rather than yield. And that is why the medical profession is a liberal profession; because it has a standard of duty and of honour, which is not that of selfish gain and pecuniary advantage.

When that great Scottish physician, Sir James Y. Simpson, was borne to his last resting-place, what constituted his crown of glory? Was it that men counted up the sovereigns and noblemen who had called him to their bedsides, and had poured wealth into his hands in payment for a skill that might give them back life and health? Or was it that Edinburgh emptied her wynds and alleys of her poor to weep over the bier of the man whose ear had been open to every cry of their misery? *Rev. Prof. R. E. Thompson.*

If you intend to do a mean thing, wait till to-morrow; if you are to do a noble thing, do it now.

The Catholic priest in Stoughton, Mass., recently refused to allow the husband of a Catholic wife to be buried in the Catholic cemetery by the side of his wife, in a lot that he owned, as he was a Protestant.

The new cable connecting Germany with America was put in operation April 22d. Emperor William sent the first despatch to President Arthur. This occupied nine minutes, and the reply a trifle over ten minutes.

There are some men who pass through life very much as the shoe-black passes through the streets—looking out for stains and blemishes on the passers-by; only they propose to remove the blemish and put a shine on the boots that offend them!

It is a man's relation to his God that must adjust and determine his relations to his fellow-creatures. The symmetrical position of the points in the circumference arises from their common relation to a common centre. Set a man right with God, and he will certainly be right with his neighbours.

BRITISH AND FOREIGN ITEMS.

It is said that 50,000 Roumanian Jews propose to emigrate to Palestine to escape persecution.

AN artist has been selected for the proposed bronze statue to Tyndale on the Thames Embankment.

THIEVES at Paris have stolen 180 registered letters, the contents of which are valued at 1,000,000 francs.

MRS. AMELIA SCHMALZ, a lineal descendant of Martin Luther, recently died at Cannstadt, in Wurtemberg.

MR. PARNELL has returned to Ireland, and it is rumoured that he and other imprisoned suspects are to be released.

DR. CHARLES ROBERT DARWIN, the philosopher and naturalist, died in England on the 20th ult., in the eighty-fourth year of his age.

ROBBERY ditched a train in Arizona on the 20th ult., and attempted to steal \$200,000, but were driven away. Two train-men were killed.

THE proposed amendments to the constitution of Ohio in reference to license and prohibition failed to pass the House of Representatives.

THE Indians on the war path in Arizona have killed twenty persons at the San Carlos Agency, and about the same number on Eagle Creek.

THE Temperance constitutional amendment has been defeated in the Connecticut House of Representatives. The east is falling behind the west.

AN active effort has been made the past year to evangelize Geneva, Switzerland. Three hundred and sixty-five meetings were held with this object in view.

THE International Sanitary Commission at Constantinople are taking precautions against the spread of the plague, which has broken out in Persian Kurdistan.

A LARGE and remarkable rough diamond has been received in England from India, a pure, blue-white stone, weighing 67 carats, of the estimated value of \$175,000.

THE Mayor of Philadelphia proposes to suppress entirely the evil of street-begging, in connection with the efficient operation of the Society for Organizing Charity.

REPORTS of outrages against the Jewish residents of Eastern Russia are too painfully frequent, appearing in some cases like a movement for their annihilation.

MR. GLADSTONE'S illness is slightly more serious than has been publicly stated. He is suffering from an irritation in the throat and a cough, but was better at last accounts.

It is stated that Queen Victoria will soon appoint Thomas Hughes to the governorship of the Isle of Man. The position is worth £1,500, and a fine residence is furnished the occupant.

PASTOR FLIEDNER, the excellent Protestant missionary in Spain, having been defeated in a trial into which he was forced by the enmity of the priests, appealed to the king. The decision was reversed, and the king paid the costs.

RODERICK McLEAN, who attempted to shoot Queen Victoria, has been tried on a charge of high treason, and a verdict of not guilty recorded on the ground of his insanity. He is to be kept in custody during Her Majesty's pleasure.

OSCAR WILDE, the æsthetic reformer who is seeking to make a sensation in the United States, has evidently not impressed the intellectual circles of England, as Mr. Freeman, the distinguished historian, says he never heard of him until he reached Boston.

BY the sudden failure of the Central Bank of Indianapolis several Methodist preachers have been involved in loss. Some of the cases are real hardships. In one instance a preacher had laid by money to send his son to college the coming fall. The bank's failure sweeps all away, and the boy will have hard work.

THE overture giving congregations the right to use instrumental music in public worship has received the favourable votes of 515 ministers and elders, in forty-eight Presbyteries in the United Presbyterian Church of the United States. The contrary vote is 502.

News come from the Arctic regions that the United States steamer Rodgers, which was searching for the Jeannette, was burned and sunk, and that the officers and crew, thirty-six in number, had reached the land at Tiapka, Siberia, where they were awaiting succour.

THE Woman's National Anti-Polygamy Society publish "The Anti-Polygamy Standard" at Salt Lake City, Utah, a journal designed to give light to the women of the country on the great crime that it opposes, and which by their help it hopes to banish from the land.

THE American Home Missionary Society is rejoicing in a large advance of donations the past year, amounting to \$340,670, a gain of nearly \$50,000 over last year. Of \$30,641 over its receipts for any year before, and of \$58,756 over the average of the five years up to 1881.

THE French Cabinet Council has approved the scheme of M. de Lesseps for cutting a canal through the neck of land dividing the Gulf of Gabes from the salt marshes and low-lying parts of the Desert of Sahara to the south of Tunis. It is expected that the sea will in virtue of this cutting once more fill up the desert of Sahara. The political advantage to be obtained by the scheme will be the insulation of Tunis and Algeria, by creating a water barrier between them and Tripoli. The cost of the canal, it is estimated, will be 65,000,000 francs.

INTELLIGENCE from Odessa, Russia, confirms the reports of outrages at Baita, which were of a most horrible character. Two thousand Jewish families were ruined. Whole streets of houses were wrecked. The plundering lasted two days. The riots almost assumed the character of a struggle for the annihilation of the Jews, the assailants being peasants from the neighbourhood of the town. Hoped, near Odessa, was also surprised by peasants, presumably under the leadership of Nihilists. The houses of Jews were sacked and the town was partially burned.

BOOKS AND MAGAZINES.

THE MINISTER'S HANDBOOK. By Marvin R. Vincent, D.D. (New York: A. D. F. Randolph & Co.)—This manual of 119 pages is got up in the most convenient and serviceable form, with red edges and limp morocco cover. It contains forms for baptism, marriage, the Lord's Supper, burial, and the ordination of elders and deacons, with classified selections of Scripture for the sick-room.

JOHN KNOX AND THE SCOTTISH REFORMATION. By Rev. John Nichols. (Montreal: W. Drysdale & Co.)—This pamphlet contains a lecture delivered by Mr. Nichols in St. Mark's Presbyterian Church, Montreal, on the 26th of February, 1882. Comprehensive and full of thought, it supplies in short space a truthful picture of Knox and his times, and will be found of much value, especially by such as do not find it convenient to read history at length.

AN ESSAY ON THE CHARACTER OF JESUS CHRIST. By the Rev. J. Carmichael, Markham. (Toronto: Hunter, Rose & Co., 1882.)—This is a well-written Essay on a subject that has often been dealt upon, viz., that the character of Christ is a very weighty evidence of the truth of the Christian religion. That character was not the product of the age in which Jesus lived. It could not have been forged, for none could have either imagined or sketched such a character from mere fancy. If real, then the conclusion is evident. Those who purchase this publication will find the argument put tersely and effectively.

THE SOUTHERN PRESBYTERIAN REVIEW. (Columbia, S. C.: James Woodrow)—The April number of this quarterly contains an extended notice of the life and labours of the Rev. Stuart Robinson, by Dr. Peck, of Union Theological Seminary, and several other papers on various subjects, chiefly of an ecclesiastical character, among which may be mentioned as specially noteworthy, "Presbyterian Government not a Hierarchy but a Commonwealth," by the late Rev. Dr. Breckinridge, and "The New Theory of the Ministry," by the Rev. Dr. Girardeau, Professor of Theology at Columbia Theological Seminary.

THE CENTURY MAGAZINE. (New York: Century Publishing Co.)—The May number of the "Century" opens with a paper entitled "The Canadian Mecca." It is written by Dr. W. G. Beers, and gives a picturesque description of the Roman Catholic pilgrimages to the village of Ste. Anne de Beaupré and its alleged miracle-working spring. Under the heading "Carlyle in Ireland," we have the beginning of that author's recently discovered work. In an article entitled "Lecturing in Two Hemispheres," Mr. Archibald Forbes, the famous war correspondent, gives his impressions of the audiences which he has encountered in various parts of the world, including Canada. Altogether, the number is very rich in interesting matter.

THE AMERICAN ANTIQUARIAN. (Chicago: Jameson & Morse)—This is a quarterly publication of which we sometimes see an odd number, and which we should be glad to see and notice regularly. The number now before us—the second for the year—among much matter that is of interest to the greater number of thoughtful persons, contains a paper by Professor Campbell, of McGill College, Montreal, on the subject of his "Proposed Reading of the Davenport Tablet." With the aid of very plain diagrams the Professor removes every doubt as to the fact of a close resemblance—in some instances amounting to identity—existing between the characters used by the ancient Hittites of Western Asia in their inscriptions and those employed by the Aztecs of Mexico and the "mound-builders" of the northern and middle States. Another discovery of no small significance is that of a marked resemblance between these ancient alphabets and that now in use among the natives of the Korean peninsula. These remarkable discoveries will undoubtedly, as the learned discoverer says, serve to "link the old world with the new, destroy many false ethnological theories, and prove a stepping-stone to a truer science of the past in this continent."

The British Museum has received nine cases of tablets, numbering about 5,000, dating back to 646 B.C. They are from the site of the ancient Sippara, or Sepharvaim mentioned by Sennacherib in his letter to King Hezekiah.

MINISTERS AND CHURCHES.

MR. ANDREW HENDERSON, B.A., has received a unanimous call from Bothwell and Sutherland's Corners. Stipend \$800 and a manse.

THE foundation of the new church edifice to be erected by the congregation of Knox Church, Durham, is laid, and the work of building will proceed with dispatch.

MR. JAMES DOW, student from Queen's College, occupied the pulpit of the Presbyterian Church at Parry Sound last Sabbath, and will continue to supply it during the summer.

COMMUNICATIONS intended for the Clerk of the Presbytery of Quebec should be sent, for the next four months, to the Rev. J. R. MacLeod, Kingsbury, Que., who has been appointed Clerk *pro tem.* during Rev. F. M. Dewey's absence.

A CONGREGATIONAL meeting was held in Knox Church, Elora, on the 24th ult., to consider the question of the Rev. Mr. Fisher's resignation of his charge. After considerable discussion it was decided that although the congregation felt reluctance in parting from Mr. Fisher, it would be unfair to those desiring his services in Manitoba to stand in the way of his departure to a sphere where his services may be even more useful than they have been in Elora. The change, it is hoped, will be beneficial to Mr. Fisher's health.

At a meeting of the Presbytery of Barrie, at Bond Head, on April 16th, Mr. J. K. Henry was taken on trials for ordination. These being sustained, the Presbytery proceeded to ordain Mr. Henry, and to induct him to the charge of First West Gwillimbury and Cookstown, in presence of the congregation. Dr. Fraser presided; the sermon was preached by Mr. D. James, and addresses were delivered to the newly-inducted minister and to the people respectively by Messrs. J. J. Cochrane and J. Gray. The people welcomed their minister at the door of the church as they retired.

A PLEASANT occurrence took place at Rupert, Masham, Que., on the 14th April. The residence of Mr. W. D. Leslie, an elder of the congregation of Wakefield, and superintendent of the Sunday school in Masham, was visited by the teachers and scholars, who, in view of his leaving Rupert, presented him with an address expressive of their appreciation of his faithful services among them as their Sabbath school superintendent for the past twenty years, and also with a well filled purse. After spending a pleasant evening with him and his family, in the course of which many regrets were expressed at his separation from them, they returned to their homes well pleased that they had so successfully surprised him.—COM.

THE following appointments were made on the 20th ult. by the Home Mission Committee of the Presbytery of Manitoba: The Rev. John Anderson was appointed to Burnside and Portage la Prairie West, after his arrival in the Province; Mr. D. Anderson was appointed to assist the Rev. W. R. Ross in the Boyne District, Mr. Townsend was appointed to Archibald, and Mr. A. McLaren to Shell River. It was proposed to send Mr. D. G. Sinclair to Carrot River, but as that gentleman has not arrived in the Province yet, the appointment was not definitely made. The Rev. Mr. McRae was appointed to the Beautiful Plains, after the arrival of Mr. Anderson; Mr. F. W. Johnson goes to Grand Valley, and Mr. Murray to Dominion City. To South Oak River the Rev. Mr. Fisher was appointed, Mr. McKay to Milford and Lang's Valley, Mr. Greig to Cypress River, Mr. Hardie to Oak Lake, Mr. Malcolm to Peacock's, Mr. McArthur to Westbourne, Mr. Cameron to the Qu'Appelle, and Mr. T. Nixon will labour among the railway men west of Flat Creek. The Rev. J. Stewart is expected in the Province within the next week, and will labour for a time in Springfield and Sunnyside. It is likely that more appointments will be made in a short time.

THE Presbytery of Sarnia met by appointment at Corunna on Tuesday, 25th ult., for the purpose of inducting Rev. Jas. McKutcheon into the pastoral charge of Corunna and Mooretown. There were present Messrs. Thompson, Cuthbertson, McDonald and McAlmon, ministers, and Mr. D. Mackenzie, elder. The edict was returned with certification of having been duly served, and there being no objections offered, Mr. Cuthbertson, at the request of the mode-

rior, proceeded to the pulpit and preached an appropriate discourse. After the sermon the moderator gave a narrative of the various steps taken in the call, and put the questions usual in such cases, which were answered by Mr. McKutcheon. The induction prayer was offered up, after which the moderator inducted Mr. McKutcheon into the pastoral charge of Corunna and Mooretown. Mr. McDonald addressed the minister, and Mr. McAlmon addressed the people in suitable terms in regard to their respective duties. Thereafter the meeting was closed with the benediction. A meeting was held at three p.m. at Mooretown church, when addresses were delivered by Messrs. McAlmon and McDonald, thereby closing the proceedings of the day. We wish Mr. McKutcheon great comfort in his new relationship to these congregations.

THE following is a copy of the resolution adopted by the Presbytery of Barrie on March 21st, in connection with the translation of Rev. D. McDonald, M.A., from the charge of East Nottawasaga, Creemore, and Dunedin, to that which he now occupies:—"In consenting to the translation of Mr. D. McDonald, M.A., to the charge of St. Andrew's Church, Carleton Place, and St. Paul's Church, Franktown, in the Presbytery of Lanark and Renfrew, the Presbytery desires to express its regret at parting with a brother whom they hold in great esteem. Rarely absent from the meetings of this court, he has been found kind and courteous in bearing, sound in judgment, not obtrusive, but always ready to take part in the Presbytery's work and execute its commissions. His appearance has been always welcomed in different congregations in the bounds, as he assisted in the services of the church, or contributed to the entertainment of their social gatherings. After thirteen years in a charge of a large extent, and in other respects difficult and laborious, he has earned a good reputation as a pastor—faithful in his ministrations, diligent in visitation, and active in promoting temperance and every good work. The brethren of the Presbytery follow Mr. McDonald to his new sphere of labour with the hope and warmest wishes that he may be abundantly successful by the Divine blessing in prosecuting the work of the Lord."

PRESBYTERY OF BRUCE—This Presbytery held an adjourned meeting at Paisley on the 18th and 19th ult. There were fifteen ministers and eight elders in attendance. Mr. J. C. Eckford was appointed assessor to sit in the session of St. Paul's Church, Walkerton, and Mr. Thomas McLennan in the session of Balaklava. Leave was granted to the moderator of the session of St. Paul's Church, Walkerton, and Balaklava, to moderate in a call to a minister from that charge before next meeting of Presbytery, should they be prepared for it. There was read a call from the congregation of Kirk Hill, in the Presbytery of Glengarry, to the Rev. Wm. Ferguson, of Glammis. Rev. D. Cameron, Lucknow, was heard in behalf of the Presbytery of Glengarry, and the congregation of Kirk Hill in support of the call, and Messrs. Doherty and Beaton on behalf of the congregation of Glammis. The call being placed in Mr. Ferguson's hands, he intimated his acceptance of it. It was agreed to grant the translation, express sympathy with the congregation of Glammis, and instruct Mr. Ferguson to await the action of the Presbytery of Glengarry. Messrs. Straith, McLennan and Eadie, ministers, were appointed to prepare a suitable minute on Mr. Ferguson's resignation. Mr. McLennan was appointed to preach and declare the church at Glammis vacant, so soon as notified by the clerk that Mr. Ferguson had been inducted into the pastoral charge of Kirk Hill, and to be moderator of the session of Glammis. Mr. McLennan was further instructed to secure regular pulpit supply for Glammis by members of court from the date of its vacancy until the next regular meeting of Presbytery.—The resignation by Mr. Forbes of his pastoral charge was considered. Mr. Forbes was heard, adhering to his resignation, and expressing his desire to be relieved of the pastoral charge of Kinloss and Bervie. Papers were read from Kinloss and Bervie, and Mr. Malcolm, commissioner from Kinloss, was heard on behalf of that part of the charge, setting forth that it was the unanimous desire of that session of Mr. Forbes' charge that he should continue his labours amongst them. On motion of Mr. Scott, seconded by Mr. Tolmie, it was unanimously agreed to, "That the resignation of Mr. Forbes lie on the table until next ordinary meeting of Presbytery, and that he be asked seriously to reconsider it, in the light of the evidence now received of the desire of the con-

gregation of his charge to retain his ministrations, and also that the session of Kinloss and Bervie be directed to ascertain what prospects there are of Riversdale and Enniskillen being connected with Mr. Forbes' charge.—The resignation by Mr. Gallagher of the Mission field of Sault Ste Marie, etc., was received, to take effect on the 1st day of May.—A petition from Rev. J. Scott was read, praying the Presbytery, on account of the infirmities of old age and the delicate state of his health, to ask leave on his behalf of the next General Assembly to retire from the active duties of the pastorate. On motion of Mr. Straith, seconded by Mr. Wardrope, it was agreed to apply to the next Assembly to grant leave to Mr. Scott to retire from the active duties of the ministry, with a strong recommendation that said leave be granted.—There was read a communication from the congregation of Prince Arthur's Landing, asking leave of Presbytery to sell the lot upon which their lecture-room stands, being in the centre of the village, in order to enable them to erect a church edifice in said village. On motion of Mr. Wardrope, leave was granted.—There was read a petition of Mr. H. Bain and others, praying to be erected as a congregation in the town of Paisley. After hearing commissioners in support of the petition, on motion of Mr. Scott, it was resolved to receive the petition, and cite the neighbouring sessions to appear for their interests at the next regular meeting of Presbytery.—The remit of Assembly ament ministerial support was considered, when, on motion of Mr. John Ferguson, it was resolved as follows: "The Presbytery having considered the remit sent down from the General Assembly on the subject of ministerial support, expresses its preference for the Sustentation Scheme, as being more Presbyterian in principle than the Supplemental Scheme, and further recommends the reappointment of the General Assembly's Committee with the object of making such modifications in the details of said Sustentation Scheme as will make it better adapted to the present circumstances of the Church, and that the subject be sent down to sessions with the view of obtaining the opinion and engaging the interest of the members and adherents of the Church on this important subject."—The remit ament standing orders was approved of generally. Messrs. James Rowand and James Douglass were appointed commissioners to the General Assembly.—A. G. FORBES, *Pres Clerk*.

OBITUARY.

We regret to record the death of Mrs. Sarah Johnson Parsons, the wife of Rev. H. M. Parsons, minister of Knox Church, Toronto, which took place in this city on the 12th ult. Mrs. Parsons was a daughter of the late Samuel G. Adams, for many years a prominent member and deacon of the Congregational Church at Camden, Maine, where the deceased lady was born in 1844. Mrs. Parsons was in every way a help-met for her husband, as well in his home as in his ministerial work. Those who knew her in social life will long miss her kindly greeting and her modest and unaffected bearing and conversation. Her retiring and perhaps somewhat reticent disposition concealed, from those who were not brought into very intimate intercourse with her, the deep personal interest she felt in all doctrinal and religious questions. The deceased, although of a very gentle manner, was yet of a very decided character. Her convictions were strong, and she held to her religious views very tenaciously. Her opinions on the sovereignty of God and the work of the Spirit were very pronounced. She took much interest in the studies of her husband, and watched closely the effect on his audiences of the various subjects of his pulpit ministrations. The value of her gentle counsel and helpful companionship to her bereaved husband in his pulpit preparations, he only can fully appreciate when withdrawn from him. During a long and distressing illness, of a nature which invariably produces petulance, she manifested, to the surprise of her attendants, continuous patience and resignation. The nearer she drew to the close of life, the more complete was her reliance on the living Christ. The idea of rest in a personal Saviour was ever present to her mind. Her thoughts seemed more and more to run on safety in the love and strength of Christ; and in the calm assurance of peace, she passed from the darkness of an earthly night into the radiance of eternal day.

The protracted sufferings of Mrs. Parsons, during which, through worn with watching and the alterna-

tions of hope and fear, her husband was sustained in the almost continuous discharge of his laborious duties, awakened the deepest sympathy of the congregation, and drew even closer the strong ties existing between pastor and people. The Church, as well as many friends in the congregation, manifested their sympathy and desire to share their pastor's burdens in a very substantial and considerate manner. As a further expression of their regard, a deputation of the Session attended the funeral to Springfield, Mass., and a number of gentlemen accompanied Mr Parsons as far as the Suspension Bridge. Among the many marks of sympathy and esteem, not the least grateful was the resolution of sympathy from the Presbytery, and the attendance of so many of the members of various denominations at the funeral services at the house of the deceased. Funeral services were held in the First Church at Springfield on the Saturday following, at three o'clock. This church was formerly ministered to by Mr. Parsons, and a large number of his old friends assembled in the church to pay the last offices of respect to Mrs. Parsons. The services were conducted in the church by Rev. Dr. Terhune and Rev. Dr. Buckingham. The remains were then taken to the cemetery, where, after appropriate services by the Rev. L. H. Cone, and a few words of grateful acknowledgment for the kindness of friends from Mr. Parsons, all that was earthly of Sarah Parsons was consigned to its quiet resting place, to await the resistless summons of the Master's voice.

Mother earth, in thy soft bosom cherish
Whom we lay to repose in thy dust;
For precious these relics we yield thee—
Be faithful, O earth, to thy trust.

This once was the home of a spirit,
Created and breathed from her God;
The wisdom and love Christ imparteth,
Once held in this frame their abode.

Then shelter the sacred deposit;
The Maker will claim it of thee;
The Sculptor will never forget it,
Once formed in His image to be.

ACKNOWLEDGMENT.—The ladies of the Hospital for Sick Children wish to acknowledge through THE PRESBYTERIAN the receipt of \$103 from "A Friend," through the Rev. H. M. Parsons.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for the several objects mentioned, viz:—W. W. Loudon, for Home Mission \$10, Foreign Mission \$6, French Evangelization \$4; Northern Advocate Co., of Simcoe, additional for Home Mission \$75, Foreign Mission \$75, C. McC., Minniewashta, Manitoba, for Home Mission, \$5.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XIX.

May 14, 1882. { THE LEAVEN OF THE PHARISEES { Mark 8: 1-24.

GOLDEN TEXT.—"Beware ye of the leaven of the Pharisees, which is hypocrisy."—Luke 12: 1.

TIME.—Not long after the last lesson; probably in the summer of A. D. 29.

PLACE.—Vers. 1-9. The scene of the last miracle, some part of Decapolis. Vers. 10-13. Dalmanutha, a small place not shown on most maps, near Magdala. Vers. 14-21. On the lake, during the return voyage to the eastern side.

PARALLEL.—Matt. 15: 32; 16: 12.

NOTES and COMMENTS.—Vers. 1-9. The incidents are so like those recorded in Lesson XVI. that no lengthened notes are needed, only on a few points of difference. Jesus was in another part of the country. He was a stranger, doubtless, to the bulk of those gathered together, some of whom, attracted by rumour, came from far. Here there was no chance of their procuring food in the towns and villages—they were too far away. The first miracle was performed at the close of the first day—here they had been three days with Jesus. The disciples had before them the remembrance of the first feeding of the multitude, but possibly they thought that He might not wish to repeat the miracle, and they evidently feared to ask Him. Although the disciples took up fewer basketsfull of fragments than when the greater number were fed, yet they were a different kind of basket—larger, made of rope, such as that in which Paul was lowered from the walls of Damascus.

Ver. 10. "Dalmanutha," coasts of Magdala. Matt. 15: 39.

Ver. 11. "Pharisees." The Sadducees were with them. Matt. 16: 1, hatred of Jesus the only bond between these factions; "began" after some respite. "Sign from heaven" had He not given them many on earth? They had more than once before made the same demand. Matt. 12: 38; John 2: 18. But would they have believed? Luke

16: 31. This was like the wilderness temptation, "If thou be the Son of God."

Ver. 12. "Sighed deeply" when Jesus healed the deaf man in the previous chapter, he sighed, here deeply, so we may suppose that sin grieved Him more than even suffering. See Ps. 119: 53, 136. "No sign be given;" Matt. adds: (16: 4) "but the sign of the prophet Jonas," alluding to his resurrection; and so it was that multitudes were converted through that and the outpouring of the Spirit which followed.

Ver. 13. "Left them" i.e., the Pharisees. Christ never left the people that way; a strong expression, implying more than a going away—it was a giving up. Hosea 4: 17. "Other side," eastern, and landing, went on to Caesarea Philippi.

Ver. 14. "Had forgotten" doubtless in the excitement of their leaving; "one loaf" such loaves were not sufficient for a meal for even one man.

Vers. 15-16. Jesus was thinking of one thing, the disciples of another, so they interpreted His words by their thoughts. "Beware of the leaven—Pharisees;" formal religion; "Sadducees;" (so Matthew) scepticism; "Herod;" worldliness; to all these things they were exposed, and of them they were to beware. And the poor disciples thought that He was alluding to their lack of bread, that they might have to buy, and it might be made with wrong leaven!

Vers. 17-18. Jesus rebukes them strongly, yet tenderly, for their want of understanding, and their want of faith. Matt. 16: 8, so ver. 21: there are no less than nine questions put by the Saviour to the disciples, to show them how foolish and sinful their thoughts; "heart yet hardened:" and that affects sight, hearing, and memory.

Vers. 19-21. In this conversation we see how the Master led His disciples on to see and feel the truth. He did not tell them what he meant, but suggested the train of thought by which finally they came to understand, to feel that He was speaking of another leaven, and that while with Him they could never want. Matt. says (16: 12) "then understood they:" the light broke into their dull minds. If in nothing else, we have in the dulness of the Apostles to understand spiritual things, plenty of their successors to-day.

HINTS TO TEACHERS.

Dangers.—Thinking that because you have had a similar miracle previously, there is nothing to teach. It is surprising to hear teachers say that they can't find anything in the lessons—that they don't know what to teach, when every portion is so rich and full. Even if in this lesson you pass entirely over the feeding of the multitude, there is plenty to fill your hour full to overflowing—only study.

WHAT AND HOW TO TEACH.

Topical Analysis.—(1) The feeding of the four thousand (vers. 1-9.) (2) A sign from heaven asked and refused (10-13). (3) A charge, a misunderstanding, and a rebuke (14-21.)

On the first topic we may take a different line of thought and teaching to that suggested in the former similar miracle. You may show how the miracle had its birth in the compassion of Jesus, its manifestation in His power. Carry on the thoughts of your scholars to the teaching that this miracle was only an epitome, so to speak, of the miracle of daily life; that the bread we eat is, in its quickening and growth, as true a token of the power and care of God as the sudden multiplication of the loaves and fishes, that every field waving with golden corn is as real a miracle as this; that as Christ taught by His example to acknowledge the Source and Giver of food, we should ever remember the truth, and imitate His example. Further, that we need never fear to ask for fresh mercies: His store is boundless, His ability is all-powerful, while His compassion and love are like Himself—eternal.

On the second topic you may show how unbelief hardens; that notwithstanding the many miracles Christ had wrought—convincing proof of His mission to all open to conviction—these Pharisees blasphemously wanted a sign of their own choosing, they would dictate what God should do. Show that there was given then, and to-day, all things necessary for salvation—proofs so full and complete that those who will not believe with these, would not if one rose from the dead. Show how unbelief grieved the Saviour, sighing here and weeping elsewhere, and that as it was possible to grieve Him in the days of His flesh, it is possible to grieve Him now through His Holy Spirit.—Eph. 4: 30.

On the third topic teach how slow to understand spiritual things is the natural man. These disciples, before the giving of the Holy Spirit, were dull of heart, blundering constantly, misunderstanding their Master, forgetful of the teachings of His miracles. So likewise to-day, those whose minds are not enlightened from on high cannot understand the things of God. Pray for teaching and light. In the words of Christ, let us learn and teach to beware of the three great foes of faith—worldliness, scepticism, and formality. To all these our scholars are exposed.

Incidental Lessons.—That our daily life is a daily miracle of power and of love.

That this was an unasked-for miracle, so we constantly receive blessings unsought.

That Christ can supply all our needs. He "is able" to do exceeding abundantly above all that we ask or think."—Eph. 3: 20.

The fragments, the superabundance of blessing, a testimony against distrust and unbelief.

That the natural man understandeth not the things of God.

Main Lessons.—That He who fed the multitude cares for and compassions us.—Matt. 6: 25, 26; Phil. 4: 6; 1 Pet. 5: 7.

That the teachings of the Bible contain all things necessary for salvation, and these testify of Christ; he who will not receive these would not believe a sign from heaven. John 5: 39; Luke 16: 29-31; 2 Tim. 3: 16.

Evil is like leaven, spreading and corrupting heart and life alike. Beware of it.—1 Cor. 5: 6, 7; 15: 33; 2 Tim. 2: 16-18.

OUR YOUNG FOLKS.

THE GREAT GOD.

Little boy, with laughing eye,
Bright and blue as yonder sky,
Come, and I will teach you, love,
Who it is that lives above.

It is God, who made the earth,
God, who gave my darling birth;
God, who sees each sparrow fall;
God, who reigns, great King of all;

God, who sends the pleasant breeze,
Blowing sweet through flowers and trees;
God, who gives you every joy;
God, who loves you, little boy.

He is beautiful and bright,
Living in eternal light.
Would you not, my little love,
Like to live with Him above?

Ask Him, then, to show you how
You may please Him here below;
Ask Him grace and help to send;
Pray to Him, your kindest friend.

You must learn to read, and look
Often in His Holy Book;
There, my darling, you will find
God is very good and kind.

TINY AND WILLIE.

Wearied with play, Leila and Tiny drew their garden-chairs close together, and sat down under the chestnut-tree which grew beside their home. Their laps were full of flowers, which they had just gathered to make into a nosegay for their mother. Birds were singing in the branches overhead, and a little robin, which they fed every day till it was quite tame, hopped round them with a consequential air, and sometimes perched on their shoulders.

Both children had been quite silent for a few minutes, when Tiny suddenly raised her blue eyes and said:

"I am so happy. I do love the flowers, and birdies, and you, and everybody so much."

Then she added in a whisper:

"And I love God, who made us all so happy. Sister, I wish I could give Him something."

"Mother says if we love Him that is what He likes best of all," replied Leila.

"Yes, but I do want to do something for Him—something that would give me trouble. Can't you think of anything?"

Leila thought a little and said:

"Perhaps you could print a text for the flowers mother sends every week to the sick people in the hospitals. They are so glad to have the flowers, and then the texts make them think about our Father in heaven."

"O, I should like that! I will write, 'Suffer little children to come unto Me, and forbid them not.'"

But Tiny was only six years old, and it was very difficult for her to hold a pen, so she only did two letters every day until it was finished. Then she went alone to her room and knelt down. "Please, God," she said, "I did this text for you. Please take it from Tiny, for Jesus Christ's sake." And God heard the prayer, for He always listens when little children truly pray.

So Tiny's text was sent up to London, and a lady put a very pretty flower into the card and took it to a hospital. She stopped beside

a bed where a little boy was lying. His face was almost as white as the pillow on which he lay, and his dark eyes were filled with tears.

"Is the pain very bad to-day, Willie?"

"Yes, miss, it's dreadful. But it's not so much the pain as I mind, I'm used to that, yer know. Father beat me every day almost when he was drunk. But the doctor says I'm too ill for'm to 'ave any hopes for me, and I'm mighty afear'd to die."

"If you had a friend who loved you very much, and you were well, should you be afraid to go and stay with him, Willie?"

"Why no, I'd like to go, in course."

"I have brought you a message from a Friend who has loved you all your life long. He wants you to trust Him, and to go and live with Him. He will love you always, and you will always be happy."

Then the lady read Tiny's text, "Suffer little children to come unto Me." She told him how Jesus had died, and then rose again and went to heaven to prepare a place for him, and many other children too. She told him how Jesus is still saying, "Come," and His hand is still held out to bless.

So Willie turned to the Good Shepherd, and was no longer afraid.

A few days afterwards he whispered, "Lord Jesus, I am coming," and died with Tiny's text in his hand.

CHILD'S HYMN.

Jesus! holy Saviour,
Hear me now, I pray;
Look upon Thy little child,
And bless me all the day.

Thou hast loved me dearly,
Thou hast died for me,
And very good and loving
Thy little child should be.

Make me very gentle,
Make me good and true,
Teach me how to please Thee
In everything I do.

Forgive me when I'm naughty,
Take all my sin away,
Help me to love Thee better,
Dear Saviour, every day.

ARE YOU LIKE HER?

How pleasant it is to see a little girl trying to be useful! There is little Rhoda May sitting in a poor old woman's cottage, and writing a letter for her to her absent son. It is an act of great kindness to the old lady, for she does not know how to write herself, and would not be able to let her "dear boy John" hear from her at all, if some one did not write instead of her. That "some one" is good little Rhoda. She has given up her play this afternoon—and no one loves play more dearly than Rhoda—in order that she may, in this way, help her aged friend. Rhoda wishes very much to be useful. I wonder whether you are like her.

HOW SIN GROWS.

The sixth commandment is: "Thou shalt not kill."

Did you say little boys and girls never kill folks? Only big folks do that! Let us see. What made that man kill the other last week?

When he was a little boy, he would get angry if his playmates did not please him. When he was larger, he hated the boys who would not do as he wanted them to, and he would fight them, and now he has killed the man because he hated him. He let anger and hate be in his heart when he was little, and they grew. The Bible says. "Whosoever hateth his brother is a murderer."

REPENTANCE.

If Jesus Christ was sent
To save us from our sin,
And kindly teach us to repent,
We should at once begin.

Repentance is to leave
The sins we loved before,
And show that we in earnest grieve
By doing so no more.

BOYS AND THIMBLES.

No man can, like the writer, live sixty years without often wishing he had learned to use a sewing thimble well in his early boyhood, especially if he has gone about the world much. Buttons will come off, stitches will break, and how handy it is for boys at school—often at home—to be able to whip on a button, stop a starting rent, and do many other little sewings, without calling on a woman, or perchance sending for a tailor. One seldom, if ever, learns to use a thimble, if this part of his education has been neglected in small boyhood. The writer has travelled a good deal, and at a rough guess he has broken threads at least five hundred times in attempting to work a needle through a button or garment without a thimble. Boys, take our advice, and every one of you learn to use a thimble well before you grow up.

SIGNS.

When I see a boy in haste to spend every penny as soon as he gets it, I think it a sign that he will be a spendthrift.

When I see a boy hoarding up his pennies, and unwilling to part with them for any good purpose, I think it a sign that he will be a miser.

When I see a boy always looking out for himself, and disliking to share good things with others, I think it a sign that he will grow up a very selfish person.

"KNOCK!"

Where am I to knock? "I am the Door," says the Saviour; "no man cometh to the Father save by Me."

When am I to knock? "Now is the accepted time—now is the day of salvation." "To-day, if you will hear His voice, harden not your heart."

For what am I to knock? "Knock, and it shall be opened, seek, and ye shall find; ask, and ye shall receive."

How shall I knock? "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me."

You are to knock, then, at the Door, which is Christ, now, for admission into the fold of Christ, by coming to Christ, by way of His commandments.

POND'S EXTRACT

THE GREAT

PAIN DESTROYER AND SPECIFIC FOR INFLAMMATORY DIS-EASES AND HEMORRHAGES.

Rheumatism. No other known preparation has ever performed such wonderful cures of this distressing disease in its various forms. Sufferers who have tried everything else without relief, can rely upon being entirely cured by using Pond's Extract.

Neuralgia. All neuralgic pains of the head, stomach or bowels, are speedily cured by the free use of the Extract. No other medicine will cure as quickly.

Hemorrhages. For stanching bleeding, either external or internal, it is always reliable, and is used by Physicians of all schools with a certainty of success. For bleeding of the lungs it is invaluable.

Diphtheria and Sore Throat. Used as a gargle and also applied externally as directed in the early stages of the disease it will surely control and cure them. Do not delay trying it on appearance of first symptoms of these dangerous diseases.

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Burns and Scalds. It is unrivalled, and should be kept in every family, ready for use in case of accidents.

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Earache, Toothache, and Faceache. It is a panacea, and when used according to directions its effect is simply wonderful.

Piles. Blind, Bleeding or Itching. It is the greatest known remedy; rapidly curing when other medicines have failed.

For Broken Breast, Sore Nipples. Ague in Breast. The Extract is cleanly and efficacious, and mothers who have once used it will never be without it.

Female Complaints. No physician need be called in for the majority of female diseases if the Extract is used. The pamphlet, which accompanies each bottle gives full directions how it should be applied. Any one can use it without fear of harm.

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POND'S EXTRACT has been imitated. The genuine article has the words "Pond's Extract," blown in the glass, and Company's trade-mark on surrounding wrapper. It is never sold in bulk. None other is genuine. Always insist on having POND'S EXTRACT. Take no other preparation, however much you may be pressed.

Prices, 50 cents, \$1.00, and \$1.75.
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SOLD BY ALL DRUGGISTS.

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In the Great Wheat Belt. For sale by the WYONA & ST. PETER R. R. CO. at \$2 to \$3 per Acre, on easy terms, at low interest. Lowest cost and freight. Fare refunded to purchasers. The best market facilities. Address
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MOREHOUSE'S STOMACH AND LIVER INVIGORATOR
For diseases of Stomach, Liver, Kidneys, Skin, Nervousness, Female Weakness, &c. Cures by one plaster. Old Sores and Tumours cured. Rheumatism cured in three days.
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THE OLD-ESTABLISHED 43
Cook's Friend Baking Powder
PURE, HEALTHY, RELIABLE 52
Manufactured only by
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Retailled Everywhere. 55 & 57 College St

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one of the best hotels in NEW YORK for the travelling public. Elegant in appointments, centrally located, and most economical in prices. Corner Canal and Centre Sts., near Broadway.
NEW YORK.
Room and Board \$2.50 per day, and at the same rate for parts of a day.

Diploma at Toronto, 1881. First Prizes at London Exhibitions, 1881.
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Manufacturer of LADIES' AND GENTS' BOOTS AND SHOES, to order.
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Perfect fit guaranteed.

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BELL FOUNDERS, TROY, N.Y.
Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS.
Catalogue sent free to parties needing them.

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Spectacles and Eyeglasses
fitted with SUPERIOR LENSES, and adapted to all kinds of vision.
C. POTTER, Optician, 52
31 KING ST. EAST, TORONTO.
Special attention paid to the proper fitting of glasses to the eye.

AWARDS OF 1881 31
TO
MCCOLL BROS. & Co., TORONTO, 52
FOR
MACHINE OILS:
TWO DIPLOMAS and THREE FIRST PRIZE MEDALS at London, Toronto, and Montreal; GOLD MEDAL, Hamilton, 1880. SILVER MEDAL, Ottawa, 1879.
Send for prices, etc.

WOLTZ BROS. & CO., 35
Watches, Diamonds,
Fine Jewellery 52
Electro-Plate and Sterling Silver Ware
29 King St. East, Toronto.

KILGOUR BROTHERS, 27
MANUFACTURERS AND PRINTERS OF
PAPER BAGS AND FLOUR SACKS, PRINTED WRAPPERS, WRAPPING PAPER, TWINES, ETC. 52
18 Wellington St. West, Toronto.

R. MERRYFIELD, 6
PRACTICAL BOOT & SHOE MAKER 52
THE OLD STAND
190 YONGE STREET
Order Work a Specialty.

JOHN B. CARTER, 32
216 Terravay Street and 60 Hayter Street, Toronto, Ont.,
Dealer in School Supplies, Maps, Globes, Normal School and Teachers' Laboratories.
Send for Circulars and further information.
Awarded Diploma at Toronto and First Prizes at London Exhibition, 1881.

KNOX COLLEGE.
THE PRINCE OF WALES PRIZE
(\$50 per annum for two years) and
THE SMITH PRIZE
(\$50) will be competed for this year. Subject for the Prince of Wales Prize, "The Effects of the Resurrection of Christ;" and for the Smith Prize, "Comparison of the Teachings of the Apostle John on the Love of God with those of the Apostle Paul." The former prize is open to students entering the first year and those entering the second year of the law. The latter is open to students of the second and third years.
The Essays must be in the hands of the Senate on or before 31st October, 1882.

ADDIS' GENUINE
CARVING TOOLS 22
Machinists' Tools and Supplies,
BUILDERS' HARDWARE 310
American Rubber & Leather Beting,
IRON, STEEL, FILES, NAILS,
Canvas, Oakum, Tents, Life Buoys, etc.
AIKENHEAD & CROMBIE,
SHIRTS. 29

WHITE 52
65 King Street West, Toronto
Six for \$6, six for \$7, six for \$9, six for \$10. To order or ready-made.

TELEGRAPH LINES.
SELKIRK TO EDMONTON. 2
NOTICE. 3

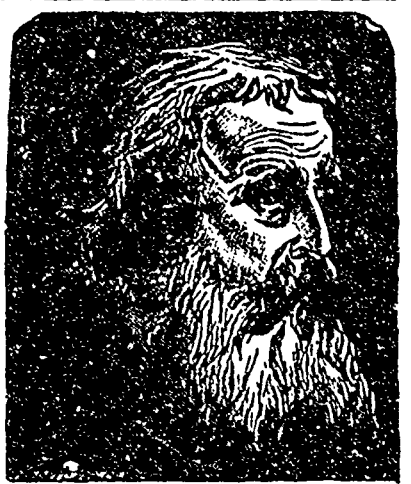
SEALED TENDERS will be received by the undersigned up to Noon on WEDNESDAY, the 17th day of May next, in a lump sum, for the purchase of the Government Telegraph Line (embracing the Poles, Wires, Insulators and Instruments) between Selkirk and Edmonton.
The conditions to be that a line of telegraph communication is to be kept up between Winnipeg, Humbolt, Battleford and Edmonton, and that Government messages be transmitted free of charge.
The parties tendering must name, in addition to the lump sum they are prepared to give for the telegraph line, the maximum rate of charge for the transmission of messages to the public.
F. BRAUN, Secretary.
Dept. of Railways and Canals, }
Ottawa, 18th April, 1882. }

OTTAWA RIVER.
Grenville and St. Anne Canals.
NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Timber for Lock Gates" will be received at this office until the arrival of the Eastern and Western mails, on THURSDAY, the 17th day of May next, for the furnishing and delivering, on or before the 1st day of October, 1882, of Oak and Pine Timber, sawn to the dimensions required for the construction of Lock Gates for the new Lock at Greece's Point, Grenville Canal, and the new Lock at St. Anne, Ottawa River.
The timber must be of the qualities described, and of the dimensions stated on a printed bill which will be supplied on application, personally or by letter, at this office, where forms of tender can also be obtained.
No payment will be made on the timber until it has been delivered at the place required on the respective canals, nor until it has been examined and approved by an officer detailed to that service.
Contractors are requested to bear in mind that an accepted bill of exchange for the sum of \$300 must accompany each tender, which shall be forfeited if the party tendering declines to enter into a contract for supplying the timber at the rates and on the terms stated in the offer submitted.
The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.
This Department does not, however, bind itself to accept the lowest or any tender.
By order, F. BRAUN, Secretary.
Dept. of Railways and Canals, }
Ottawa, 15th April, 1882. }

BEATTY'S ORGANS 27 stops \$75. Pianos \$125 up. Factory running night. Papers free. Address Daniel F. Beatty, Newington, N.J.

S. J. BEAN,
64 Victoria Street, Toronto.
Manufacturer and Dealer in Masonic and other Society Regalia, Garters, Jewels, Aprons, Logo Working Tools, &c. Jewels a specialty. Send for illustrated price list.



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(FROM BRAZIL.)
The New Compound, its wonderful affinity to the Digestive Apparatus and the Liver, increasing the dissolving juices, relieving almost instantly the dreadful results of Dyspepsia, Indigestion, and the TORPID LIVER, makes Zopesa an every day necessity in every house.
It acts gently and speedily in Biliousness, Costiveness, Headache, Sick Headache, Distress after Eating, Wind on the Stomach, Heartburn, Pains in the Side and Back, Want of Appetite, Want of Energy, Low Spirits, Foul Stomach. It invigorates the Liver, carries off all surplus bile, regulates the Bowels, and gives tone to the whole system.
Cut this out and take it to your Druggist and get a 10 cent Sample, or a large bottle for 75 cents, and tell your neighbor about it.

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BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, &c. Warranted. Catalogue sent free.
VANOUZEN & TIFT, Cincinnati, U.

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FRINK'S Patent Reflectors give the Most Powerful and Brilliant Light for Churches, Schools, and other places. They are made of pure glass and are warranted. Catalogue sent free.
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This handsome Head-dress is admired by all the ladies. It is, with few exceptions, the finest and most complete ever worn. It is made of the finest materials and is a perfect work of art.
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N.B.—A large and complete stock of other hair goods, as Wigs, Switches, Curis, Bangs, Nets, etc. on hand.
Send for illustrated circular, free.

PUBLISHER'S DEPARTMENT.

THE PERUVIAN SYRUP has cured thousands who were suffering from Dyspepsia, Debility, Liver Complaint, Boils, Humours, Female Complaints, etc. Pamphlets free to any address. Seth W. Fowle & Sons, Boston. Sold by dealers generally.

AYER'S PILLS contain no croton oil, calomel or mineral. They are compounded of pure vegetable extracts, which have positive virtues, and always cure, where cures are possible.

FAMILIAR as household words - the names of Esterbrook's celebrated steel pens - Falcon, Bank, and Easy Writer. To be had from all the Booksellers, Stationers, and Newsdealers.

WHAT IS SAID ABOUT IT. - There is no medicine which has been offered to the people for the past fifty years that has attained the popularity of POND'S EXTRACT. The reason is plain. It is a medicine that relieves at once the sprains, bruises, burns, and all common ills that are sure to come which do not need a doctor, but must be attended to; and it is so simple and harmless that anybody, old or young, can use it. As a guarantee of its worth physicians everywhere recommend it, and, in many instances, they use it in their own practice. It is an indispensable household remedy, and no family should be without it. - Indianapolis Journal.

RESPECT. - The Grey Hairs of old age demand and should receive respect - but grey hairs of young people require attention - in the way of using Cingalese Hair Renewer. Sold at 50 cents per bottle.

HONESTY. - It is commonly said that you cannot make an honest man believe that white is black, and vice versa, but those who have grey hair, by using Cingalese Hair Renewer, will find that this apparent difficulty is easily overcome. Sold at 50 cents per bottle.

Births, Marriages, and Deaths.

NOT EXCEEDING FOUR LINES, 25 CENTS.

BIRTH.

At the manse, Summerstown, Sunday, 2d April, the wife of the Rev. G. C. Patterson, M.A., of a daughter.

MARRIED.

At Riverview, Ottawa, the residence of the bride's father, on April 27th, 1882, by the Rev. F. M. Faries, Rev. James A. Anderson, B.A., of Whitechurch, Ont., son of Rev. John Anderson, of Tiverton, Ont., to Belle, eldest daughter of Hugh Masson, Esq.

On Thursday, 27th April, 1882, by Rev. H. J. McDermid, Mr. John R. Eadie, of Russell, Ont., to Maggie L., daughter of James Johnston, Esq., J.P., of Millbank, East Gloucester.

On the 27th of April, at the residence of the bride's father, 254 Spadina avenue, by the Rev. H. J. Parsons, Charles R. Sinclair, of Winnipeg, to Eliza, eldest daughter of John Eason, Esq., Toronto.

DIED.

At 10 March Road, Edinburgh, on the 8th ult., Mary, second daughter of the late Rev. Nath. Paterson, D.D., Glasgow, Scotland.

MEETINGS OF PRESBYTERY.

LANARK AND RENFREW. - In Zion Church, Carleton Place, on Tuesday, May 23rd.

LENSAWE. - At Woodville, on Tuesday, the 30th of May, at eleven a.m.

HOBART. - At Scaforth, on the second Tuesday of May, at half-past ten a.m.

WHITBY. - In Newcastle, on Tuesday, 18th July.

LONDON. - In First Presbyterian Church, London, on Tuesday, May 9th, at two p.m.

SARATOGA. - In Knox Church, Stratford, on May 9th at ten a.m.

SARATOGA. - In Sarina, on the first Tuesday in July, at two p.m. Session Records will be called for.

CHATHAM. - In the First Presbyterian Church, Chatham, on the 18th of July.

MONTREAL. - In St. Paul's Church, Montreal, on Tuesday, the 11th of July, at eleven a.m.

KINGSTON. - Adjourned meeting in St. Andrew's Hall, Kingston, on Tuesday, May 30th at three p.m.

GUELPH. - In St. Andrew's Church, Guelph, on the third Tuesday of May, at ten a.m.

MATLOND. - In Knox Church, Kincardine, on Tuesday, the 11th of July, at half past two p.m.

QUEBEC. - In Scottstown, on Wednesday, 6th September, at 10 a.m.

BARRIE. - At Barrie, on the 10th of May.

BRUCE. - At Port Elgin, on Tuesday, 4th July, at two p.m.

OWEN SOUND. - In Division street Church, Owen Sound, on the first Tuesday in July, at half past one p.m.

PHOSPHATINE.

Toronto, May 22nd, 1882.

Messrs. LOWDEN & Co.:

DEAR SIRS, - For the past two weeks I have been using Dr. Austin's Phosphatine in my family with the most satisfactory results. It is unquestionably a most valuable medicine.

Yours truly,

W. H. WILLIAMS,

Special Correspondent Toronto "Globe"

R. R. R.

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CURES THE WORST PAINS In from One to Twenty Minutes. NOT ONE HOUR

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THE ONLY PAIN REMEDY

that instantly stops the most excruciating pains, allays Inflammations, and cures Congestions, whether of the Lungs, Stomach, Bowels, or other glands or organs, by one application.

IN FROM ONE TO TWENTY MINUTES,

no matter how violent or excruciating the pain the RHEUMATIC, bed ridden, Infirm, Crippled, Nervous, Neuralgic, or prostrated with disease may suffer,

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WILL AFFORD INSTANT EASE.

INFLAMMATION OF THE KIDNEYS, INFLAMMATION OF THE BLADDER, INFLAMMATION OF THE BOWELS, CONGESTION OF THE LUNGS, SORE THROAT, DIFFICULT BREATHING, PALPITATION OF THE HEART, HYSTERIC, CROUP, DIPHTHERIA, CATARRH, INFLUENZA, HEADACHE, TOOTHACHE, NEURALGIA, RHEUMATISM, COLD CHILLS, AGUE CHILLS, CHILBLAINS AND FROST-BITES.

The application of the RADWAY'S to the part or parts where the pain or difficulty exists will afford ease and comfort.

Thirty to sixty drops in a half tumbler of water will in a few moments cure Croup, Spasms, Sour Stomach, Heartburn, Sick Headache, Diarrhoea, Dysentery, Colic, Wind in the Bowels, and all internal pains.

Travellers should always carry a bottle of RADWAY'S READY RELIEF with them. A few drops in water will prevent sickness or pain from change of water. It is better than French Brandy or Bitters as a stimulant.

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FEVER AND AGUE cured for 25 cents. There is not a remedial agent in this world that will cure Fever and Ague, and all other Malarious, Bilious, Scarlet, Typhoid, Yellow, and other Fevers (aided by RADWAY'S PILLS) so quick as RADWAY'S READY RELIEF. Twenty-five cents per bottle.

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Sarsaparillian Resolvent,

THE GREAT BLOOD PURIFIER, FOR THE CURE OF CHRONIC DISEASE, Scrofula or Syphilitic, Hereditary or Contagious,

be it seated in the Lungs or Stomach, Skin or Bones, Flesh or Nerves, Corrupting the Solids and Vitating the Fluids. Chronic Rheumatism, Scrofula, Glandular Swelling, Hacking Dry Cough, Cancerous Affections, Syphilitic Complaints, Bleeding of the Lungs, Dyspepsia, Water Braeb, Tr. Dolorosa, White Swellings, Tumors, Ulcers, Skin and Hip Diseases, Mercurial Diseases, Female Complaints, Gout, Dropsy, Rickets, Salt Rheum, Bronchitis, Consumption, Kidney, Bladder, Liver Complaints, etc. PRICE \$1 PER BOTTLE.

REGULATING PILLS.

Perfect Purgatives, Soothing Aperients, act without pain, always reliable and natural in their operation. A vegetable substitute for Calomel.

Perfectly tasteless, elegantly coated with sweet gums, purge, regulate, purify, cleanse and strengthen. Radway's Pills, for the cure of all disorders of the stomach, liver, bowels, kidneys, bladder, nervous diseases, headache, constipation, costiveness, indigestion, dyspepsia, biliousness, fever, inflammation of the bowels, piles, and all derangements of the internal viscera. Warranted to effect a perfect cure. Purely vegetable, containing no mercury, minerals, or deleterious drugs.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fullness of the blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness or weight in the stomach, sour eructations, sinking or fluttering at the heart, choking or suffering sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flashes of heat, burning in the flesh.

A few doses of Radway's Pills will free the system from all the above-named disorders.

PRICE, 25 CENTS PER BOX.

We repeat that the reader must consult our books and papers on the subject of diseases and their cure, among which may be named

- "False and True," "Radway on Irritable Urethra," "Radway on Scrofula," and others relating to different classes of diseases.

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Send a letter stamp to R. G. RADWAY & CO.,

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And a work worth thousands will be sent you.

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known as the Students' Clothing and Furnishing House. Liberal discount, as usual. Stock now complete.



TENDERS FOR COAL

FOR THE Public Institutions of Ontario, 1882.

The Treasurer of the Province of Ontario will receive tenders addressed to him, at the Parliament Buildings, Toronto, and endorsed "Tenders for Coal," up to noon of

Wednesday, 17th May, 1882,

for the delivery of the following quantities of coal in the sheds of the institutions named, on or before the 1st July 1882 (except at the Institutions for the Deaf and Dumb and the Blind, where delivery is not to be commenced until 1st August, viz -

Asylum for the Insane, Toronto.

Hard coal, 900 tons large egg size, and 275 tons stove size. Soft coal, 400 tons.

Central Prison, Toronto.

Hard coal, 400 tons small egg size, 25 tons chestnut size, and 35 tons stove size.

Reformatory for Females, Toronto.

Hard coal, 100 tons stove size. Soft coal, 500 tons.

Asylum for the Insane London.

Hard coal, 200 tons large egg size, and 60 tons chestnut size. Soft coal, 1,250 tons for steam purposes, and 150 tons for grates.

Asylum for the Insane Kingston.

Hard coal, 800 tons large egg size and 20 tons chestnut size. Soft coal, 300 tons.

Asylum for the Insane Hamilton.

Hard coal, 88 tons stove size and 26 tons chestnut size. Soft coal, 1,200 tons for steam purposes, and 100 tons for grates. N.B. - 200 tons of the steam coal to be delivered at the pumping house.

Institution for the Deaf and Dumb, Belleville.

Hard coal, 60 tons large egg size and 20 tons stove size. Soft coal, 600 tons.

Institution for the Blind, Brantford.

Hard coal, 400 tons large egg size and 200 tons stove size.

Agricultural College, Guelph.

Hard coal, 275 tons large egg size and 50 tons stove size. Soft coal, 60 tons for steam purposes, and 300 tons for grates.

The hard coal to be Pittston, Scranton, or Lehigh. Tenders are to name the mine or mines from which it is proposed to take the soft coal, and to designate the quality of the same, and, if required, to produce satisfactory evidence that the coal delivered is true to name. All coal to be delivered in a manner satisfactory to the authorities of the respective institutions.

Tenders will be received for the whole supply specified or for the quantities required in each institution. An accepted cheque for \$500, payable to the order of the Treasurer of Ontario, must accompany each tender as a guarantee of its bona fides, and two sufficient sureties will be required for the due fulfilment of the contract. Specifications and forms and conditions of tender are to be obtained from the Bursars of the Institutions.

The lowest or any tender not necessarily accepted.

S. C. WOOD,

Treasurer of Ontario.

Parliament Buildings, Toronto, May 1st, 1882.

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ON EASY TERMS, One Wharfedale Press,

bed 37 1/2 x 17 1/2. Four rollers.

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where terms, etc., will be furnished.

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It is charged for the above publications that they are as cheap as imported papers of the same class, and altogether better suited to young Canadian readers.

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BY REV. OHN MORWEN.

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PLYMOUTH BROTHERN.

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A comprehensive and complete exposition in short space of the Errors of Plymouthism.

Mailed to any address, postage prepaid, on receipt of price.

Wherever Plymouthism is trying to get a foothold within the bounds of Presbyterian congregations, parties would do well to circulate copies of this pamphlet.

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