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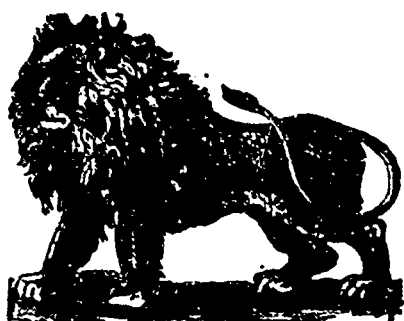
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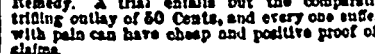
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APPLE PUDDING.—Pare and core good eating apples; cut them in halves or quarters, and lay them in the bottom of a pudding dish; make a batter of six eggs, six table-spoonfuls of flour, one cup of milk; bake until it is brown; eat with sweetened cream or sauce.

PAN DODDLINGS.—This is a New Eng-land dish, and is nice at the places where appetites are expansive. Take three cups of rye meal, three cups Indian meal, one egg and three table-spoonfuls of molasses; add a little sauce and allspice and enough rich sweet milk to make a batter stiff enough to drop from a spoon. Fry to a good brown in hot lard.

EXCELLENT COFFEE CAKE.—This is one of the best of plain cakes, and is very easily made. Take one cup of strong coffee in-fusion, one cup of molasses, one cup of sugar, one half cup of butter, one egg and one teaspoonful saleratus. Add spice and raisins to suit the taste, and enough flour to make a reasonably thick batter. Bake rather slowly in tin pans lined with buttered paper.

ORANGE SALAD.—Peel eight oranges with a sharp knife, so as to remove every vestige of skin from them; core them as you would core apples, and lay them either whole or cut in slices, in a deep dish; stew over them plenty of powdered loaf sugar, then add four red bananas cut in small round slices, the juice of a lemon and a little more sugar. Keep the dish covered close till the time of serving.

BARLEY SOUP.—Two or three pounds of beef from the skin, two pounds of cracked bones, an onion, four stalks of celery, four potatoes, a gallon of water, pepper, and salt. Put all into the soup-pot, and boil very gently three hours. Wash a cup of barley and boil in a very little clear water twenty minutes. Strain the soup, pressing hard, boil up, skim, add the barley, and simmer thirty minutes.

CHOCOLATE CANDY.—Two cups of gran-ulated sugar, half a cup of milk; boil just five minutes; then take it from the stove and stir till it is stiff; then drop on buttered plates, and leave till cold; while it is cool-ing, break a square of Baker's chocolate in small pieces in a bowl, and set it over a tea kettle in which the water is boiling; after it is melted, then take the drops and with a fork roll them into the melted chocolate; then lay on the plates till cold.

IRISH STEW.—About two pounds of the neck of mutton, four onions, six large pota-toes, salt, pepper, three pints of water, and two table-spoonfuls of flour. Cut the mutton in handsome pieces. Put about half the fat in the stew-pan, with the onions, and stir eight or ten minutes over a hot fire, then put in the meat, which sprinkle with the flour, salt, and pepper. Stir ten minutes, and add the water, boiling. Set for one hour where it will simmer; then add the potatoes, peel ed and cut in quarters. Simmer an hour longer, and serve. You can cook dumplings with this dish, if you choose. They are a great addition to all kinds of stews and ragouts.

WEATHER WISDOM.

Under the title of "Old Probabilities" one of the most useful and valuable officers of the United States Government is most widely known. But quite as well known is Prof. J. H. Tice, the meteorologist of the Missis-sippi Valley, whose contributions to his fa-vourite study have given him an almost national reputation. On a recent lecture through the North-West, the Professor had a narrow escape from the serious consequences of a sudden and very dangerous illness, the particulars of which he thus refers to: "The day after concluding my course of lectures at Burlington, Iowa, on the 21st of Decem-ber last, I was seized with a sudden attack of neuralgia in the chest, giving me excruciat-ing pain and almost preventing breathing. My pulse, usually 80, fell to 35; intense nausea of the stomach succeeded, and a cold, clammy sweat covered my entire body. The attending physician could do nothing to re-lieve me. After suffering for three hours I thought—as I had been using St. Jacobs Oil for good effect for rheumatic pains—I would try it. I saturated a piece of flannel, large enough to cover my chest, with the Oil, and applied it. The relief was almost instantaneous. In one hour I was entirely free from pain, and would have taken the train to fill an appointment that night in a neighbouring town had my friends not dis-suaded me. As it was, I took the night train for my home in St. Louis, and have not been troubled since."—St. Louis Post-Dis-patch.

THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, FRIDAY, MARCH 17th, 1882.

No. 11.

NOTES OF THE WEEK.

THE Presbyterian Church in St. John's Wood, London, England, of which the Rev. J. Monro Gibson, D.D., formerly of Montreal, and more recently of Chicago, is pastor, reports a membership of 530, against 398 last year.

THE "National Sunday School Teacher," of Chicago, no longer exists as a separate publication. It has been absorbed by the "Sunday School Times," and its Editor, Mr. Hazard, has joined the staff of that paper.

IN Munich, South Germany, the Chambers have carried a motion by eighty-one to sixty votes, for the abolition of undenominational schools. One of the speakers said these schools were supported by all atheists and champions of modern revolution, and were hotbeds of unbelief.

THE Mormon law of "blood atonement," under which so many murders have been committed, is as follows: "There are sins which men commit for which the blood of Christ cannot atone; but, when the man's own blood is shed, and the smoke thereof ascends as sweet incense to heaven, then are his sins remitted." "If we love our neighbour as ourselves, we ought to be willing to shed his blood for salvation sake."

THE public schools of the State of New York were last year attended by 1,021,282 children, a smaller number by 10,000 than was recorded in 1880. Of the 30,826 teachers employed, 23,157 were women. The average annual salary of each teacher was \$375.06, the whole amount expended in salaries being \$7,775,505 22. The State has 11,248 school districts, and 11,894 school-houses. The total amount expended upon the schools last year was \$10,808,802.40.

TO the Moravian Brethren belong the honour of first preaching the Gospel to the negroes in the West Indies. Two missionaries left Herrnhut in 1732, and commenced missionary work on the island of St. Thomas. They were followed by three others the next year. In 1832 the Brethren in the Danish Islands celebrated the centenary of the mission, and during the 100 years as many as 307 missionaries had been employed in the work, and nearly 20,000 negroes had died in their communion.

THE Abbé Valin, of Lyons, has written a remarkable letter to the Pope. It begins thus: "I venture humbly to entreat your Holiness to take into consideration that the arrogant doctrines of Papal domination over Church, governments, and people have never been propitious to the Holy See. Reflect, I pray you, whether the crisis under which the Church at present suffers does not arise from the same cause; whether the loss of the temporal power and the strange position of the Pope, shut up in the Vatican as if in penance, may not be a Divine chastisement."

BISHOP WORDSWORTH, of St. Andrews, Scotland, has for many years industriously applied himself to the somewhat hopeless task of getting Scotch Presbyterians to appreciate the merits of Episcopacy. A new book which he has recently published, purporting to be a review of the lectures delivered in Edinburgh last year by leading divines of the Church of Scotland, is said to be nothing more or less than a defence of the Scotch Episcopal Church. The Belfast "Witness" thinks the Scotch Presbyterians will have none of the bishop's Prelacy. "They had enough of it in the 'killing time' from 1662 to 1688. They want no more of it." If they should now take it to their hearts, "they deserve to suffer more dire calamities than their forefathers suffered under the regime of Dr. Wordsworth's infamous predecessor, Archbishop Sharp."

THERE are at least two sorts of young men who might profit by the example of Mr. William Chambers,

the great Edinburgh publisher—those who are too adventurous and ambitious, and those who are not sufficiently so. From his autobiography, written in his eighty-first year, a contemporary gathers the following instructive particulars: "He began business with 5s. in his pocket. But even then he acted with great wisdom and independence. He avoided the cultivation of acquaintances that would only embarrass him. His first purchase of books he wheeled away in a handcart. He constructed with his own hands a stall, and began his modest business. The books were soon sold, more bought and paid for. All through he observed the safe and sound rule of husbanding profits for the purpose of providing capital. He adhered to the plan—still maintained by his firm—of paying ready money for everything. This sober, old-fashioned plan succeeded."

FATHER SCULLY, the Roman Catholic priest of Cambridgeport, Mass., says in his parochial report: "We have had no fairs, no coffee parties, no moonlight excursions, no dances, no picnics, and no female land leagues." Of all these, he appears to regard "fairs" as the worst. He speaks of them as follows: "Church fairs, by reason of their religious cloak and parental sanction, do more surely and more swiftly the sad work of demoralizing our girls than the very lowest theatres. The church fair book is the passport that takes the girls where they please, to do as they please. It is only a few steps from the virtues of the home to the crimes of the street. Armed with the fair-book, every girl can keep on deceiving her parents and resist their authority by threatening them with the displeasure of the pastor. Nine-tenths of the money is now made and collected by these young girls weeks and months before the fair opens. Thousands of five-cent and ten-cent cards and little books are in the pockets of the very youngest and most innocent children, who go into the very bar rooms soliciting chances and votes. They banish home, church and school from their minds, and think only of the fair; and when it opens, they must be there every night till the last moment." The New York "Independent" says that "a church fair conducted in that way must be the gate of hell," and commends the priest's "earnest words" to "not a few Protestants."

THE Report of the Inspector of Prisons, Asylums, etc., for the year ending 30th September, 1881, is, as usual, clear, full and suggestive, but our columns are so crowded that we cannot discuss its contents at any great length. The first part of it deals with Asylums for the Insane. The number of new patients admitted into the five asylums of the Province during the year was 544, and the total number of persons of unsound mind under public accommodation on the 30th September, 1881, was 2,693. Of these, sixteen were in common gaols awaiting transfer, and twenty-seven were criminals in the lunatic department of the Kingston Penitentiary. According to the census returns of 1881, the population of Ontario is 1,913,460. It would thus appear that on the date mentioned there was one insane person under public accommodation to every 710 of the population, while in 1871 there was only one to every 1,185. It is much to be regretted that insanity is on the increase amongst our population—frightfully on the increase, the figures say, but Mr. Langmuir tells us that the figures indicate not so much the increase of insanity as that of accommodation for the insane. After making all reasonable allowances, however, it is but too evident that insanity has increased in a much greater ratio than the population. Still more deplorable is the fact, also plainly indicated in the statistical tables, that very many of the victims have brought this terrible affliction upon themselves by their own folly and wickedness.

THE Report of the Minister of Education for Ontario, recently issued, is an improvement upon former documents of the same kind, inasmuch as it gives all the proceedings of the department up to the end of the year immediately preceding the date of its publi-

cation. To effect this, it was necessary, for once, to give two years' proceedings in one report. The statistics of Public, Separate and High Schools, requiring to be collected from numerous local returns, are still a year behind, the present Report containing only those for 1880. In that year the total amount expended on education, including moneys derived from Government grants, as well as those from local assessments, was \$3,414,267, being \$18,943 less than the expenditure of 1879. This decrease occurs in the item of new school buildings. The total number of persons receiving education—including pupils and students attending Public, Separate, High, Normal and Model Schools—was 496,855, being a decrease of 3,193. It is in the Public School attendance that this decrease occurs, there being an increase in that of all the other institutions mentioned. This rather remarkable diminution has apparently been going on quite steadily since 1876, and it appears also in the enumeration of the population between the ages of five and sixteen as given in these tables. Is it an actual fact or a mere statistical phenomenon? The census returns might throw some light on the subject, but our copy has not yet come to hand. The reports of the High School Inspectors, Dr. McLellan and the late Mr. Marling, are very able. We will deal with some points in them next week.

REV. A. K. BAIRD, of the American Presbyterian Church, thus relates his experience in trying to obtain students in Canada for Dakota: "On the 17th of October it was my privilege to address the students and Professors of Knox College, Toronto. I fear they rather felt that it looked like annexation. But, if the Canadians can hold their own nationally as well as they do ecclesiastically, annexation is far in the future. Most courteous and cordial was their treatment, but I am free to confess I made little or no impression. The graduating class is quite large and of excellent calibre, but we cannot touch it. We will, for reasons, always get ministers from Canada, good, bad and indifferent, but of the desirable young men now in the Seminary, I question if we get one. Their 'esprit de corps' is most refreshing. They are perfectly enthusiastic over the Home Mission work of their own Church, especially of their great North-West. As far as I could learn, nearly the whole of the class of 1882 is pre-empted for Home Mission work; certainly a large number of the very best. Honor-men in the University and those recognized as the ablest in the Seminary are longing for the rocks and lakes of Muskoka, the plains of Manitoba, and the far Saskatchewan. I got off my little talk to them about our vast Mission fields beyond the Mississippi, our manner of work, great need of men, etc. They listened most respectfully, but, with a kind of half smile, said 'Yes, quite interesting. You have a wide and important work before you in the United States. But, sir, there is a great future for our North-West. It is the wheat field of the world, etc. Large immigration this year, and it is only beginning. The Presbyterian Church leads all others there now. We are doing a great work, and cannot go South.' They seemed to think very well of Dakota, near and somewhat like Manitoba, I presume, but Iowa, and Missouri, and Nebraska, and Kansas, are away so far south and so far from the great centre of the continent—Winnipeg—that they cannot even be considered. The best I could make of the consecrated boys was, 'Well, if there were more of us than are needed for Manitoulin, Manitoba, Muskoka, Nipissing, Saskatchewan, and the regions beyond, we might step over into Dakota.' As I surveyed the little handful of Thermopylists and, in imagination, tried to grasp the great fields looking to and depending upon them for the gospel, my heart sank within me. Alas, poor Dakota! I'm on the wrong side of the line looking for labourers for your wide acres and needy settlements! May I find a similar heroic spirit in our own young men! And feeling a little ashamed for being there at all, on such an errand, I hastened away. But ought not our great and strong Church take a hint from her weak little sister north of the lakes?"

OUR CONTRIBUTORS.

THE CLIMATE OF MANITOBA.

BY REV. JOHN SCOTT, WEST LYNN, MAN.

Many esteemed brethren in the east have but a faint conception of our inheritance in Manitoba and the North-West Territory. Many years ago a writer in the New York "Independent" stated that lying on to Dakota and the State of Minnesota was a British territory as "vast as the empire of Russia, and as capable of settlement." Another writer in the New York "Observer" of last year, in an article headed "Manitoba," states that "Over this interminable expanse the wind sweeps with the fury of a hurricane, and for five months the snow lies piled up like a blanket of impenetrable thickness—no shrub, no tree, no undulation—nothing but one mass of glistening white dazzling the eyes." The writer speaks of our winters "as dreary with snowdrifts mountains high—icy shackles which for seven or eight months in the year convert its fertile slopes into fields of iron, its rivers into solid blocks of impenetrable ice." Now, as brethren like to tell their "experience," let me tell my own since 1875 to our eloquent cousin of the "Observer," who visited us from the "Land of Spread Eagles." I have lived for six winters where he speaks of the thermometer going down to fifty or sixty degrees below zero, and I am happy to inform your readers that the infants, little children, young people, old men and women have lived through it all. Most of them are alive yet, and looking well, none the worse for frosty weather. Once an ox was roasted on the ice of the Thames, near London Bridge, and once or oftener the thermometer went down to fifty degrees below zero in Winnipeg, but we are not to infer that these things occur every winter. Lately, at the close of 1881 or the beginning of this year, I had a mission journey of about 400 miles with a young friend in a cutter, and in that long distance was not once stopped by a snowdrift. In deep ravines there were drifts, but we did not drive into them. It was cold; but we kept our caps, mitts and coats on. On another occasion we drove sixty-five miles in one of the wild storms spoken of, and were not delayed ten minutes by snowdrifts. Monsters of the imagination, terrible in the distance, are often very ordinary and harmless things when you get up to them. Let me ask our dear cousin how it is that in the land where he says mercury freezes and winter occupies seven or eight months of the year, he admits that "on these plains grows the finest wheat in the world. In size, and hardness, and the qualities of nutrition, there is nothing like it north or south, or east or west. *It is the wheat garden of the world.*" This is a true saying, but the mystery to me is about the short summer. In Canada there are twelve months in the year. Eight from twelve leaves four—four months to plough, sow, harrow, reap and thresh the "finest grain in the world!" Things here must grow rapidly when melons, cucumbers, egg plants, tomatoes, Indian corn, pumpkins, etc., ripen in Manitoba as they have done for five years in the Presbyterian manse garden near Dufferin.

Winter here sets in about the middle of November, and ends in March. As to the ice here, it is penetrated very much as in the State of New York. At Badger Creek and Turtle Mountain streams flow, and are seldom ever frozen over in places for the whole winter, so that cattle can go and drink at any time. Under the ice of the Red River the water flows continually. My own well near its bank, and not very deep, has never yet been frozen over that I know of. Our ordinary snowfall is from six inches to one foot on the level for the winter. The snow and ice terror need keep no one away. If you want to see snowdrifts, go to the northern part of the State of New York, where the very fences are hidden by the depth of the snow.

The New York "Observer" is read in all parts of the world where the English language is spoken. A more reliable newspaper hardly exists, and I do not charge the writer of the letter of December 1st, 1881, with any wilful misrepresentation. It is quite true that the wind blows here over vast plains of snow, just as it does in Minnesota, Iowa and Dakota. That the thermometer has gone down in past years as low as fifty degrees I admit also, just as I admit that the ox was roasted on the ice of the Thames, although 4,000,000 of Londoners never saw the strange sight,

and never got a taste of the beef. In all lands there are things ordinary and extraordinary, and the Arctic stories heard on a flying visit to the North West were, no doubt, by him firmly believed. If I write again I may take up the subject of "How Settlers Keep Warm" in the north-western part of the British Empire.

SUSTENTATION VS. SUPPLEMENT.

MR. EDITOR,—This subject of the Schemes now under discussion is far more important than many brethren seem to think. I have no wish for mere controversy; did not intend to go into it when I wrote the first brief note you kindly inserted. All I am anxious about, with all the brethren, is the prosperity, both in temporal and spiritual things, of the Church. But it does appear strange that at this time of day, any one free from prejudice, after the demonstrated success of the Sustentation Fund in several important Presbyterian Churches, should hesitate in deciding between it and this Scheme of Mr. King. For even he acknowledges that the "idea" embodied in the Sustentation Fund is a "noble one." He has not yet given any new reason for rejecting it. He cannot say it is not a success. It also, as much as his Scheme, gives every prominence to the principle, "Let him that is taught communicate to him that teacheth in all good things." To be sure, as we all know, it originated in the Free Church of Scotland. It has been a tower of strength to that Church. After forty years' experience, it has vindicated the sagacity and genius of its illustrious founder. I do not believe anyone will regard it less worthy of our acceptance on account of its origin. And Mr. King has given interesting evidence of the fact that it is discussed in no sectional spirit in the Metropolitan Presbytery. What is there against it, then? No one has, so far as I have seen, pointed out an objection, except the stale and common objection made to every good enterprise, that it is impracticable. Such an objection is only a groundless assertion. It has not proved impracticable in other colonies. It is not so impracticable as the work the Church so lately sent off Dr. McKay to do. But while not impracticable on its merits, there are objections that will be fatal, I fear, though I hope not, and that render an attempt to carry it perhaps impracticable. And one of these is, that it does not enjoy the approval and support of Mr. King. The other Scheme is emphatically Mr. King's; and that is more in its favour than having half-a-dozen churches on its side is in favour of the Sustentation Fund. The history of a movement is always interesting and useful in a discussion; and it is the facts of history which lead me to the above conclusion. At the critical moment when the Presbyteries had almost decided in favour of the Sustentation Fund, Mr. King brought his overture before the Toronto Presbytery. The Presbytery transmitted it; on Mr. King's motion the Assembly received it. On his second motion it was adopted, and the Sustentation Committee's report delayed. Then Mr. King got leave to change his motion, brought forward a more ingenious motion, which was triumphantly carried, and sent down as a remit, from the alternatives of which remit many would gladly escape if they could see how. Mr. King had a most docile Assembly to deal with. Nothing that he asked was denied. The other Committee, after all its toil, after a majority of Presbyteries had sustained it, was put out of existence. The Church was set to do its work over again, in the hope, now justifiable, that it would reach a result Mr. King could adopt. In view of all this, no wonder Mr. King can repose with undisturbed mind on his prophecy of what will happen at next Assembly. When one can arrest a Church and turn it round in this way, there is no good work he may not accomplish, and no evil design he may not frustrate. It is in the light of history I feel that brethren can say, not of the Fund on its merits, but of the possibility of carrying it with some degree of reason, that it is impracticable. In all this Mr. King, of course, did what he had the most perfect right to do, and I do not complain, but only explain. The other objection of a friend, as to the power of a Central Committee, lies as much against the Supplemental Scheme. Better, it appears to many, a thousand times, to continue as we are for a time till we find the better way, than to put our necks under the yoke of the Grant in Aid Committee. Those who do so will find it no more tolerable than others have. The United Presbyterian

brethren in England, who pined under small stipends eked out by a grant, now rejoice in the liberty and generous salary a Sustentation Fund bestows. Mr. King said his Scheme, as to its principle, was found, among others, in the American Church.

I questioned this in my former letter, and so far correctly. But accepting Mr. King's statement, does he not know that the American Church has been long anxious to find some better mode of ministerial support? Do we not all know what prevails in that Church, partly as the fruit of this system? Is not the ministry unsettled? Has the Church any control over her congregations? Are not Session and pastor often completely ignored? In short, is there not in many cases, even in so prominent a city as Chicago, utter misrule and disorder so far as Church government is concerned? The example of that Church alone is enough forever to condemn the grant in aid system, though no other unhappy instance of its working were found. Better surely pause before we enter further on this downward course. But if the Church prefers to make the American condition of things her model, rather than the order and system of those Churches in which the Sustentation Fund is found, we can only record our dissent. I trust the Church will yet be heard. We have only heard ministers and courts as yet. Let us consult the people a little further. Such discussion will have an educational effect; and a decision arrived at by an enlightened Church will be better than a decision arrived at by the personal influence of any individual however eminent, or the mere fiat of a court however independent.

I have taken up all the space I can ask for in these letters, and thank you for giving me the opportunity of stating my views on these important subjects. There is just one further remark that suggests itself.

Mr. King complains of a "want of accuracy" in my statements. I can quite understand that when I differ from or contradict him, my statements should seem inaccurate. I fear this present letter will seem very inaccurate. I will not discuss the accuracy of his statements. To me they seem in some instances entirely to misrepresent the subject under discussion, and to be directly contrary to the facts of the case as I understand them; but space forbids contending over every statement. I quite agree with Mr. King that accuracy in such a discussion is essential, but probably we would differ as to which statements were accurate.

The course which it appears to me the Church might wisely adopt at present is to let the rival Scheme remain in abeyance meantime, and appoint an impartial Committee to correspond with those Churches that have adopted the Sustentation Fund, and any that prefer the Supplemental, and lay their testimony before the Church, so that everyone could become acquainted with the question, and then we would be in a position to legislate with intelligence. I maintain it is to trample on the rights of the people, to push any Scheme on the Church till the Church, in her sessions, managers' boards and congregations, has been consulted.

D. D. MCLEOD.

MR. EDITOR,—Permit me to state a few things that have forcibly struck me in the Sustentation Scheme presented for the Church's consideration. But first I would express my regret at the persistent endeavour being made by its advocates to create a prejudice against the rival Scheme by fastening upon it the character of a "charity," by speaking of what it gives as a "dole," and those aided by it as "hirelings," "unhappy poor," and such like. It proposes to give aid in the same way as our Home Mission Committee does now; and is it a mere dispenser of charity, and all aided by it "paupers," "unhappy poor," and "hirelings?" If the Scheme is really a good one, it should not need to be supported by such a dubious kind of argument; it should be possible to defend it upon its own merits. Much also has been made of broad, general principles in support of Sustentation, and details have been spoken of slightly. But it may very possibly be, and this case would appear to be one of them, when details are all-important; and I am not favourably impressed by such a want of details as appears in a Scheme which is to affect the working in most important respects, and tell upon the life of every congregation in the body. So far as details are given, one cannot fail to be struck with the enormous power with which it proposes to invest a Committee

In a matter which hitherto has been left, wisely, to a great extent out of reach of the interference of Committees. It is very easy to have too much government, and this, I fear, is just what we will get from this Sustentation Scheme. So much power is to be given to this Committee, and such opportunity to interfere with the affairs of congregations, that what this Scheme proposes is nothing less than a complete revolution in a most important department of our Church's work. Let this be clearly observed. Before noticing this point more fully, it might well be asked, and a very full and satisfactory answer insisted on, if the working of our Church in the past has been marked by such an amount of friction, such a want of smoothness and harmony, as to call for such a violent and sweeping change. It might well be asked further if this is an opportune time, when the Home Mission work proper of the Church is calling upon us to strain every nerve to overtake it, to distract the attention of the Church by inaugurating an entirely new departure on such a vast scale? Is it wise at this particular juncture to enter upon an experiment which is not only large, but hazardous? I do not press these questions, but they deserve the most serious consideration.

Let us notice now the powers proposed to be conferred on this Committee, and how they are going to affect congregations. 1. Before an aid-receiving congregation can pay anything to its minister it must deal with this Committee, and, except what is needed for congregational expenses, send up to it its whole revenue, or the minister's receipt. 2. If it has debt, this Committee will deal in some special way with the congregation. 3. If a congregation becomes vacant, the very first thing to be done is to enter into negotiations with this Committee about a re-arrangement of salary; and if in the neighbourhood of another congregation, this Committee will confer with the Presbytery about a fusion of the two. 4. If a congregation's engagements with this Committee in any respect are not kept up to, it may pounce down upon it instantly. 5. Congregations that cannot pay the minimum stipend of \$500 per annum will also be specially dealt with by this Committee. 6. An aid-giving congregation will be told by this Committee how much it will be expected to contribute to Sustentation. 7. If a congregation fails to send up to this Committee its quarterly contribution before the end of the quarter, or its minister's receipt for it, then its quarter's stipend will be at once withheld. This is most likely to happen, let it be noticed, in weak congregations, where this action will inflict the greatest hardship upon the minister. This is as I understand the Scheme, and the above list is not complete. This may be Presbyterian. I can only say it will give a great number of our congregations a new idea of what Presbyterian government is. All this is largely urged because of its tendency to promote in ministers a feeling of independence and dignity. It does appear to be a most curious method of securing that end. A minister might well pray to be allowed to fall into the hands of his own congregation rather than those of this Committee. It is said the other Scheme may leave a minister at the mercy, possibly, of only one rich contributor. Suppose this to be so, all the congregation or minister would then lose would be that one contribution; but under the Sustentation plan, if the loss of this one contribution made it impossible to remit to the Committee the whole quarterly amount before the end of the quarter, not only the one contribution, but the whole quarter's stipend, is for the time being lost. A minister would feel very independent in such circumstances.

If this powerful Committee is to do its work to the satisfaction of the whole Church, it must represent the whole Church, and so be large; if it is to do all this work well, it will require to meet as a whole or in sub-committees often, and must necessarily entail considerable addition to the working expenses of our Church, without any adequately corresponding advantage whatever. Such are some of the difficulties and objections which appear to me to be in the way of the successful working of the Sustentation plan. These lie upon the surface, and besides them there are others by no means small, which close inspection at once brings to light.

W. D. BALLANTYNE.

Fenbroke, Feb. 27th, 1882.

A MAN in antagonism with himself can have victory only in Jesus Christ. The tempted soul can find safety only at the cross.—Alex. Clark.

THE SOJREE EVIL.

MR. EDITOR.—The touch by the "forty-foot pole" on the subject of sojrees, or as now more commonly called "Church Socials," "wasn't very good as far as it went." In the first place, "sneers" in regard to them are generally founded on conscientious principle, and as far as my experience goes the disapproval comes from those who have a right to have at least an opinion. It is true these good folk may be in the minority, since the votes of boys and girls count up fast; still, it is on just such as those (humanly speaking) the Church is leaning for support, and cannot afford to set a small value on their conscientious convictions. Oh! how the feelings of hundreds, yea thousands, of Bible Christians are wounded every week in view of the deplorable means to which recourse is had in order to raise money to carry on the Lord's work! and how often young folk, aye, and old folk too, go home from these gatherings, where they have been entertained in a style anything but in keeping with the object named, fancying they have given the Church a great start (financially at least), and wondering when these balking Christians who hold back in the traces, or lag in the march of civilization, will have done croaking about "former days," when Church meant the House of God, and money raised for His service did not come through the unsatisfying process of first being handled by the devil. Now, that there should and does exist in the Church a desire both among old and young to meet together socially at set proper times, in order to grasp the friendly hand, and become the better acquainted as fellow pilgrims to the heavenly Canaan, is not singular; in fact, such a desire could not but be heaven-born; and instead of a minister "lessening his dignity," as has been said, in attending such gatherings, he might well lend his influence, not only by his presence, but in concentrating some of his best thoughts in his effort to indeed "make a suitable speech" for the place and the occasion. In fact, a minister would be far from imitating his Divine Master should he lose an opportunity of addressing "four or five hundred;" for we know the Saviour lost no such opportunities—nay, at a social gathering, did He not provide for the wants of the body by multiplying the loaves and fishes? while He embraced the opportunity of healing "those that had need of healing." But about the "Presbyterian taste for nonsensical entertainment"—that is just where you and I differ especially. Thousands of us Presbyterians feel aggrieved that we must, in connection with our Church work, listen to what our consciences cannot indorse, or be classed among the oddities—balking, or at least those whom young people are led to avoid or even disrespect, simply because we have a conscience, and cannot go all the length that the Church not only permits, but encourages.

I know I am taking too much space, but hope you will bear with me a little longer while I explain. Take almost any daily paper, and you will see flouted in the face of God's true people, advertisements such as the following: "On such an evening there will be held in connection with St. Paul's, St. Andrew's, St. John's, or some other Saint's Church, an entertainment for which an excellent programme has been arranged, viz:—" and this "namely" consists of everything but any acknowledgment that God is to be honoured in the so-called work for His cause. Now, what would these good old Apostles think to hear their very names insulted in being thus associated? But worse; read this: "In Christ's Church" (think of it, oh! Christian, and weep as did the blessed Saviour over Jerusalem; sneer, oh! Scoffer, for well you may), in connection with the Church named for the blessed Redeemer, will be played in so many acts," etc. etc. etc. And the best musical talent will not be wanting to insult the Saviour, and "wound Him in the house of His friends." This, Mr. Editor, is what many Christians to-day are weeping over, and longing and praying that the Church may soon be delivered from.

That there is a time for innocent amusement none is more ready to admit, and that young people enjoy even the hilarity of youth is but natural, and I would not only encourage but enjoy with them the cheerful secular song, recitation, and especially elocution in fine style, and in the proper time and place; but oh! surely while we have so many opportunities for all this, let God have the Church and its influence, not only on Sabbath but on every day of the week, and the money will not be wanting in carrying on His own

cause. And, lastly, I do know ministers who have refused to take money raised in this way, but I know of too many more who could not afford to have their small salaries fall short that much, and so had to submit not only to humiliation, but to make sacrifice of real conviction in order to meet family wants. Awake, daughters of Zion; lend your influence in guarding the portals of God's house. "Keep your feet lest ye offer the sacrifice of fools." And now, if I am wrong, will not some good Christian set me right in this matter? But if I am all or in anywise right, will not many of God's people have the courage to say so, lest by their silence they give consent to this great evil existing in the Church?

February 22nd, 1882.

ONE IN EARNEST.

PROFESSOR ROBERTSON SMITH.

MR. EDITOR—Permit me very briefly to supplement the statement in my former letter regarding Samuel. In order to justify the vow of his mother, and vindicate Samuel's right to perform, as the assistant and associate of E. I., the duties in which we find him engaged at Shiloh, all that is requisite is to prove that Samuel was of Levitical descent. But the case can be made stronger than even this; for we find that in the genealogical lists in Chronicles, his descent is traced from Kohath, the grandfather of Aaron. The other two branches of the family of Levi—viz., the sons of Gershon and the sons of Merari—occupied an inferior position. The Kohathites, during the journey in the wilderness, had the charge of bearing the ark and the sanctuary. Further, we find from 1 Chron. vi. 54 66 67, that Shechem in Mount Ephraim was one of the cities given to the Kohathites.

Professor Smith has not told us what he understands to be the meaning of "Ephrathite," the designation given to Samuel's father. But if it does not prove that Samuel belonged to the tribe of Ephraim, then it fails utterly to serve Professor Smith's purpose. That it does not mean this has been already proved; and in view of the circumstances above mentioned, may it not, instead of militating against Samuel's claim to be reckoned of "priestly family" in the stricter sense, rather serve to connect him with the sons of Kohath in Shechem in Mount Ephraim? The disposition of Professor Smith to make mountains out of molehills betrays itself in the significance he gives to the "little coat" (*meil*) which Samuel's mother made for him, and which the Professor declares was the high-priestly mantle! Then if it was, Job wore one, and so did each of his three friends (Job i. 20 and ii. 12). The name of the high priest's coat is *Kethoneth*. But on the endless task of exposing the inaccuracies of Professor Smith I shall not enter. He might as well attempt to prove by the corruptions of the Church prior to the Reformation that the books of the New Testament could not have existed in written form till about the time of Luther.

W. T. McMULLEN.

Woodstock, Feb. 27th, 1882.

THE MINISTER'S POSITION.

MR. EDITOR,—As a divinity student of our Church, I am naturally taking a deep interest in the discussion at present going on in your columns anent the Sustentation vs. the Supplementing Scheme. In your issue of the 17th inst. you publish two capital letters on the subject from Messrs. D. D. and P. McF. McLeod, with whose sentiments I entirely agree. I was very much struck with a quotation of Mr. P. McF. McLeod's from some speech of Dr. Caven's on the subject, where he is made to say: "In the Methodist Church the minister is the servant of the whole Church; in the Presbyterian Church the minister is first the servant of the congregation." Now, sir, I cannot get over this statement. Of course it must be true, or Mr. McLeod would never have written it; and I now write to ask through your paper if the statement is correct. I cannot believe it. It is against all my past teachings as to Presbyterianism. I always thought the minister's primary duty was to his great Head and King, then to the Church; and if loyal to both, that he could not be *disloyal*, but faithful in the highest degree, to "the congregation calling him" to be *over them* in spiritual matters, and not *under them* in any way. If our ministers are to be *under* their congregations—*i. e.*, their servants—then goodbye to their usefulness. We do not look for an example from our *servants* in secular affairs; and if our clergy are to

be reckoned such by the laity, they will cease to look up to them for the guidance and example they at present expect from them in spiritual affairs. This theory is the most pleasing to a certain class of the laity (and the majority) that can be advanced, and the most dangerous to the best interests of the Church of Christ that can be inculcated. It is only the excuse which many of our country congregations crave for (which indeed, as it is, many of them make with all our care), to dismiss the faithful old servant of God for some glib-tongued superficialist, whose youth is only equalled by his audacity, and whose rhetoric has tickled their ears, but left their hearts untouched. Or it is the theory which would leave many a district, perhaps composed of several hundred people, at the mercy of two or three rich individuals, who, on the slightest misunderstanding with their pastor, or it may be from some petty domestic squabble, would button up their pockets, dismiss their *servant*, and leave the whole neighbourhood in spiritual destitution. I thought better of Dr. Caven than to hear such a statement from him or of him, and will think there is some mistake, or that an explanation can be made, before I believe it. It has made quite a stir among several of my friends, and we would like to know just the fact, if it is really the case, so that we may shape our future course in accordance with your explanation. K.

Feb. 23rd, 1882.

INFORMATION WANTED.

Will anyone be so kind as give—to use Mr. Laing's words—"sufficient reasons" for "dispensing with laying on of hands as we now do in ordaining our ruling elders and deacons?" If all elders be equal in respect of office, why should one part be ordained with laying on of hands, and another not? In New Testament times deacons were ordained with laying on of hands. Why should it not be the same with those ordained to the higher office? ENQUIRER.

MISSIONARY NEWS—INDIA.

[The following is a copy of a letter from Rachel Venoo, Zenana teacher at Indore, to her supporters, the Indore Mission Society of Quebec.]

MY DEAR FRIENDS,—This is the first time I am writing to you, and I am sure you are very anxious to know how we are getting on at Indore. Now, I must begin about my work. We used to visit a little Parsee school, but we don't go there now, because we have our own school in the Bazaar. Altogether we had nearly fifty children when we first opened this school, but many of them left us. The numbers that attend now are only from fifteen to twenty, but these are very hard to manage; and you cannot beat these girls, for if you do so they will never come back to learn. The woman that goes to call them has to coax some of them to come. Some of the girls can read the Testament, and Second and Third Books. They can write, sew, sing, and say the Ten Commandments and Lord's Prayer. But I like our Zenana work best—it is very interesting. We visit lots of houses, but I will only mention some of them. Some of the people call us in out of curiosity, just to see what we have to say, because they always see us going from one house to the other. Once a Brahmin woman called us into her house, and when we sang and read to her, she was so pleased with it that she said, "It was very sweet to hear you; I was just going to my temple, but I wouldn't have heard anything like this there." Another house that we go to is a Hindoo priest's house. The first time we went to this house the wife and husband both said that "our caste is just like yours (Padree); we have to teach people about our religion." They have a little temple before their door, called Mahadeo's temple, and in the temple there are three or four round little stones, with red paint on them, and these they call their god. Mahadeo means a great god. Once they told us that they had a letter from Benares, their sacred place—a letter from their god. It was placed in the temple without anyone's knowledge. It was written in letters of gold, and in Sanscrit, and this is what the letter contained: "Their god will come to reign over India after six years, and there will be no end to his reign." But whatever they say or do, both of them listen very attentively to what we read, and she is very fond of singing. There is another very nice family in New Indore. We often go to this house; there are four

women in the house. They can read Marathi, and they are learning to do fancy-work. They kindly gave us a room free, which Miss McGregor uses for the sick. Lots of sick women and children come, and when they are there they always wait for the Bible-readings and singing. On Sundays we have a very large Sabbath school of boys. It makes a class for every one of us. Sometimes there are sixty boys. The boys that can say the Bible verse which Miss McGregor gives them to learn, she gives them a coloured picture, which we paint in the house, and they are very glad to get them. And now I must say good-bye. RACHEL VENOO.

Indore, August 13th, 1881.

MODE OF BAPTISM.

We are requested to publish the following extracts from correspondence respecting the Rev. Dr. Hamilton's "Compend of Baptism," noticed some time ago in these columns:

LETTER I.

MY DEAR SIR,—Your statements are too palpably erroneous and inconsistent to allow you to expect that a thinking and intelligent public will receive them as the solemn truth of the sacred word of God. . . . Your little book is as much subversive of Pædo-Baptist theory and practice in the matter of Baptism, as of Baptist theory and practice. The only marvel is that you seem not to see this yourself. . . . To test you and any of the "competent judges" of your "arguments and illustrations," I, in good faith, offer you and them the sum of \$100 for the absolute proof that Divine authority ever commanded, or in any way required, unmix'd water to be sprinkled or poured on any human being for any religious purpose whatever, since the world began, etc. Respectfully yours, E. D. D.

A—n, Illinois, Dec. 30, 1881.

ANSWER.

DEAR SIR,—There are just two questions between us—mode and subjects of Baptism. Your challenge refers to mode. Make your offer to refer to Sprinkling *versus* Immersion simply, and I shall easily win your \$100 before "competent judges." Respectfully yours, W. HAMILTON.

LETTER II.

If Divine authority ever commanded, or in any way required, unmix'd water to be either sprinkled or poured on any human being, as a religious ceremony or ordinance, you doubtless can furnish the absolute proof thereof; but if the proof cannot be given, then you and your "competent judges" are guilty of practising, in the name of the Father, and of the Son, and of the Holy Spirit, what is absolutely without this Divine authority—what rests only on human dictum, etc.

REPLY.

DEAR SIR,—The real question at issue is, whether sprinkling with water is a sufficient ritual baptism. I have abundantly proved in my "Compend of Baptism" that Baptidzo is a non-modal word. It has many meanings—the essential being COMPLETE EFFECT, attained by many modes. The baptisms of John at the Jordan were with pure water. The baptism of Pentecost was with the Holy Spirit, in the appearance of cloven tongues of fire. How was it that sprinkling was so much used under the Law for ceremonial cleansing? Was it not baptism? etc.

LETTER III.

There is not a Greek Lexicon extant that sustains you in your definition of Baptidzo. My offer is still open to you. Win the \$100 if you can. The ceremonial sprinklings under the Law were neither baptisms nor performed with unmix'd water. I know whereof I deny. I have searched the Hebrew, Greek and English Scriptures," etc.

ANSWER.

DEAR SIR,—It is very evident that you have given up the question of Mode for that of "unmix'd water." Alas for Alexander Carson! Your offer depends on a mere quibble. I should prefer sprinkling with unmix'd water to immersion in a muddy creek at any time. As to Lexicons, A. Carson says, in reference to his doctrine that Baptidzo always means *to dip*. "All the lexicographers and commentators are against me in this opinion." Carson was the true hero of the Baptist controversy. But nowadays "Complete covering" only is required, while you introduce "unmix'd water!"

Let me now give you a Roland for your Oliver. Find any passage in all Greek literature, in which *baptidzo* (baptize), in any of its forms, is connected with *eis udor* (into water), in any other sense than that of drowning, and you will surprise yours, etc.

WOMAN'S MISSIONARY SOCIETY, MONTREAL.

A Woman's Foreign Missionary Society has just been formed in Montreal, under the auspices of the Presbyterian ministers of the city, which promises to be a very influential and flourishing one. It is intended to include both the French and Foreign Mission work within its sphere of operations. The first meeting in connection with it was held in Knox Church on February 9th, when the nature and object of the society were explained, and a committee appointed to draft a constitution and by-laws. A second meeting for organization was held in Knox Church on February 23rd, when the constitution and by-laws were submitted

and adopted. It is intended to organize auxiliaries to this society in the surrounding country. All interested in our Mission schemes will wish it abundant success. We subjoin the report of the second meeting from the "Daily Witness":

Last evening a large number of those favourable to the formation of this society met in the lecture room of Knox Church. The Rev. W. Cruikshank occupied the chair.

The Rev. R. H. Warden read the report of the committee appointed to draft a constitution and by-laws for the government of the Society and to appoint office-bearers. The object of the society was stated to be to aid the several Mission schemes of the Presbyterian Church in Canada and other benevolent objects—by collecting money toward their maintenance, by appointing and supporting missionaries, Bible women, etc., and by diffusing intelligence and promoting a missionary spirit among the women and youth of the Church.

The proposed constitution and by-laws were submitted, and after some discussion were adopted. The committee recommended the appointment of the following ladies to form the executive committee:

EXECUTIVE COMMITTEE.

Mrs. Robert Campbell, Mrs. David Morrice, Mrs. James Walker, Mrs. Prof. Campbell, Mrs. Prof. Coussirat, Mrs. M. Tomson, Mrs. A. C. Leslie, Mrs. T. Graham, Mrs. H. Morton, Mrs. P. Lane, Miss Gordon, Miss McIntosh, Miss Ramsay, Miss Macmaster and Mrs. Walkbank.
Crescent Street Church—Mrs. A. B. Mackay and Miss Dunmore.
Erskine Church—Mrs. J. S. Black and Mrs. D. Yulle.
St. Paul's Church—Mrs. Prof. Murray and Mrs. J. L. Morris.
Stanley Street Church—Mrs. W. Drysdale and Miss McCaul.
Knox Church—Mrs. W. D. McLaren and Mrs. A. S. Ewing.
St. Mark's Church—Mrs. Cunningham and Mrs. Nichol.
Chalmers Church—Mrs. W. P. Rodger and Miss Fletcher.
St. Gabriel Church—Mrs. James Robertson and Mrs. W. L. Haldimand.
St. Joseph Street Church—Mrs. Spence and Mrs. Thomas Davidson.
St. Matthew's Church—Mrs. Aird and Miss Cruikshank.
Taylor Church—Mrs. Casey and Mrs. James Brown.
St. John's Church—Mrs. Doudiet and Mrs. Duclos.
Canning Street Church—Mrs. Cruchet.

ADVISORY COMMITTEE.

The Rev. R. H. Warden, the Rev. W. R. Cruikshank and Mr. David Morrice.
This committee was adopted, and the Rev. Robert Campbell pronounced the benediction.

KNOX COLLEGE METAPHYSICAL AND LITERARY SOCIETY.

The last meeting of this Society for the present year was held at Knox College on Friday evening, March 10th, when the following members were elected officers for the coming year, viz.:—President, J. Builder, B.A.; 1st Vice-President, J. Mutch, B.A.; 2nd Vice-President, R. M. Craig; Critic, G. W. Wallace B.A.; Recording Secretary, J. S. McKay, B.A.; Corresponding Secretary, T. Nixon; Treasurer, J. C. Wilbert; Secretary of Committees, H. W. H. Boyle; Curator, J. S. Hardie; Councillors—A. Urquhart, G. Freeman, W. Farquharson.

The following prizes were also given: Public Speaking—1st prize, J. Currie; 2nd prize, J. Gibson, M.A.; Secular Reading—Angus Mackay; Scripture Reading—C. H. Cooke, B.A.; Essays—1st prize, C. H. Cooke, B.A.; 2nd prize, J. A. Hamilton, B.A.

T. NIXON, Corresponding Secretary.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The last monthly meeting for the present term was held in the College on Wednesday evening, the 8th inst. A report was heard regarding the work in Waukegan. This field now passes out of the hands of the Society, and becomes a permanent Mission station under the charge of the Presbytery of Barrie. The Treasurer gave a financial statement that was very encouraging. He announced a balance on hand of \$322.72. It was decided to send out twelve missionaries for the summer months, and it will be noticed from the list below that two are sent to labour among the men engaged in building our railroads. The fields are as follows:—Essex Centre, in Essex County; Providence Bay and Little Current, in Manitoulin Island; St. Joseph's Island, Bruce Mines, and the labourers on the line of railroad to Sault Ste. Marie, on the north shore of Lake Superior; Baysville, Commanche and Strong, in Muskoka. Two men were placed at the disposal of the Rev. Mr. Robertson for stations in the North-West, and a third was set apart for work among the four thousand railroad men east of Winnipeg. The respective missionaries are Messrs. W. Fleming, W. G. Hanna, J. McGillivray, J. A. Ross, J. Brown, G. Ballantyne, A. H. Drumm, W. Farquharson, T. Wilson, J. S. Mackay, G. B. Greig and T. Nixon.
JAS. A. HAMILTON, Corresponding Secretary.

PASTOR AND PEOPLE.

EXTRACTS FROM "THE LIFE OF DR. GEDDIE"—I.

A paragraph here and there from Dr. Patterson's new book, just issuing from the press, will probably be interesting to our readers. The following is from the "Missionary's Journal":

WAR AVERTED.

19th.—An occurrence of more than usual interest has taken place to-day. The late hurricane has done much injury to the coconut, bread-fruit, and other trees on which the natives much depend for their subsistence. An impression prevails among the natives, that these destructive hurricanes are caused by a class of men who are supposed to possess the power of controlling the winds, and who are usually persons of great influence. A native called _____ was blamed for the hurricane which has just taken place. Nohoat, the chief, set off yesterday with a party of natives to seize the man and kill him. The supposed wind maker gathered a party of the people to oppose Nohoat. A skirmish ensued, when one man was wounded, but not seriously.

"To-day arrangements were made for a general fight. Natives came pouring in from all quarters, armed with clubs and spears. The report of the contemplated war having reached our ears, Mr. Powell and I resolved to interfere, and if we could not prevent it, at least give our solemn and public testimony against it. We accordingly set out for the field of battle, which was about a mile distant from our premises. We found Nohoat and his party encamped on a spot of level ground, while the others occupied the top of a hill about half a mile distant. At the time of our arrival, both parties were screaming and yelling at each other, throwing their bodies in various postures, and assuming all the attitudes of challenge and defiance. These are the usual preliminaries of battle among savages. As we knew there was some risk in going into the midst of an infuriated gang of savages, we took a circuitous route, which brought us on to the brow of the hill, nearly midway between the contending parties. Our presence seemed to have a paralyzing influence on both parties for the moment. Indeed, the natives have since told us that they were ready to rush on each other at the time, when we took up our position between them, but that they were afraid to fight lest we should be injured. Nohoat, the originator of the war, was the man we wanted to see, and as soon as we observed him, we descended to the spot where he was. We told him our errand—that we had come to stop the war—that God, and not _____, made the winds, and that if he persisted in the war, God would punish him for his wickedness. He did not say much, but left us abruptly, and walked up the hill, in the direction of the opposite party. As Nohoat left us ignorant of the impression which our words had made, we turned to the body of natives around us, in hopes that we might do something among them. To a large party we were evidently unwelcome visitors. As soon as we addressed them, they raised a kind of simultaneous yell, so that not a word could be heard. Some of our native friends, who had skulked into the rear to keep out of our view, evidently began to feel for us, and came out on our behalf. After a time we secured a hearing. As we spoke to them, some addressed very bad language to us, others said we were foolish men to interfere unarmed, for other foreigners would have brought guns with them, and have told them they would shoot them if the war was not ended. Others said, if Jehovah made the winds, then we must pray hard to Him and request Him not to send any more hurricanes, or else they would make war on us. Others again assented to all that we said, and acknowledged that war was bad and peace good. As it was evident that we were making some impression, the war party could not stand it any longer, but with a simultaneous shout they seized their clubs and spears, and rushed from the spot where we were. We now sat down to await the return of Nohoat, whom we saw descending the hill towards us. It appeared that after he left us he ascended the hill, and was met by the leading man of the opposite party, who said to him, 'Why don't you come on? We are ready to fight you.' 'How can I?' said Nohoat, 'for the *alaiakan* (new religion) makes it *tilaup* to fight.' 'True,' said the other, 'and to-morrow is the ana-

thiat tilaup.' Nohoat handed his spear and a strip of native cloth to the other, and his were received in return. Thus was peace concluded, and a war averted which might have involved the whole island, for the last general war is said to have originated from a similar circumstance. We had the satisfaction of returning to our homes, amid armed natives of both parties, who but a short time before were thirsting for each other's blood."

HELPERS IN ZION.

What the cause of God now demands, and ever demands, is helpers in Zion. This is true of the local Church, and not less true of the Church at large. Helpers, not hinderers, are summoned to swell and fill the ranks. Go into any given church. In the case is perhaps exceptional where the _____ class do not outnumber the former. So as touching our educational interests and our leading benevolences, the same thing may be noted. The "complainers" and the "croakers"—who generally keep close company—everywhere abound. They help to create "spots" even in our "feasts" and offerings of "charity." Character, persona and official, is discussed, as are objects and enterprises presented for approval, with little, it may be, found in any of these to commend, but with much rather to object to, or to criticise.

Now, it is clear that along the lines of objurgatory criticism and censure, there can be little wrought in the way of any desirable upbuilding. Men never go successfully into any warfare or any enterprise, while charged with the spirit of croaking and of complaining. Had Christianity in the persons of its first disciples been possessed by such a spirit, failure would have been written on its banners. It was rather because the primitive followers of the Master were inspired by an altogether different spirit—"being knit together in love"—that they "put to flight the armies of the aliens." So ever since, whether it be in the local church, or in large movements for the advance of the Gospel, we fail not to note like phenomena. How much of eclipse has settled upon churches, communities, neighbourhoods, homes and households, because a spirit alien to that of Christ has borne sway; with the resulting consequences of tearing down, in room of building up.

If, instead, as touching individual character and the cause of God in general, "evil speakings" should become the exception rather than, as they are, so much the rule, how beneficent would be the result. Christians by thus putting themselves in the ranks of *helpers*, never *hinderers*, would contribute powerfully to build, not weaken. There would be healing and harmony in place of dissensions and divisions. There would be consequent advance in room of retrograde. Sweet waters instead of bitter would course their way through all the walks of the Church, and of society itself. Smitten and sorrowing hearts would be irradiated by a new sunshine.

We need not wait for the coming of a time when, under our perfected humanity, there will be no challenge to criticise or find fault. Such a time will never come on earth. If we delay to be builders until that day arrives, we shall never attain to the blessedness of Zion building in this world. The need is to build now; and to build all the more earnestly, the more we find to confront and oppose us. As men do not stop or pause in their worldly enterprises because of obstacles and difficulties, and are thus "wise in their generations," so it behoveth the "children of light" to act and accomplish. Helping not hindering, building not pulling down, is hence everywhere in order. Christ's command is, "Go work, not waste yourself, in My vineyard."

THE BAG OF PEARLS.

An Arab once lost his way in a desert. His provisions were soon exhausted. For two days and two nights he had not a morsel to eat. He began to fear that he should die of hunger. He looked eagerly, but in vain, along the level sand for some caravan of travellers from whom he might beg some bread.

At last he came to a place where there was a little water in a well, and around the well's mouth the marks of an encampment. Some people had lately pitched their tents there, and had gathered them up and gone away again. The starving Arab looked around in the hope of finding some food that the

travellers might have left behind. After searching a while, he came upon a little bag, tied at the mouth, and full of something that felt hard and round. He opened the bag with great joy, thinking it contained either dates or nuts, and expecting that with them he should be able to satisfy his hunger. But as soon as he saw what it contained, he threw it on the ground, and cried out in despair, "It is only pearls." He lay down in the desert to die.

Pearls are very precious. If the man had been at home, this bagful of pearls would have made his fortune. He would have received a large sum of money for them, and would have been a rich man. But pearls could not feed him when he was hungry. Although you had your house full of pearls, if you have not bread you will die. The Arab knew the value of the pearls that he found; but he would have given them all at that moment for one morsel of bread—would have given them, but could not, for there was no bread within his reach. So, although he was very rich, he was left to die of want.

Pearls and gold cannot preserve the life of the body, far less can they satisfy the soul. Bread is more precious to a hungry man than pearls; and the bread of life is more precious still. Christ has expressly said, "I am the bread of life." How foolish it is to spend ourselves in gathering things that cannot feed us if we are hungry, and cannot save us from our sin! "Seek first the kingdom of God, and His righteousness," and keep other things in a lower place. The chief thing for each of us is to make Christ the life of our souls forever; and then we may gladly accept whatever good things in this life God may be pleased to give us. "What is a man profited if he gain the whole world, and lose his own soul?"

He who is rich when he comes to die, but is still without Christ for his soul, is like the Arab in the desert with his bagful of pearls, but perishing for the want of bread.—*Rev. W. Arnot.*

DYING RICH.

What an awful thing it is for a Christian to die rich! Imagine the *Master* auditing the accounts of a servant who left behind a *million*! If that poor wretch who had but one talent was cast into outer darkness because he laid it up instead of using it in his Master's service, what will be the doom of those who, with their millions or half millions, have hoarded up, year after year, countless treasures which they could never use? Think of the poor saints pinched with cold and hunger. Think of the Redeemer's cause languishing for want of that filthy lucre which they hold with close fist selfishness. Yet listen to their talk: "I am but a steward;" "I am not my own;" "Every believer in Jesus is my brother or sister." What a mockery! Will not this be the Master's language to many a professor, "Out of thine own mouth will I condemn thee?" All this applies in principle equally to those who do not possess such gigantic fortunes. A New York paper contains the following weighty remarks. Mr. A. has just died, worth \$10,000,000. When he meets God he will have two hard questions to answer, viz.: First, how did you get that money? Second, what did you do with it? Applying to all who acquire property, whether the amount is large or small, makes business a very serious matter.—*Baltimore Presbyterian.*

EVERY BIT OF IT.

One evening, at a prayer meeting, many newly converted persons, both old and young, arose to tell what God had done for their souls, and their determination to love and serve Him. Among the rest, a little girl about seven years old jumped up, her face beaming with happiness, and straining her childish voice to speak as loud as she could, she said, "I have given my heart to Jesus, every bit of it." Was not that a beautiful little speech? I wonder if all the elder people who had risen before could say what she did, "I have given my heart to Jesus, every bit of it." And is not that what Jesus wants? "My son, give Me thine heart," is the command of the Bible. And will He be satisfied with having only a part of it? No, indeed, He must have the whole, every bit of it.

My witness both within and above me knows, and my pained breast upon the Lord's day at night, that my desire to have Christ awful and amiable and sweet to my people is now my joy; and it was my desire and aim to make Christ and them one.—*Rutherford in Prison, 1637.*

THE CANADA PRESBYTERIAN.

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TORONTO, FRIDAY, MARCH 17, 1882.

MEMBERS of the Synod of Hamilton and London who intend being present at the approaching meeting at Ingersoll, should make their intention known to the Committee *at once*, as requested by cards which have been sent to them, in order that sufficient accommodation may be provided.

DR. COCHRANE requests us to say that certificates entitling members of Synod of Hamilton and London to travel at reduced rates have been mailed to all the ministers on the roll of Synod, as published in the Minutes of last Assembly. The elders' certificates have been sent to the ministers, who will hand them to their respective elders. If any have not received them, they will please communicate at once, and certificates will be sent.

PREACHING is often hard work. Many a weary, overworked minister enters his pulpit when he is physically unfit to deliver his message. The work, however, must be done. The hour has come, and the man must appear whether in working trim or not. Still, preaching the Gospel is the most glorious work that mortal man has ever been permitted to engage in, and there is no finer picture of the preacher at his work than the following by Bishop Simpson: "*His throne is the pulpit; he stands in Christ's stead; his message is the Word of God; around him are immortal souls; the Saviour, unseen, is beside him; the Holy Ghost broods over the congregation; angels gaze upon the scene, and heaven and hell await the issue.*" A preacher who manages to keep this picture continually before his mind will be likely to preach well, and have much comfort and success in his work.

THE "Globe" had a pen-and-ink picture the other day of three different kinds of preachers, supposed by the writer to be representative. Our neighbour the "Guardian" thinks a fourth should have been added. We could easily name preachers in Canada—some very good ones too—who don't belong to any of the classes described. What we intended to say, however, is that some one should now draw pictures of some of the different classes of *hearers* that are found in our churches. First on the list should be the class that have long since abandoned, if they ever had, the idea that people should go to church to worship God. Preachers sometimes get far away from the idea of their text, but we doubt if the "local brother" who said Paul wrote his epistles in plain Saxon, got any wider of the mark than many are in their views of church-going. Now that the preachers have been sketched and classified, let us have a classification of hearers.

ONE portentously foolish English lord a short time ago told the Hertfordshire labourers that if they would help the landlords to protect the land, they (the landlords to wit) would in their turn help the labourers to protect their beer. Sir Wilfrid Lawson, the well-known and recognised witty leader of the total abstainers, could not allow this to pass. He accordingly, at a late great Local Option meeting, made merry, as he well might, by manufacturing "cries" for the next election such as would meet the taste of Lord Cranbourn, the foolish speaker of the foolish speech. The following are some of his suggestions: "Land and L quor," "Farming and Fuddling," "Ale and the Aristocracy," "The Peerage and the Beerage," "Rum and the Residuum," etc. And yet even in Canada how much better than Lord Cranbourn are only too many who ought to have more sense, and besides have not the excuse for their folly that they were born in the purple or the peerage?

SOME one writes that no hearer has a right to criticize his minister unless he prays for him. True, but the most critical hearers, as a rule, are those who never pray for themselves, their minister, or anyone else. Men of prayer are never captious, heartless, snarling critics. Your nibbling critic, who cannot be pleased with any kind of minister long, and who finds some fault with every kind of sermon, is generally a hollow, heartless hypocrite; often he is a man that has failed at everything he has tried, and has become soured. Some church-going people turn censorious critics simply to attract a little attention and get a little cheap notoriety. They can't get any notice by doing good, so they try to attract attention by making miserable little snarling remarks about the pulpit. If the really Christian people in every congregation would form a Society for the purpose of stamping out fault-finders, whose sole business it is to do mischief, they would confer a blessing on their congregations. Intelligent, fair criticism is a good thing; censorious, unfair, ignorant fault-finding, often inspired by personal malice, is a nuisance and a curse.

THE ecclesiastical parliaments will soon meet. First comes the Synod of Hamilton and London, then the other Synods, and the Assembly in June. In June, too, the conferences and other ecclesiastical bodies meet. Might it not be a good move if members of these bodies "who have a thing to say" would get a condensing apparatus of some kind, and practise compressing a little before the parliaments meet? Some people, by no means slanderers, say it is impossible for a minister to be brief. We do happen to know that clergymen write rather lengthy at times. That part of THE PRESBYTERIAN which furnishes matter under the heading of "Our Contributors" has, we are afraid, occasionally shown that very minister in the Church has not a condensing machine in his study. Brethren, get a condenser, and use it on Synod and Assembly speeches, and if sermons are occasionally put through it may not do them any harm. There has been a great improvement of late years in the Assembly in this regard, and a little more condensing would not be a bad thing. A good speaker can say a great deal in ten minutes if he has his points well prepared.

THE MISSIONARY INCOME FOR THE YEAR.

THE financial year is drawing to a close, and much still requires to be done in order to make the different funds at all adequate to meet the claims upon them. We are quite aware that most of the congregations allocate their missionary gatherings about this time, and that the sums thus apportioned have, in a good many cases, not as yet come into the hands of the treasurers of the Church. But making allowance for all this, there is still some considerable ground for anxiety, and great room for the liberal-souled devising liberal things, so that the Church may meet all its engagements and be able to take advantage of the many and most inviting openings that are being presented on every side.

The past year has been an especially prosperous one with many. Some who, at the beginning of last year, were comparatively poor and struggling, are now positively wealthy; and others, who have been very well to do, have during the past twelve months added greatly to their store. What are many of these favoured ones rendering back unto the Lord, from whom—in words at any rate—they acknowledge they have received it all? In too many cases it would be difficult to say. One thing is certain, they have not given, and have not the slightest intention of giving, either the tenth or the twentieth of their incomes. Aye, or even a very much smaller percentage than either. The other day we overheard a worthy, good man, when coming from church, saying to his neighbour that he had bought a property some short time before for two thousand dollars, and had just sold it for ten. Let us see. That would be four hundred per cent. of profit at any rate. Wonder how much of that, as a thank-offering, found its way into the treasury of the Lord. Is such a solitary instance of prosperity or luck? Everyone knows the reverse. There are not a few, not only in Toronto, but all over the Province and over the Dominion—good staunch Presbyterians—who, at the very lowest calculation, have within the year made their five, ten, fifteen, twenty thousand dollars, and in some cases a great deal more

than that. In how many cases has the cause of truth and righteousness felt the benefit from the reflex influence of such prosperity? It is not for us to determine. We leave it with the consciences of the prosperous ones to say. Only this is evident, that the benevolent and missionary funds of the different sections of the Christian Church show no such "boom" as that which is so conspicuous in other spheres.

HALF-DAY HEARERS.

THOSE who are inclined to take an unfavourable view of the present condition of the Christian Church in all its branches, are often found crying out, among other things, about the general prevalence of half day hearing, and the consequently languid and supposedly dying interest in the services of the sanctuary. Now, before going further in the consideration of this matter, it might be well to settle whether or not there is any greater amount of this shortcoming, or sin, than there was in those former days which are so frequently referred to as models to be remembered and mentioned with regret. That there is a large amount of non-church-going is notorious, but we are inclined to think that the absence of reliable statistics, and the natural tendency on the part of many to exaggerate the excellences of the past lie very greatly at the root of much that is said about the modern degeneracy in this respect. Was there ever a time in the history of the Church in which the non-church-goers were not a very formidably large proportion of the population, both relatively and absolutely? We more than doubt if there ever was. And then as to half-day hearers, must there not necessarily be always a very large number of such in all churches? The different members of many a family have always had to take their turns in staying at home, and have, in so doing, been as directly and as fully serving God as when attending public worship. Then, even apart from this, may it not be found that many more who may have only been once at public worship, have been present at two or more religious services, and have been taking a very active part in these, so that they may not only be excused, but justified, in spending the evening of the Lord's day with the younger members of their families? We are never to forget that many fathers are all the week to a great extent strangers to their own children. They are away to their regular employments before the young ones are out of bed, and in many cases they have not returned when these little folks are again in the land of dreams. The various church and school meetings on Sabbath morning and throughout the day tend also to keep father and children so far apart. In many cases there is the bustle to get ready for Sabbath morning school; after which there is church service, and after a hurried interval there is often Sabbath school again. Well, what is left for the cultivation of family life and family religion but what remains of the Sabbath evening? Is it not then part of many a Christian father's duty, and his privilege as well, to spend those few remaining hours with the children, of whom he necessarily sees and knows far too little? We can easily believe that very often it is, even though, in order to its being done, attendance on the second public service may have to be sacrificed. Will any one say that even to hint at such a thing is to introduce a loose and dangerous principle, to the adoption of which at any rate many are only too prone? We cannot see this. Oh! but then, it is said, those people who don't attend church in the evening, do not spend the time in any such fashion as that just indicated. How do you know that they don't? They might at any rate do so, and in a good many cases we are convinced they do.

Yes, but it may be urged that, after making the necessary allowance for all such, is there not still a very large number who, without any reasonable excuse, never manage to attend church more than once, while they never bother with Sabbath schools or with any other work either of religion or mercy? We make no doubt that there are; but is the number of these within the pale of the Church greater than it was thirty or forty or fifty years ago? Those who say so had better give their reasons for what they allege. When was the attendance on church services better in Toronto than it is to-day? When better all over Ontario, taking the relative entire population into account? We acknowledge that a good many wander

in the evenings away from their own churches, not seldom to their own spiritual injury as well as to the discouragement of their ministers. Still, it is only fair to ask if the wanderers are always to blame? Often they are, but not always. To be sure, if they can't, as a general thing, go to the same church in the evening as well as in the morning, they ought not to go at all. It would be better for themselves and better for the minister that they should change altogether their place of worship, rather than be mere evening gadabouts. Still, even in this respect we protest against the idea that things are as bad as they are often represented. And let us never forget that it is sometimes more than possible, even yet, that Cowper's line may come true—

"The hungry sheep look up and are not fed;" so that it may not be so surprising, after all, that they sometimes wander farther afield than they would otherwise be inclined to think of.

While we say all this, we cannot but add that nothing can be more ungenerous, nothing can better indicate a low state of religious life, than making it a practice to wander with almost weekly regularity, at least once a day, from the ministry which had been deliberately chosen, and may still be said to be preferred. We cannot wonder that such persons should be visited with great soul-leanness, and that by-and-by, in cases not a few, the things that remain come to be ready to die, if they do not altogether disappear.

DISESTABLISHMENT IN SCOTLAND.

THE agitation in favour of the Disestablishment of the Church of Scotland still goes on, and is certainly assuming larger dimensions. On the 14th of last month a meeting of Free Church ministers was held at Inverness for the purpose of conferring with Principal Rainy on the question of "The Church and State in Scotland." The meeting was called by circular, as many as 140 invitations having been issued. Of these sixty-one were accepted, and of the apologies for absence, nine were decidedly hostile, ten were neutral, and thirty-seven favourable to Disestablishment. Of those gentlemen present, only five were understood to be hostile to the movement in which the Principal is a prominent leader; but, on the other hand, it was noticed that some of the leading Free Churchmen of the North, such as Dr. Kennedy, of Dingwall, Dr. Mackay, of Inverness, and others were not only absent, but that they sent letters strongly disapproving of the object of the meeting. Though the great majority at the conference were in favour of Disestablishment, the meeting was by no means unanimous. One minister—Mr. Winter, of Dyke—protested against its one-sided character, and then withdrew. After Principal Rainy had spoken, an elder tabled a motion to the effect "That the Church of Scotland be not disestablished." He was not, however, allowed to speak, as it was contended that he and his brother elders were allowed to be present simply as listeners. After a hot dispute on this point, the laymen present, by way of protest against the ruling of the chairman, rose and left the meeting. An adjournment then took place. After an interval the conference was resumed, and considerable diversity of opinion was expressed in the course of the discussion which ensued.

The Rev. Kenneth Macdonald, Applecross, said he wished it to be understood that he was not to be held committed to any action that might be agreed upon. Some of them agreed to come, and pressed others to come, on the distinct understanding that it was not to be a meeting of parties who had made up their minds for unconditional Disestablishment, but a meeting of parties who had different views on the relations of Church and State in Scotland. They all agreed that something must be done, and nothing could be more reasonable than to meet and confer with one another on the matter. He presumed he knew the mind of some of his countrymen, and he ventured to say that before they joined them in a Disestablishment movement, or even let them go on without obstruction, they must satisfy them on three things—first, they must prove that the Established Church was doing more harm than good; second, they must show that no evil consequences should follow Disestablishment; and third, they must show clearly that they stood on Free Church ground, that they adhered to Free Church principles, that they held and meant to hold by the Protest and Claim of Right. When he read the appendix to his friend Dr. Kennedy's manifesto, and compared it with some of Principal Rainy's utterances, he found that the difference between them was not in-urmountable, and he suggested that the Principal, in the exercise of Christian magnanimity, should go over to Dingwall and hold a friendly conference with his brother there, on the question on which both felt so keenly and spoke so freely. It was high time some feasible scheme were devised to deliver them from eternal strife, and preserve their Church from the fate of a house divided against itself.

Mr. Sutherland, Strathconan; Mr. McDonald, Fort Augustus; and Mr. M'Tavish, Inverness, continued the discussion—the last named remarking that they did not contemplate annihilating the Established Church, but only wished to remove from the Church that which was injuring it. Mr. McDonald, Inverness, wished Mr. M'Tavish to explain how the removal of between £300,000 and £400,000 annually could be a benefit to any religious body? Mr. M'Tavish—inasmuch as it was given to teach Erastianism. Mr. McDonald said the answer was quite unsatisfactory. Dr. Black, Inverness, wished to know how soon they were to have the tug of war, or were they to continue in suspense for years? Principal Rainy said they wished to have the people prepared for the next general election, however soon it might come, and suggested that clerks of Presbyteries might put themselves in communication with him, as Convener of the Committee on Church and State.

The following is the official account of the conference given by the secretary:

Of 140 invited, representing thirteen presbyteries, sixty-one agreed to come, all apparently favourable to Disestablishment but some six. Fifty-one apologies received, of which thirty-seven were favourable to Disestablishment, nine opposed, ten expressed no opinion. Twenty-three sent no reply.

The following resolution was put to the meeting, and unanimously and cordially agreed to—one dissenting, and two others stating they did not wish to be regarded as committed to it:—

"This conference, adhering to the principles of the Claim of Right of 1842 and the Protest of 1843, resolves that the existing Establishment of Scotland is founded on principles which are not only erroneous, but unscriptural, and against which the Free Church has all along protested, and that it embodies tendencies, the operation of which is increasingly injurious. This conference declares, further, that disestablishment is demanded by the principles of the Free Church, and in present circumstances is essential to the religious well-being of the country."

It is understood that a counter movement will be made by those who are very generally recognized as leaders of the Free Church in the Highlands, and who are opposed to the Disestablishment crusade in its present form.

CANADIAN EVANGELIZATION SOCIETY.

Through the exertions of the above Society this country has been favoured with a visit from Mr. Oscar Owers, an evangelist well known in England, and especially chosen to work in this country. That the selection was a good one is shown by his faithful and earnest preaching of the Gospel to crowded and attentive audiences since he came to Canada. The extent to which lay help is used in England in the evangelistic field is little known in this country, and there, as in other places, it is rapidly increasing. In England the parent Evangelization Society has no less than 250 men on its roll of evangelists. Many of these are gentlemen of means and leisure, whilst the salaries of others and the expenses of the Society are paid out of a revenue, from voluntary subscriptions, of over \$50,000. The Canadian Evangelization Society, as appears by its prospectus, takes its workers from amongst those "who are in good standing in some branch of the Church of Christ, and who are able faithfully to proclaim the Gospel message." Wherever possible it works in connection with the ministers of the various denominations, but exclusively with no particular one, and its evangelists have strict instructions to leave all those who have professed faith in Christ, or are under conviction, in charge of such of the clergy as have taken an interest in the work. The Churches are therefore built up, and the work made more lasting than would be otherwise possible. Great good must necessarily result; and though the Society is yet young, it must soon gain the confidence of the Evangelical Church bodies, to whom it should prove an auxiliary of great power. In all the places where their agents have worked, the effects indicated have been noticed, and not the least so in the fields where Mr. Owers has been labouring. We have before us a number of letters testifying to this. A gentleman in Brantford thus wrote in reference to the work there: "It was quite noticeable last Lord's day in increased congregations, and increased interest on the part of Sunday school teachers, most of whom have attended nearly all his meetings." A Church of England clergyman says: "He has, under God, awakened a strong feeling in Kingston in favour of Bible readings, etc. I never saw such crowded meetings in the city, and the Bible meetings at three o'clock have been attended by 300 to 400 people. I believe many souls have been led to Christ and found peace. I have listened with much pleasure and profit to all I have heard, and can bear testimony to the value of the Gospel truth proclaimed by Mr. Owers with faithfulness and power."

Christian people in Canada owe a debt of gratitude to this Society for the good work it is doing, and they can show it in a practical way by contributing to their funds, so as to enable them to extend their field of usefulness. The names on the Committee are a sufficient guarantee that a wise discretion will be used in the work. The chairman is Mr. S. H. Blake, Q.C.; Mr. Henry O'Brien is Secretary; and Mr. W. Barclay McMurrich, Treasurer. Mr. Owers goes to Ottawa to-morrow, and then comes to Toronto.

BOOKS AND MAGAZINES.

THE WESTMINSTER TEACHER. (Philadelphia Presbyterian Board of Publication.)—This magazine has many things to recommend it, one of which is that it always comes to hand in good time. We received the April number more than a week ago.

LEAFLETS IN VERSE. By Frances Ridley Havergal. (New York: A. D. F. Randolph & Co.)—Each of these leaflets contains one or more of Miss Havergal's hymns. They are made up in assorted packets, each packet containing five copies of each of about twenty hymns. The publishers have sent us packets Nos. 1, 2, 3 and 4. The price is twenty-five cents per packet, free by mail. Pure and scriptural in teaching, as they are beautiful and tender in sentiment, these poems are, especially in their present form, well fitted to be useful in the hands of Christian workers.

ROSE-BELFORD'S CANADIAN MONTHLY. (Toronto: Rose-Belford Publishing Co.)—The article on "University Co education," by *Fidelis*, in the March number of the "Canadian Monthly," is in that able writer's best vein. The success of the experiment made at Queen's University, Kingston, is adduced in support of the propriety of admitting ladies to our national universities. Without expressing approval of the teaching and tendency of all the papers in the present number of the "Monthly"—for example, that on "The Religion of Gœthe," by an Ottawa contributor—we may say that the number is, on the whole, a very readable one.

WORLDLY AMUSEMENTS. By the Rev. A. W. Miller, D.D. (St. Louis Presbyterian Publishing Co.)—The full title of this pamphlet of 114 pages is, "The General Assembly of 1879 on the Force of Past Deliverances Touching Worldly Amusements; Reviewed by the Rev. A. W. Miller, D.D., Pastor of the First Presbyterian Church, Charlotte, N.C., with Appendix—Dr. Peck's Defence Examined." The controversy is local, but from the thoroughness with which Dr. Miller discusses the whole question of the propriety of professed Christians engaging in such amusements as dancing, theatre-going, etc., a considerable degree of general interest attaches to his pamphlet. It ought to be read, and that not in low latitudes alone.

THE SOUTHERN PULPIT. (Richmond, Va.: Jackson & Lafferty.)—The March number of the "Southern Pulpit" opens with "An Imaginary Symposium between Colonel Ingersoll and a Lawyer," by Dr. Platt, of California. Prof. Mangum, of the University of North Carolina, and Dr. Granbery, of the Vanderbilt University, each furnish a sermon. "The Demand of Unbelief" is clearly treated by Rev. Mr. Williams, of Virginia. Dr. Mullally, of Lexington, Va., expounds on the "Twelfth Chapter of Romans;" while Dr. DuBose, of Texas, and Rev. Mr. Lewis, of Louisiana, give strong outlines of sermons. The Preacher's Note-book, Suggestions on Texts, Homiletical Illustrations, etc., complete this valuable number.

THE WORD, THE WORK, AND THE WORLD. (New York: Albert B. Simpson.)—This is an illustrated monthly "Magazine of Evangelical Truth, Christian Work and Universal Missions." Its editor and publisher was the originator of "The Gospel in All Lands," a publication which met with much favour, but which has now passed out of Mr. Simpson's hands, and appears as a weekly record of missionary news. The periodical now before us (the number for February) has all the attractive features of that last mentioned in its original form, and its range of subjects is still wider. It is printed on fine paper, which brings out the illustrations beautifully. The price is only \$2.50 a year, but to bring it within reach of all the publisher issues another edition, containing the principal portion of the matter, on coarser paper, at \$1 a year. The title of this edition is "The Work and the World." Mr. John Young, 102 Yonge street, Toronto, receives subscriptions for either edition.

CHOICE LITERATURE.

COBWEBS AND CABLES.

BY HESBA STANTON.

CHAPTER XXX.—A LONDON CURACY.

The district on which his vicar directed Felix to concentrate his efforts was by no means a neglected one. It was rather suffering from the multitude of labourers, who had chosen it as their part of the great vineyard. Lying close to a wealthy and fashionable neighbourhood, it had long been a kind of pleasure-ground, or park for hunting sinners in, to the charitable and religious inhabitants of the comfortable dwellings standing within a stone's throw of the wretched streets. There was interest and excitement to be found there for their own unoccupied time, and a pleasant glow of approbation for their consciences. Every denomination had a mission there; and the mission-halls stood thickly on the ground. There were Bible-women, nurses, city missionaries, tract distributors at work; mothers' meetings were held; classes of all sorts were open; infirmaries and medical mission-rooms were established; and coffee-rooms were to be found in nearly every street. Each body of Christians acted as if there were no other workers in the field; each was striving to hunt souls into its own special fold; and each distributed its funds as if no money but theirs was being laid out for the welfare of the poor district. Hence there were greater pauperism and more complete poverty than in many a neglected quarter of the East End, with all its untold misery. Spirit-vaults flourished; the low lodging-houses were crowded to excess; rents rose rapidly; and the narrow ill-lighted streets swarmed with riff-raff after night-fall, when the greater part of the wealthy district-visitor, were spending their evening hours in their comfortable homes, satisfied with their day's work for the Lord.

But Felix began his work in the evenings, when the few decent working men, who still continued to live in the Brickfields, had come home from their day's toil, and the throng of professional beggars and thieves, who found themselves in good quarters there, poured in from their day's prowling. It was well for him that he had an athletic and muscular frame, well knitted together, and strengthened by exercise, for many a time he had to force his way out of houses where he found himself surrounded by a crew of half-drunken and dangerous men. Presently they got to know and respect him both for his strength and forbearance, which he exercised with good temper and generosity. He could give a blow, as well as take one, when it was necessary. At one time his absence from church was compulsory, because he had received a black eye when defending a querulous old crone from her drunken son; he was seen about the wretched streets of the Brickfields with this too familiar decoration, but he took care not to go home until it was lost.

With the more decent inhabitants of the district he was soon a great favourite; but he was feared and abhorred by the others. Felix belonged to a new school of philanthropic economy, which discerns, and protests against thoughtless almsgiving; and, above all, against doles to street beggars. He would have made giving equally illegal with begging. But he soon began to despair of effecting a reformation in this direction; for even Phebe could not always refrain from finding a penny for some poor little shivering archer, dogging her steps on a winter's day.

"You do not stop to think how cruel you are," Felix would say indignantly; "if it was not for women giving to them, these poor little wretches would never be sent out with their naked feet on the frozen pavement, and scarcely rags enough to hide their bodies, blue with cold. If you could only step inside the gin-shops as I do, you would see a drunken sinner of a father or a mother drinking down the pence you drop into the children's hands. Your thoughtless kindness is as cruel as their vice."

But still, with all that fresh ardour and energy which is sneered at in the familiar proverb, "A new broom sweeps clean," Felix swept away at the misery, and the ignorance, and the vice of his degraded district. He was not going to spare himself; it should be no sham fight with him. The place was his first battlefield; and it had a strong attraction for him.

So through the pleasant months of spring, which for the last four years had been spent at Oxford, and into the hot weeks of summer, Felix was indefatigably at work, giving himself no rest and no recreation, besides writing long and frequent letters to Mrs. Pascal, or rather to Alice. For would not Alice always read those letters, every word of them? would she not even often be the first to open them? it being the pleasant custom of the Pascal household for mothers' letters to be in common, except such as were actually marked "Private." And Mrs. Pascal's answer might have been dictated by Alice herself, so exactly did they express her mind. They did not as yet stand on the footing of betrothed lovers; but neither of them doubted but that they soon would do so.

It was not without a sharp pang, however, that Felix learned that the Pascals were going to Switzerland for the summer. He had an intense longing to visit the land of which his grandmother had so often spoken to him, and where his father's grave lay. But quite apart from his duty to the district placed under his charge, there was an obstacle in the absolute interdiction Felicia laid upon the country where her husband had met with his terrible death. It was impossible even to hint at going to Switzerland whilst she was in her present state of health. She had only partially recovered from the low, nervous fever which had attacked her during the winter; and still those about her strove their utmost to save her from all worry and anxiety.

The sultry, fervid days of August came; and, if possible, the narrow thoroughfares of the Brickfields seemed more wretched than in the winter. The pavements burned like an oven, and the thin walls of the houses did not screen their inmates from the recking heat. Not a breath of fresh air seemed to wander through the low-lying streets, and a sickly glare and heaviness brooded over them. No wonder

there was fever about. The fields were too far away to be reached in this stifling weather; and when the men and women returned home from their day's work, they sunk down in silent and languid groups on their door-steps, or on the dirty flagstones of the causeway. Even the professional beggars suffered more than in the winter, for the tide of almsgiving is at its lowest ebb during the summer, when the rich have many other and pleasanter occupations.

Felix walked through his "parish," as he called it, with slow and weary steps. Yet his holiday was come, and this was the last evening he would work thus for the present. The Pascals were in Switzerland; he had had a letter from Mrs. Pascal, with a few lines from Alice herself in a postscript, telling him she and her father were about to start for Engelberg to visit his father's grave for him. It was a loving and gracious thing to do, just suited to Canon Pascal's kindly nature; and Felix felt his whole being lifted up by it to a happier level. Phebe and Hilda were gone to their usual summer haunt, Phebe's quaint little cottage on the solitary mountain moor, where he was going to join them for a day or two, before they went to Mr. Clifford, in the old house at Riversborough. His mother alone, of all the friends he had, was remaining in London; and she had refused to leave until Phebe and Hilda had first paid their yearly visits to the old places.

He reached his mission-room at last, through the close, unwholesome atmosphere, and found it fairly filled, chiefly with working men, some of whom had turned into it as being a trifle less hot and noisy than the baking pavements without, crowded with quarrelsome children. It was, moreover, the pay-night for a Providence Club which Felix had established for any, either men or women, who chose to contribute to it. There was a short and simple lecture given first; and afterwards the club-books were brought out, and a committee of working men received the weekly subscriptions, and attended to the affairs of the little club.

The lecture was near its close, when a drunken man, in the quarrelsome stage of intoxication, stumbled in through the open door. Felix knew him by sight well; a confirmed drunkard, a mere miserable sot, who hung about the spirit-vaults, and lived only for the drink he could pour down his throat. There had been a vague instinctive dread and disgust for the man, mingled with a deep interest he could not understand, in Felix's mind. He paused for an instant, looking at the dirty rags, and bleared eyes, and degraded face of the drunkard standing just in the doorway, with the summer's light behind him.

"What's the parson's name?" he called in a thick, unsteady voice. "Is it Sefton?"

"Hush! hush!" cried two or three voices in answer.

"I'll not hush! If it's Sefton, it were his father as made me what I am. It were his father as stole every blessed penny of my earnings. It were his father as drove me to drink, and ruined me, soul and body. Sefton! I've a right to know the name of Sefton if any man on earth does. Curse it!"

Felix had ceased speaking, and stood facing his little congregation, listening as in a dream. The men caught the drunken accuser by the arms, and were violently expelling him, but his rough voice rose above the noise of the scuffle.

"Aye!" he shouted, "the parson won't hear the truth told. I'll take care of your money, mates, or it'll go where mine went."

"Don't turn him out," called Felix; "it's a mistake, my men. Let him alone. He never knew my father."

The drunkard turned round and confronted him, and the little assembly was quiet again, with an intense quietness, waiting to hear what would follow.

"Your father's name was Roland Sefton?" said the drunkard.

"Yes," answered Felix.

"And he was banker of the Old Bank at Riversborough?" he asked.

"Yes," said Felix.

"Then what I've got to say is this," went on the rough, thick voice of the half-drunken man; "and the tale's true, mates. Roland Sefton, o' Riversborough, cheated me out o' all my hard earning—one hundred and nineteen pounds—as I'd trusted him with, and drove me to drink. I were a steady man till then, as steady as the best of ye; and he were a fine handsome, fair-spoken gentleman as ever walked; and we poor folks trusted him as if he'd been God Almighty. There was a old deaf and dumb man, called Marlowe, lost six hundred pound by him, and it broke his heart; he never held his head up after, and he died. Me, it drove to drink. That's the father o' the parson who stands here telling you about Jesus Christ, and maybe trusted with your money, as I trusted mine with him as cheated me. It's a true tale, mates."

There was such a tone of truth in the hoarse and passionate tones, which grew steeper as the speaker gained assurance by the silence of the audience, that there was not one there who did not believe the story. Even Felix, listening with white face and flaming eyes, dared not cry out that the accusation was a lie. Horrible as it was, he could not say to himself that it was all untrue. There came flashing across his mind confused remembrances of the time when his father had disappeared from out of his life. He remembered asking his mother how long he would be away, and did he never write to her? and she had answered him that he was too young to understand the truth about his father. Was it possible that this was the truth?

In after years he never forgot that sultry evening, with the close, noisome atmosphere of the hot mission-hall, and the confused buzzing of many voices, which after a short silence began to hum in his ears. The drunkard was still standing in the doorway, the very wreck and ruin of a man; and every detail of his loathsome, degraded appearance was burnt in on Felix's brain. He felt stupefied and bewildered—as if he had received almost a deathblow. But in his inmost soul a cry went up to heaven, "Lord, Thou also hast been a man!"

Then he saw that the cross lay before him in his path. "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." It had seemed to Felix at times as if he had never been called upon to bear any

cross. But now it lay there close before him. He could not take another step forward unless he lifted it up and laid it on his shoulders, whatever its weight might be. The cross of shame—the bearing of another's sin—his father's sin. His whole soul recoiled from it. Any other cross but this he could have borne after Christ with willing feet and rejoicing heart. But to know that his father was a criminal, and to bear the shame of it openly!

Yet he could not stand there longer, fighting his battle, in the presence of these curious eyes so keenly fastened upon him. The clock over the door showed upon its dial only a minute or two gone; but to Felix the time consumed in his brief foretaste of the cross seemed years. He gathered together so much of his self-possession as could be summoned at a moment's notice, and looked straight into the faces of his audience.

"Friends," he said, "if this is true, it is as new to me as it is to you. My father died when I was a boy of ten; and no one had a heart hard enough to tell me then my father was a rogue. But if I find it is true, I'll not rest day or night till this man has his money again. What is his name?"

"Nixey," called out three or four voices; "John Nixey." Again Felix's heart sank, for he knew Simon Nixey, whose farm lay nearest to Phebe's little homestead, and there was a familiar ring in the name.

"Aye, aye!" stammered Nixey; "but old Clifford o' the Bank paid me the money back all right; only I'd sworn a dreadful oath I'd never lay by another farthing, and it soon came to an end. It were me as were lost as well as the money."

"Then what do you come bothering here for," asked one of the men, "if you've had your money back all right? Get out with you."

For a minute or two there was a scuffle, and then the drunkard was hustled outside and the door shut behind him. For another half hour Felix mechanically conducted the business of the club, as if he had been in a dream; and then, bidding the members of the little committee good night, he paced swiftly away from his district in the direction of his home.

CHAPTER XXXI.—OTHER PEOPLE'S SINS.

"But why go home?" Felix stopped as he asked himself this question. He could not face his mother with any inquiry about the mystery that surrounded his father's memory, that mystery which was slowly dissipating like the mist which vanish imperceptibly from a landscape. He was beginning to read his mother's life in a more intelligible light, and all along the clearer line new meanings were springing into sight. The solitude and sadness, the bitterness of spirit, which had separated her from the genial influences of a society that had courted her, was plain to him now at their fountain-head. She had known—if this terrible thing was true—that shame, not glory, was hers; confusion of face, not the bearing of the palm. His heart ached for her more than for himself.

In his heart of hearts, Felix had triumphed greatly in his mother's fame. From his very babyhood the first thought impressed upon his mind had been that his mother was different from other women; far above them. It had been his father who had given him that first impression, but he had grown with strong and vigorous growth from its deep root, through all the years which had passed since his father died. Even his love for Alice had not touched his passionate loyalty and devotion to his mother. He had rejoiced in thinking that she was known, not in England alone, but in other countries into whose language her books had been translated. Her celebrity shone in his eyes with a very strong and brilliant splendour. How could he tell her that he had been thrust into the secret of his father's infamy?

There was only Phebe to whom he could just yet lay open the doubt and terror of his soul. If it was true that her father, old Marlowe, had died broken-hearted from the loss of his money, she would be sure to know of it. His preparations for his journey to-morrow morning were complete; and if he chose there was time enough for him to catch the night train, and start at once for Riversborough. There would be no sleep for him until some of these tormenting questions were answered.

It was a little after sunrise when he reached Riversborough, where with some difficulty he roused up a hostler and obtained a horse at one of the inns. Before six he was riding up the long, steep lanes, fresh and cool with dew, and overhung with tall hedgerows, which led up to the moor. He had not met a living soul since he left the sleeping town behind him, and it seemed to him as if he was in quite a different world from the close, crowded, and noisome streets he had traversed only a few hours ago. In the natural exhilaration of the sweet mountain air, and the silence broken only by the singing of the birds, his fears fell from him. There must be some mistake which Phebe would clear up. It was nothing but the accusation of a besotted brain which had frightened him.

He shouted boyishly when the quaint little cottage came in sight, with a thin column of blue smoke floating upward from its ivy-clad chimney. Phebe herself came to the door, and Hilda, with ruffled hair and a sleepy face, looked out of the little window in the thatched roof. There was nothing in his appearance a few hours earlier than he was expected to alarm them, and their surprise and pleasure were complete. Even to himself it seemed singular that he should be down at the little breakfast-table with them, the almost level top of the morning sun shining through the lattice window, instead of in the dingy parlour of his London lodgings.

"Come with me on to the moors, Phebe," he said as soon breakfast was over.

She went out with him bareheaded, as she had been used to do when a girl at home, and led him to a little knoll covered with short heath and ferns, from which a broad landscape of many miles stretched under their eyes to a far-off horizon. The hollow of the earth curved upwards in perfect lines to meet the perfect curve of the blue dome of the sky bending over it. They were resting as some small bird might rest in the rounded shelter of two hands which held it safely. For a few minutes they sat silent, gazing over the

wide sweep of sky and land, till Felix caught sight of a faint haze, through which two or three spires were dimly visible. It was where Riversborough was lying.

"Phebe," he said, "I want you to tell me the naked truth. Did my father defraud yours of some money?"

"Felix!" she cried, in startled tones. "Say only yes or no to me first," he continued; "explain it afterward. Only say yes or no."

Through Phebe's brain came trooping the vivid memories of the past. She saw Roland again hurrying over the moors from his day's shooting to mount his horse, which she had saddled for him, and to ride off down the steep lanes, with a cheery shout of "Good-night" to her when he reached the last point where she could catch sight of him; and she saw him as his dark form walked beside her pony that night when he was already crushed down beneath his weight of sin and shame, pouring out his burdened heart into her ears. If Felix had asked her this question in London it might have hurt her less poignantly; but here, where Roland and her father filled all the place with the memory of their presence, it wounded her like the thrust of a sword. She burst into a passion of tears.

"Yes or no?" urged Felix, setting his face like a flint, and striking out blindly and pitilessly.

"Yes!" she sobbed; "but, oh, your father was the dearest friend I ever had!"

The sharp, cruel sound of the "yes" smote him with a deadly force. He could not tell himself what he had expected to hear; but now for a certainty, his father, whom he had been taught to regard as a hero and a saint, proved no other than a rogue.

It was a long time before he spoke again, or lifted up his head; so long that Phebe ceased weeping, and laid her hand tenderly on his to comfort him by her mute sympathy. But he took no notice of her silent fellowship in his sufferings; it was too bitter for him to feel as yet that any one could share it.

"I must give up Alice!" he groaned at last.

"No, no!" said Phebe. "I told Canon Pascal all, and he does not say so. It is your mother who cannot give her consent, and she will do it some day."

"Does he know all?" cried Felix. "Is it possible he knows all, and will let me love Alice still? I think I could bear anything if that is true. But, oh! how could I offer to her a name stained like mine?"

"Nay, the name was saved by his death," answered Phebe sadly. "There are only three who knew he was guilty—Mr. Clifford, your mother, and I. If he had lived he might have been brought to trial and sent to a convict prison; I suppose he would; but his death saved him and you. Down in Riversborough yonder some few uncharitable people might tell you there was some suspicion about him, but most of them speak of him still as the kindest and the best man they ever knew. It was covered up skilfully, Felix, and nobody knew the truth but we three."

"Alice is visiting my father's grave this very day," he said falteringly.

"Ah! how like that is to Canon Pascal!" answered Phebe; "he will not tell Alice; no, she will never know, nor Hilda. Why should they be told? But he will stand there by the grave, sorrowing over the sin which drove your father into exile, and brought him to his sorrowful death. And his heart will feel more tenderly than ever for you and your mother. He will be devising some means for overcoming your mother's scruples and making you and Alice happy."

"I can never be happy again," he exclaimed. "I never thought of such a sorrow as this."

"It was the sorrow that fell to Christ's lot," she answered; "the burden of other people's sins."

"Phebe," he said, "if I felt the misery of my fellow-men before, and I did feel it, how can I bear now to remember the horrible degradation of the man who told me of my father's sin? It was a drunkard—"

"John Nixey," she interrupted; "aye, but he caught at your father's sin as an excuse for his own. He was always a drinking man. No man is forced into sin. Nothing can harm them who are followers of God. Don't lay on your father's shoulders more than his own wroag-doing. Sin spreads misery around it only when there is ground ready for the bad seed. Your father's sin opened my soul to deeper influences from God; I did not love him less because he had fallen, but I learned to trust God more, and walk more closely with Him. You, too, will be drawn nearer to God by this sorrow."

"Phebe," he said, "can I speak to Mr. Clifford about it? It would be impossible to speak to my mother."

"Quite impossible," she answered emphatically. "Yes, go down to Riversborough, and hear what Mr. Clifford can tell you. Your father repented of his sin bitterly, and paid a heavy price for it; but he was forgiven. If my poor old father could not withhold his forgiveness, would our heavenly Father fall short of it? You, too, must forgive him, my Felix."

(To be continued.)

AURORA BOREALIS.

Gassendi, a French philosopher, contemporary of Lord Bacon, first gave the classical name of Aurora Borealis. Others have called it Aurora Polaris, for there is also an Aurora Australis, similar phenomena being witnessed in the Antarctic regions. The Portuguese navigator, D'Ulloa, is the first who describes the Southern Lights, about 1743; and Captain Cook also beheld them in 1777. Sir James Ross, in his famous Antarctic exploring expedition, witnessed magnificent displays.

Many of the accounts in old chronicles and histories, describing armies in the sky meeting and contending with fiery spears and darts, sometimes attended with waves of blood, can only refer to unusual displays of the Aurora Borealis. Such references are frequent in the medieval chronicles. But before those days, Aristotle, Pliny, and other classical writers, alluded to the same mysterious lights. They were usually regarded as portents of evil fore-coming. But the Shetland people called them "The Merry

Dancers." The North American Indians thought they were the spirits of their departed people roaming through the spirit-world.

OVER THE WAY.

No fresh young beauty, laughing-eyed,
Who reckons lovers by the score,
But just a sweet old maid who died
While I was yet in pinafore.

She lived upon the shady side
Of that old-fashioned country street,
A spreading chestnut greenly tried
To screen the door of her retreat.

A tiny garden, trim and square,
A snowy flight of steps above,
And sweet suggestions in the air
Of all the flowers the poets love.

Within the trellised porch there hung
A parrot in a burnished cage—
A foolish bird, whose mocking tongue
Burlesqued the piping tones of age.

A branching apple-tree o'erspread
A rickety old garden seat;
No apples sure were e'er so red!
Or since have tasted half as sweet!

In memory's enchanted land,
I see the gentle spinster yet,
With watering-pot in mittened hand
Gaze proudly at her mignonette.

And when the Spring had given to June,
She'd sit beneath the apple-tree,
And dream away the afternoon,
With some quaint volume on her knee—

A gray-robed vision of repose,
A pleasant thought in Quaker guise;
For truly she was one of those
Who carry Heaven in their eyes.

—Chambers' Journal.

A NEW POEM BY WHITTIER.

THE DEACON'S ADVICE TO THE SQUIRE RELATIVE TO PROPERTY VALUATION.

The old Squire said, as he stood by his gate,
And his neighbour, the Deacon, went by,
"In spite of my bank stock, and real estate,
You are better off, Deacon, than I.

"We're both growing old, and the end's drawing near;
You have less of this world to resign,
But in Heaven's appraisal your assets, I fear,
Will reckon up greater than mine.

"They say I am rich, but I'm feeling so poor,
I wish I could swop with you even,
The pounds I have lived for and laid up in store
For the shillings and pence you have given."

"Well, Squire," said the Deacon, with shrewd common sense,
While his eye had a twinkle of fun,
"Let your pounds take the way of my shillings and pence,
And the thing can be easily done."

ONE SECRET OF SUCCESS.

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is—take hold at once and finish it up squarely and cleanly; then do the next thing, without letting any moments drop between. It is wonderful to see how many hours those prompt people contrive to make in a day; it is as if they picked up the moments that the dawdlers lost. And if you find yourself where you have so many things pressing you that you hardly know how to begin, let me tell you a secret: take hold of the first one that comes to hand, and you will find the rest all fall into line, and follow after, like a company of well-drilled soldiers; and though work may be tedious to meet when it charges in a squall, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he "accomplished so much in his life." "My father told me," was the reply, "when I had anything to do, to go and do it." There is the secret, the magic word—*now*.

FALSEHOOD is never so successful as when she baits her hook with truth. No opinions so fatally mislead us as those that are not wholly wrong; as no watches so effectually deceive the wearer as those that are sometimes right.—*Colton*.

"AN entire year in the church, and I have not made a single acquaintance." The man who said this was furious in his complaints of the congregation that thus neglected its members; but the blame should be the other way, for a man who can stay that long among a set of Christians without compelling them to know him, proves that he is of little use.

FOUR tribes on the frontier of Tripoli have revolted and burned Hammah.

THE Empress of Germany is among the contributors of books to the library of the New York State Charities Aid Association, her present having been a collection of reports concerning volunteer relief work during the Franco-German War.

BRITISH AND FOREIGN ITEMS.

THE Jubilee Fund of the English Congregational Union now amounts to \$500,000.

PHILADELPHIA paid \$23,220,000 for liquor last year, or \$1,000,000 more than for rent.

COPENHAGEN, in Denmark, has a population of 235,000, all of whom but 6,000 are Lutherans.

THE Lord Mayor of London advises the unemployed in that city to emigrate to Canada.

MR. BRADLAUGH has been again returned to Parliament for Northampton by a reduced majority.

IT is said that Mr. Parnell has suffered a week's solitary confinement for attempting to bribe a turnkey to take out a letter.

THE amount in deposits in the British Post Office Savings Bank last year was \$8,000,000, or \$1,500,000 more than in 1880.

THE trials of the Russian Nihilists resulted in the sentence to death of ten of the prisoners as accomplices in the assassination of the Czar.

UNDER the "new departure" of the Trustees of the Peabody Fund the income is not almost entirely employed in the education of teachers.

TOBACCO dealers in Mississippi cannot sell tobacco to minors without the consent of their parents or guardians, if the bill passed by the House becomes a law.

WITHIN the Presbyterian Synod of Kansas the gospel is preached in the English, German, Bohemian, French, Welsh, Choctaw, Cherokee, and Nez Perces languages.

THE Chinese merchants of San Francisco have sent a despatch to the Hong Kong Chinese merchants, urging them to stop Chinese emigration to San Francisco.

IN recent excavations at Pompeii, thirty skeletons were found, one of which was grasping to its breast a purse with gold, silver, and bronze coins and precious stones.

THE workmen in the Hudson river tunnel find that coffee is a more wholesome and continuing stimulant under the fearful pressure of the atmosphere, than ardent spirits.

ADVICES from the West Coast of Africa report that a ferry-boat, while crossing the lagoon of the Lagos, capsized, and forty-seven of the sixty persons on board were drowned.

AN Algiers cablegram reports a battle between a battalion of French troops and a party of fifteen hundred insurgents, in which the former lost twelve men and the latter one hundred.

PRINCE MILAN, of Servia, has, at the request of the Skuptschina or Parliament of that principality, consented to assume the kingly prerogative, and will hereafter be known as King Milan.

A DESPATCH from Omaha states that the belief is spreading throughout Utah that Brigham Young is not dead, but will appear in the flesh if the anti-Mormon movement becomes very general.

IT is estimated that there are 10,000,000 men under arms in Europe at the present time, and that the annual cost, direct and indirect, of the enormous forces is not less than \$2,840,000,000.

WHILE Andover, Princeton, and our other theological seminaries have sent less than 10 per cent. of their graduates as foreign missionaries, Oberlin has sent 19 per cent., and Hartford 24 per cent.

A NOVEL danger from electricity was lately experienced in Weehawken Tunnel, when a blast that was to be exploded by a battery was prematurely fired by a flash of lightning, seriously injuring six men.

A HERD of 11,000 sheep recently arrived at Lincoln, Nebraska, having occupied two years in its journey from Washington Territory. The stockmen, it is said, often consume three years in this trip.

THE Sabbath school teachers of St. Clement Danes, Strand, London, recently resigned in a body because the vicar insisted on substituting the Prayer-Book instead of the Bible as the text-book of the school.

IT was stated in the British House of Commons last week that 201 women have been assaulted, 56 men killed, 20,000 persons rendered homeless, and property of the value of \$80,000,000 destroyed in the anti-Jewish riots in Russia.

THE "Missionary Herald" says that since the Hawaiian kingdom has joined the Universal Postal Union, Natal in South Africa is the only field in the world occupied by the American Board to which letters cannot be sent at the rate of five cents a half ounce.

A CHECK has recently been given in Spain to official tyranny by the King himself. Pastor Fliedner, having taken a case of religious oppression into the courts, where he was defeated, appealed to the King. The decision was at once reversed, and the King paid the costs.

IN Edinburgh Mr. Moody has been endeavouring to raise \$50,000 for the erection of new buildings for one of the public charities and reformatories of that city. One gentleman proposed to sell the contents of his wine-cellar to a medical mission, and devote the proceeds to this purpose.

A PANAMA despatch states that Lima advices, dated Feb. 16th, report a battle between Chilean and Peruvian forces at Pucara, in which the Peruvians were defeated with considerable loss. Bolivia is said to be awaiting the evacuation of the districts of Tacna and Arica by the Chilean forces to wrest them from Peru.

IN addition to the floods and consequent loss of life and destruction of property on the Lower Mississippi, comes the news that Vermont and Massachusetts have suffered severely by reason of too much water. Some serious railroad accidents have occurred, the results of wash-outs, and the record of disaster is a long one.

MINISTERS AND CHURCHES.

THE Presbyterian congregation of Clinton are taking steps towards the erection of a new church.

THE address of the Rev. D. M. Beattie, B.A., is now Goble's Corners, instead of Eastwood as formerly.

A QUANTITY of material is already on the ground for a new Presbyterian church to be erected in Durham.

THE Presbytery of Lindsay has nominated the Rev. Dr. Cochrane, of Brantford, to the Moderatorship of next General Assembly.

AT the annual meeting of the First Presbyterian Church, Durham, on the 6th inst., an addition of \$125 per annum was made to the salary of the pastor, Rev. W. Paik.

THE congregation of St. Andrew's Church, St. John's, Newfoundland, raised \$7,869 in 1881, viz. \$6,084 for congregational purposes, and \$1,785 for the schemes of the Church.

AT the annual tea-meeting of the North Mornington Presbyterian church, on the 23rd ult., the pastor, Rev. John Kay, presided, and addresses were given by Rev. Messrs. Fessant and Clarke. The proceeds amounted to \$132.

KNOX CHURCH, Proton, was opened on the 25th ult., the services being conducted by the Rev. D. Fraser, M.A., of Mount Forest. On the following Monday a tea-meeting was held, at which addresses were given by Rev. Messrs. Fraser, Chisholm and Morrison. The receipts, including Sabbath collections, amounted to between \$50 and \$60.

THE ladies of St. Andrew's Church, Ganancque, lately presented their pastor, the Rev. H. Gracey, with a new gown and cassock of very costly material, in room of the old one, which had become somewhat threadbare. This was done without any formality of presentation. The old was removed, and the new substituted in its place.—COM.

ABOUT one hundred of the young people of the North Mosa Presbyterian congregation recently paid an unexpected visit to their pastor, Rev. N. McKinnon, and presented Mrs. McKinnon with a handsome tea set and several beautiful pieces of glassware, accompanied by an address, to which Mr. McKinnon made a suitable reply on her behalf.

A LARGELY attended congregational meeting of Knox Church, Winnipeg, was held on the 25th ult. Amongst the business transacted was the following: The grant to St. Andrew's Church was increased from \$10,000 to \$25,000; \$5,000 was voted to the North-West Church and Manse Building Fund, and \$2,000 was voted to Rev. Mr. Robertson, in recognition of his services as pastor.

AT the annual meeting of the congregation of Knox Church, Toronto, Mr. A. J. Sommerville, Secretary, presented the Trustees' report, which was highly satisfactory, as was also that of the Treasurer, Mr. Thomas McCracken. The entire contributions for the year 1881 amounted to the large sum of \$17,873 93. The following gentlemen were elected trustees for the present year: Messrs. Thomas McCracken, A. J. Sommerville, Dr. Fulton, Hugh McDonald, and James Webster. Mr. McAllister, clerk of the deacons' court, also submitted his annual report. Preceding the annual meeting a very pleasant and enjoyable social was held in the Sabbath school-room of the church. It was well attended, and proved to be thoroughly entertaining.

THE annual reports of the congregations of Baltimore and Coldsprings indicate a satisfactory state of affairs, as the following items will show: The number of families is 172, and of communicants 381. During the year fifty-three were added, with a gain of twenty, making 141, with a gain of seventy-two in the three years ending with the present. The total income, \$2 070, of which sum \$655 is for the Schemes of the Church, as against \$362 three years ago. This sum, contributed by the congregations and Sabbath schools, was divided as follows: Home Mission, \$246; Foreign Mission, \$105; French Evangelization, \$55; Aged and Infirm Ministers, \$27; Widows and Orphans, \$20; Assembly Fund, \$15; Synod and Presbytery Fund, \$18; Students' Missionary Society, Knox College, \$16; Pointe aux Trembles schools, \$15; French priests, \$18. The Sabbath services, prayer meetings, and Sabbath schools were, on the whole, well attended during the year.—COM.

THE anniversary services of the Presbyterian church, Collingwood, were held on Sabbath, the 5th inst. The Rev. John Lieper, of Barrie, preached both morning and evening to large congregations. On Tuesday evening a social meeting was held in the church. The Rev. R. Rodgers, the pastor of the church, presided. Able addresses on important themes, which had been arranged by the pastor, were given by the Rev. J. Laird, President of the Toronto Conference; by the Rev. R. Ewing, and by the Rev. W. Willis. A choice reading was given by Mr. G. W. Hodgetts, which was well received. The choir, under the leadership of Mr. Charles Kelly, gave two anthems; and Mr. Kelly and Miss Hibblewhite gave each two solos, which were thoroughly appreciated by the audience. This meeting, although the usual cup of tea was dispensed with, proved to be a very pleasant and profitable occasion. It would be well for congregations if such meetings were more numerous. The proceeds of Sabbath collections and social were about \$50.—COM.

FROM the annual report of Crescent Street Presbyterian Church, Montreal, for 1881, contained in a neat pamphlet now before us, we gather the following: Contributions to Sustentation Fund of the congregation, \$8,211 30; Poor Fund, \$320 51; Ladies' Aid Society, \$338 25; Missionary and Benevolent Society, \$359 45; other missionary and benevolent purposes, \$73 25; 32; Building Fund, \$9042 75; making a total of \$94,474 58. This includes large donations to the Endowment Fund, Scholarship Fund, and new Theological Chair of the Presbyterian College, Montreal, but not any amounts given by members of the congregation to benevolent or educational objects not immediately connected with the Presbyterian Church in Canada. It is stated that, "on a rough calculation, five individuals connected with this congregation have, during the past year (in addition to some very liberal donations for congregational purposes), devoted to educational, philanthropic, and missionary purposes, the sum of at least \$300,000." The appropriations to the ordinary schemes of the Church were as follows: Home Mission, \$550; Foreign Missions (including \$50 special for Formosa), \$400; French Evangelization (including \$40 special for Pointe-aux-Trembles), \$365; Colleges, \$600; Ministers' Widows' and Orphans' Fund, and Aged and Infirm Ministers' Fund, \$108 24; Assembly, Synod and Presbytery Funds, \$69 37; Manitoba College, \$75. The following special grants were also made: City missionary, \$150; Nazareth street school, \$479 23; Petite Cote school, \$53 12; Students' Missionary Society, \$60; Italian Missions, \$80; Montreal General Hospital, \$102 40; Jewish Missions, \$97 33; Crescent street Sabbath school, \$200; Canada Sunday School Union, \$20. The reports exhibit marked progress in connection with the home Sabbath school and the two Mission schools supported by the congregation.

THE opening services of the new Central Presbyterian Church, Galt, were held on the 5th inst. Rev. Dr. Ormiston, of New York, preached morning and evening, and Rev. Dr. Cochrane, of Brantford, in the afternoon. Very large audiences assembled, and the collections amounted to \$832. The church is built of granite, the buttresses of Guelph limestone, finished with Ohio sandstone. The turrets, twelve in number, are also of Ohio sandstone. The architecture is a mixture of several styles, with the Gothic predominating. The external appearance of the church is a marvel of beauty, and is acknowledged by all who have seen it to compare with the handsomest edifices to be found in the large cities, either in Canada or the United States. The spire, which is nearly 200 feet high, is a model of beauty and symmetry, and is composed of four vestibules. The spire and the roof are covered with slate. The building is 106 feet in length, eighty-four feet in width across the transept, and sixty-five feet in width at the entrance. There are two fine entrances in front, one through the main tower, and another through the side tower; also a rear entrance from Market street west. Elegant as is its exterior appearance, it is even surpassed by its interior. The three large windows are of the most superb design, the stained glass being matchless. The entire church is covered with an extra superior two-ply carpet, ordered specially from the manufacturer in Glasgow. The seats are cushioned with crimson rep, and are very comfortable. There is a rise of two feet and a half from the pulpit to the entrance. A wide aisle encircles the body of the church, two main aisles run from the

pulpit the entire length, while a circular aisle—usually called a "pocket"—extends from the opening of the transept behind the tower the entire width of the church. The choir gallery is behind the pulpit; both are of chestnut, finished in oil. The seats are also of chestnut, with cherry rolls. The church as it is at present, without the galleries, will seat 700 easily, and on the evening of the opening it was made to accommodate double that number. With the galleries, it would seat over 1,000 with ease. The ventilation is perfect, and the same may also be said of the heating and lighting appliances. The school-room in the rear of the church is of the same material as the main building. It is 74 x 46 feet, divided into three apartments separated from each other by glass doors, which can be thrown open when required. There are also two infant class galleries. Underneath the galleries will be used as a session room and managers' room. The space underneath the choir gallery will be fitted up as a kitchen for socials, etc. The school house will be seated with chairs. The total cost of site, church, school-house, and everything complete will be in the neighbourhood of \$30,000.

PRESBYTERY OF LINDSAY.—At Lindsay, and within the Presbyterian church there, the Presbytery of Lindsay met on Tuesday, the 28th ult., Rev. W. Lohead, Moderator. Present, nine ministers and seven elders. Mr. Hastie and his elder were appointed to prepare a return on papers on State of Religion for the Synod, Mr. McNabb and his elder on Sabbath schools, Mr. Cockburn and his elder on temperance. The following remits were considered: Changes on standing orders proposed were approved of; modification proposed on Aged and Infirm Ministers' Fund, approved of; Sustentation and Supplemental Schemes considered, when it was moved, "That the General Assembly be recommended to move in the direction of a Sustentation Fund at as early a date as possible." It was moved in amendment, "That we as a Presbytery express our preference of a Supplemental Fund." The motion for a Sustentation Fund was carried. Missionary meetings were reported by the members present. Mission claims and supplements for the past six months, and future supply for summer, were arranged. The Presbytery nominated the Rev. Dr. Cochrane as Moderator for the next General Assembly. The following commissioners were appointed: Messrs. A. Ross, M.A., E. Cockburn, M.A., James Hastie, J. Acheson, ministers; and Messrs. John Matthe, Donald Grant, James Leask and John Michael, elders. The next regular meeting was appointed to be held at Woodville on last Tuesday of May, at eleven o'clock a.m.—J. R. SCOTT, *Pres. Clerk*.

PRESBYTERY OF PARIS.—The regular quarterly meeting of the Presbytery was held on Tuesday, 28th ult., and Wednesday, March 1st, in Knox Church, Woodstock, Rev. D. D. McLeod presiding as Moderator. The afternoon and evening seditments on Tuesday were devoted to a conference on the State of Religion throughout the bounds of the Presbytery, and all the members of the various sessions were invited to take part in the conference. There was a full attendance of ministers and a large number of elders present. The report on the State of Religion was read by the Rev. W. A. McKay, B.A., after which the court resolved itself into a committee of the whole, with the addition of all the elders present not members of the court, and Rev. R. N. Grant was appointed chairman. A committee was appointed to summarize the results of said conference and report. Rev. Robert Hume tendered the resignation of his pastoral charge. The usual citation was issued. A circular letter from the Presbytery of Toronto was read, intimating the intention of that Presbytery to apply to the General Assembly for leave to receive as minister of the Church, the Rev. Wm. Henry Jamieson, M.A., formerly a minister of the Canada Methodist Church. The following were appointed delegates to the General Assembly, viz.: Messrs. Alexander, Martin, Dr. Cochrane, McMullen, Ballantine, ministers; and Messrs. F. Anderson, John Harvie, Seth Charlton, Robert Turnbull and Murdoch McKim, elders. By a vote of fourteen to eleven, the Supplementary was preferred to the Sustentation Scheme. Mr. McMullen submitted an overture for adoption by the Presbytery to the Synod on the question of having the Bible put into the Public Schools of Ontario, the power of local option being at the same time reserved to any School Board to decide, for local reasons deemed by them suf-

cient, that the Bible shall not be used in their school; and that such vote of the Board shall exempt their school section from the operation of the act contemplated in the overture. The aim of the overture is to secure that the law be so changed as to throw the responsibility of keeping the Bible out on the local School Board, and of making this the exception instead of the rule, as at present, the conviction of many being that very few School Boards would consider such a decision advisable or necessary. The overture was adopted, and Messrs. McMullen and Inglis were appointed to support it at the Synod. A call was submitted from First Church, Brantford, in favour of Rev. F. R. Beattie, of Baltimore, which was sustained, and the usual steps were agreed on. The report on Sabbath Schools was given in by Mr. Ballantine, and was ordered to be forwarded as the Presbytery's report to the Synod. The supply of St. Andrew's Church, East Oxford, was left in the hands of Dr. Cochrane. A motion was unanimously adopted in favour of the legislation sought on the Temporalities Fund. The next meeting is to be held in Erskine Church, Ingersoll, April 10th, at four o'clock p.m.

ACKNOWLEDGMENT.—The publisher of this paper has received from the Mariposa Sabbath school, in connection with the Woodville congregation, per Mr. W. M. Grant, the sum of \$6 75 for the Muskoka sufferers, and duly forwarded the same to the Chairman of the Committee.

GOSPEL WORK.

PROGRESS OF THE REVIVAL (GLASGOW).

At one of the noon meetings a friend reported that a great work of grace was going on among our sailors. He had also induced some sixteen young men living in the country to walk in to the Sabbath meeting, and several of them had been converted. Another related how a woman who had walked five miles to St. Andrew's Hall had gone home rejoicing in the Saviour. Mr. Hill, the evangelist, read a letter which Rev. J. Scott had received from a poor woman, urging him to send some one to speak to her about her soul, as she was unable to attend any of the meetings. Her anxiety was very great. She had been visited, and had apparently embraced the truth. Her great desire now is that her relatives may seek and find Jesus. Much good is being done by the reports of the meetings in the periodicals, "and so," said Mr. Hill, "God is not only saving people through the preaching of the Word, but He is sanctifying the pens of the reporters, and those who cannot attend these gatherings are led to pray that the time of refreshing may not leave them without their souls being blessed." In the Pollokshields church he had met with an old man who came over from Ireland on purpose to get the great matter of his salvation settled. He was long anxious. He left the meeting with all his difficulties removed. Mr. Simpson referred to work in a village seventy miles distant, where meetings have been held. There has been great blessing among the children. Mr. Balfour, of Edinburgh, said this work was not confined to the great cities. A good work had been going on at Innerleithen, where, a few days after one of the speakers had addressed the meeting from the words, "What will you do with this man, who is called Jesus?" a Labourer fairly broke down, and said, "I will no longer crucify Christ, but love and follow Him." Rev. W. Scott, of Crosshill, said the large audiences in that district had been deeply impressed. The number of inquirers increased as the week advanced. One feature of the work in Crosshill was the number of children who went to the inquiry-room, where they were spoken to collectively and individually, and where several professed their desire to be Christians indeed. Following the plan of visiting different districts for a series of evening services, Mr. Moody held meetings last week in EGLINTON STREET U. P. CHURCH. It was expected that in a neighbourhood so densely populated, and so much nearer the centre of the city, the congregations would be very large, and so it has proved. Indeed the evangelist has found it necessary to resort to divers expedients, partly with a view of getting non-church goers to hear the truth. He arrived at this large church one evening a long time before the advertised hour. The building was packed. Mr. Moody said, "I want all the Christians here to go

downstairs to the hall and pray while this service is going on." He is a good general, and deserves to be obeyed; but vast numbers had come to hear his discourse, and remained to hear it. Others—over 100 the first night, and nearly 200 the second night—met, as requested, for prayer. For the whole hour ministers and others continued in supplication for the outpouring of the Spirit on the people overhead who were listening to the Word.

At these hallowed meetings the workers were drawn very near to one another. Almost all present had been instrumental in leading others to the meeting above, and were yearning for a blessing to come upon them. There was a directness and urgency in the petitions which reminded us of the way in which one of old cried, "Lord, have mercy on me, for my daughter is grievously vexed," etc. The prayers were pleadings for mercy to the suppliants, because mercy shown to those whom they had brought there to be healed would really be mercy to the intercessors. When those present were requested to say if they wished prayer for individuals, such answers as these were heard: "I do, for three shopmates upstairs;" "for two young men undecided, and now listening to the preacher;" "for two friends I have often spoken to seriously through the past years, and for whose conversion friends in many places have been praying, but who are still outside of the kingdom;" "for a Romanist induced to attend the meeting."

The hour passed quickly, and the meeting was closed, when the inquirers and workers came flocking into the hall. Referring to this inquiry-meeting, Mr. Moody said next day it was the most wonderful meeting of the kind at this time. The people knew while he was preaching that many friends interested in their welfare were pleading with God, and the Word seemed to sink down into their hearts. He felt greatly encouraged. The inquirers, he believed, were more numerous in answer to these prayers.

While this inquiry-meeting was going on, a meeting of young men was held in the Free Church opposite. Almost all professed to be Christians. Many present had come from the prayer-meeting, where singing was forbidden, lest it should disturb the preacher and his hearers, and it may, therefore, be imagined how heartily the young men rolled out the hymns "Hold the fort," and "Stand up for Jesus." Mr. J. Campbell White spoke earnest, manly words of Christian counsel. Others rose and gave testimony that on the memorable night in Ewing-place, eight years ago, they declared themselves on the Lord's side, and had been so far upheld in a life of faith—testimonies eminently suited to strengthen our new converts. This meeting is being continued every night. Mr. Sankey was still laid aside with sore throat.

MR. F. SAMUEL HARVEY, Evangelist from C. H. Spurgeon's Evangelists' Association, London (Eng.), is in the city, and is open to conduct Evangelistic services for any Christian Church. Letters may be addressed PRESBYTERIAN Office, Toronto.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XIII.

FIRST QUARTERLY REVIEW—1882.

March 26th.

"Review:" what do we mean by it, and how shall we conduct it? It is literally a second view, a looking over again of the lessons of the quarter; and how to accomplish this in the most efficient manner is the question. Various methods are used in reviewing. Sometimes the bare machinery of the lessons—the outside setting—is recalled, as the Titles, Topics, Golden Texts, etc.—better than nothing; still, that should not be all. It is like attempting to recall a beautiful structure newly erected, which you and your scholars have been viewing, by asking as to the number of ladders, the height of the scaffold poles, the amount of brick and stone used in the building, etc. These points might help to remember some aspects of the building, but you would not rest there. You would talk of the design, the plan, the style of architecture, with its adaptation to the purposes of the building, the material, the cost, and so on. Just so with our lessons. The points noted above are but the scaffolding, which, useful in its place, may yet, if we are not careful, obscure our view of what is more important to be remembered.

Another and better method, though, like most things that are of value, involving more labour to the teacher, is to take a comprehensive survey of the lessons of the quarter, to find the bond of unity—the central thought of the series—and to show how all the lessons radiate from that as a com-

mon centre, or how they all revolve around it. For, as the Bible is many books, and yet one—as its teachings are varied, and yet all spring from one thought—the relationship of man to God—so, in any number of lessons that may be taught, and especially in a selection like that we are now considering, there will always be found a harmony and unity, the bringing forth of which will be pleasant to the teacher and helpful to the scholar.

We are assuming that the Review is conducted by each teacher in his or her class. It is not uncommon—perhaps we might say general—for the Superintendent or Pastor to review the whole school from the desk. Such a review must, of necessity, be superficial: it can only partake of the character of the first plan we indicated. Such a review may do for secular schools on secular subjects, by teachers uniformly trained, and where, to a certain extent, there can be no variation in the answers; but in Bible schools—where, unhappily, there is too little study in common by the teachers, sometimes, we fear, too little study of any kind, and where, as a consequence, there is wide divergence in the teaching, the facts impressed, the truths brought out, the connection shewn, and the general tenor of the whole—it cannot be of service. The teacher who has during the three months endeavoured to explain the lessons, is the right person to review, to recall them; and although a review from the desk may be tolerated, the other is the more excellent way.

Now, respecting the lessons of this past quarter, how shall they be reviewed?

We cannot, of course, give a review lesson—we can only indicate its character and course. The first thing we should endeavour to recall and fix in the minds of our scholars will be about the Gospel and its writer, supposing that you told them something about these in your opening lesson. Taking the popular view of the authorship of the Gospel, we may ask what we know about him. What are the indications of Peter having supplied some of the information? What is there special in Mark's Gospel to distinguish it from that of Matthew and of Luke? What word does Mark delight in when describing the actions of Jesus and the effect of His miracles?—a word that is largely characteristic of his Gospel—quick, sharp, with hurried action; and so on, in a few questions prefatory to the lessons. Then coming to the lessons, our first thought is the central figure. About whom have been all these lessons? What about Him? They have been about Christ; and for younger classes you may fix the matter on their minds by some such method as this: Write on a small pocket slate (very useful in a class), or on a piece of paper, the word Christ, thus:—

- | | |
|------------------------------------|--|
| C ASTING OUT DEVILS. | C ALLING THE DISCIPLES. |
| H EALING THE SICK. | H ONORING GOD'S HOUSE. |
| R AISING THE DEAD. | R EWARDING FAITH. |
| I NSTRUCTING THE MULTITUDE. | I NDIGNANT WITH THE SCRIBES. |
| S TILLING THE TEMPEST. | S PEAKING PARDON TO THE SINFUL. |
| T EMPTED OF SATAN. | T EACHING THE PEOPLE. |

Then question your class as to how you shall fill it up. You may have more than one answer for each letter—so much the better. Take the first letter. One of your scholars may say, "Curing the sick;" another, "Cleansing the leper;" and a third, "Casting out devils." Suppose we take the last, and fill in that letter; and so on with the following letters, until you have it filled up somewhat as above, not of necessity exactly so, but on that idea. If your scholars fail to remember what should follow any letter, lead them to it by questioning, and you will find that by this method you will fix facts upon their minds more firmly than if you simply said these things to them, to go in at one ear, and, likely enough, out at the other. Two specimens are given—a third might easily be framed.

But you will not stop there. You want to get from them some of the teachings of the lessons. Take, if you will, the little slate exercise we have just had, and get your scholars to tell you briefly the story of each, and then get the lessons from them; for instance, "Casting out devils." That happened more than once in the quarter's lessons. Suppose we take the incident in Lesson XI. Your scholars have briefly stated the facts. Now, from the state of the man, get them to show that a state of sin a state of madness and misery, degradation and terror. Or take "Stilling the Tempest" (Lesson X.), and let them bring out, by your aid, if needed, how helpless man is without Christ—how calmly and with what felt power He could say, "Peace, be still."

Our space will not allow us to proceed further. The above will indicate the line of review. Then you must endeavour to bring out, in like manner, the truths of to-day—what may be of practical use to your scholars. For this, take as an illustration the same two lessons. From the first—the helplessness of the man himself, the impotence of all attempts by others to restrain him, and the mighty change that follows the word of Jesus—you can lead your class to see that in Jesus, and in Jesus alone, can they, too, find deliverance from evil and sin—that He will heal them and bless them if they will but receive Him. From the other, get them to show how we should always seek to have Christ with us wherever we are, whatever we are doing, and that will lead to a thoroughly practical truth—not to go anywhere or do anything where we cannot ask His presence and blessing.

Finally, the thought covering and embracing all—with which you start and close—is this, the beginning and continuance of the Gospel. This is all a part of the "good news" of Jesus: it is in His acts and in His teachings alike. His miracles are mercy; His teachings are love; His life a daily sacrifice. Let us show how every incident, every lesson, springs from the grand central truth of the Gospel, "Christ Jesus came into the world to save sinners"—how all lead to the great end, the sacrifice on Calvary. Whatever else you miss, do not miss this: it is not only a review of the past quarter; it is a preview of the quarters to come.

OUR YOUNG FOLKS.

ABOUT GOD.

God is in heaven—can He hear
A feeble prayer like mine?
Yes, little child, thou need'st not fear.
He listeneth to thine.

God is in heaven—can He see
When I am doing wrong?
Yes, that He can; He looks at thee
All day and all night long.

God is in heaven—would He know
If I should tell a lie?
Yes, if thou sayest it very low,
He'd hear it in the sky.

God is in heaven—can I go
To thank Him for His care?
Not yet; but love Him here below,
And thou shalt praise Him there.

AN HONEST BOY.

IN a country school a large class were standing to spell. In the lesson there was a very hard word. I put the word to the scholar at the head, and he missed it; I passed it to the next, and so on through the whole class, till it came to the last scholar—the smallest of the class—and he spelled it right; at least, I understood him so, and he went to the head, above seventeen boys and girls, all older than himself.

I then turned and wrote the word on the blackboard, so that they might all see how it was spelled, and learn it better. But no sooner had I written it than the little boy at the head cried out, "Oh, I didn't say it so, Miss W—; I said *e* instead of *i*," and he went back to the foot, of his own accord, quicker than he had gone to the head. Was not he an honest boy? I should always have thought he spelled it right, if he had not told me; but he was too honest to take any credit that did not belong to him.

"TOLD A LIE WITH HIS FINGER."

A LITTLE boy, for a trick, pointed with his finger to the wrong road when a man asked him which way the doctor went. As a result, the man missed the doctor; and his little boy died, because the doctor came too late to take a fish bone from his throat. At the funeral the minister said that "the little boy was killed by a lie which another boy told with his finger." I suppose that the boy did not know the mischief he did. Of course, nobody thinks he meant to kill a little boy when he pointed the wrong way. He only wanted to have a little fun; but it was fun that cost somebody a great deal, and if he ever heard the results of it, he must have felt guilty of doing a mean and wicked thing. We ought never to trifle with the truth.

THE GOOD SHEPHERD.

THE shepherd of the East lives with his sheep. He knows each one by name, and the little lambs are his tenderest care. He watches to see that each one has food and shelter and a place of refuge from danger. He does not forget any of his sheep, because he loves them, and least of all does he forget the sick and ailing and helpless ones. When the sheep stray away and get lost, he follows

them into the wilderness, and seeks until he finds them.

Jesus calls Himself the "Good Shepherd," and He tells us that He even lays down His life for the sheep! The care of the shepherd for his sheep is something wonderful, but far above and beyond this is the loving care of Jesus for the least of His little ones!

He knows you by name, dear child, and He never sees you straying away from Him, that His heart is not filled with tenderest pity for you. He gave His life so that you might not be lost in the wilderness, and still He is seeking you. May be you think He doesn't notice a child like you. Never think that again. *He gave His life for you.* Isn't that answer enough?

LOVING.

Loving words and loving ways,
Loving actions all our days:
Loving father, mother, home,
Loving all, where'er we roam.

Loving largely, loving long;
Loving *always* is the song;
Loving while at work or play,
Loving all, the live-long day.

Loving, says the sainted John
(Though the loving saint is gone),
Is the way to live and die.
Loving! loving!—children, try!

Loving Saviour, O how blest,
Loving us, He offers rest;
Loving, calls us up on high;
Loving, bids us live, and die.

LOVE TO GOD.

When I look up to yonder sky,
So pure, so bright, so wondrous high,
I think of One I cannot see,
But One who sees and cares for me.

His name is God; he gave me birth,
And every living thing on earth;
And every tree and plant that grows
To the same hand its being owes.

Then shall I not forever love
Thine gracious God who reigns above?
For very good indeed is He
To love a little child like me.

THE SLAVE GIRL.

A LITTLE slave girl in Travancore was so earnest and constant in telling others of the Saviour, that she was known by the name of the "Child Apostle." Cruelly did she suffer for her faithfulness, but she persevered, and often won to Christ those who had been her most cruel enemies. When the late Bishop of Madras was visiting Travancore, this child was presented to him, her face and neck and arms all disfigured and scarred by blows. The good bishop's eyes filled with tears as he looked at her and said: "My child, how could you bear this?" She looked up in his face with simple surprise and said: "Sir, don't you like to suffer for Christ?" This dear child did not put off working for Christ till she was older; if she had, she would have lost her opportunity. The next year the cholera raged through the district, and she was one of the first whom God called home to Himself.

"THE fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction."—*Prov. i. 7.*

GOOD AND EVIL.

WHAT is EVIL? That which God hates. That which destroys you. That which Satan would have you do. It is thought and word and deed which you would shrink from if you felt that the Holy God was beside you. And God is beside you—looking on you—hearing you—knowing what is in your hearts. We are all prone to evil—we naturally love it, and like to follow it. But we are told to "ABHOR IT."

And what is GOOD? That which God approves. That which makes you better like Himself. That which Satan tries to hinder you from doing. It is—thought, word, and deed, you would try to think and to speak, and, to do if you felt that the Holy God was beside you. And He is beside you. And He smiles on those who seek good and love it. We do not naturally care about it. But we are told to "CLEAVE to that which is good."

THE NINTH COMMANDMENT.

"WHICH is the ninth commandment?" said a teacher to a boy in the Sabbath school.

"Thou shalt not bear false witness against thy neighbour."

"What is bearing false witness against your neighbour?"

"It is telling a falsehood."

"That is partly true; and yet it is not exactly the right answer—because you may tell a falsehood about yourself."

Then a very little girl said:

"It is when nobody did anything, and somebody went and told it."

"That will do," said the teacher with a smile.

The little girl had given a curious answer; but underneath her odd language there was a pretty clear perception of the true meaning.

GIVE A KIND WORD.

A FRIEND of the Lord Jesus one day met a lame man. When he saw the poor man stretching out his hand to him, he stopped and said, "I have neither gold nor silver; but what I have I give unto thee."

"What did He give him?"

He healed him. No one now can give such good help to a poor person: but there is something which every one can give.

"What is it?"

A *kind word*. Even little children can give that. The poor and unhappy are pleased when any one speaks kindly to them.

"THE eyes of the Lord are in every place, beholding the evil and the good."—*Prov. xv. 3.*

FOR the best results there needs be the longest waiting. The true harvest is the longest in being reached. The failures come first, the successes last. The unsatisfactory is generally soonest seen.

If you sow a handful you will reap a bushel; if you sow the wind you will reap the whirlwind. I tremble for those young men who laugh in a scoffing way and say, "I am sowing my wild oats." You have got to reap them.

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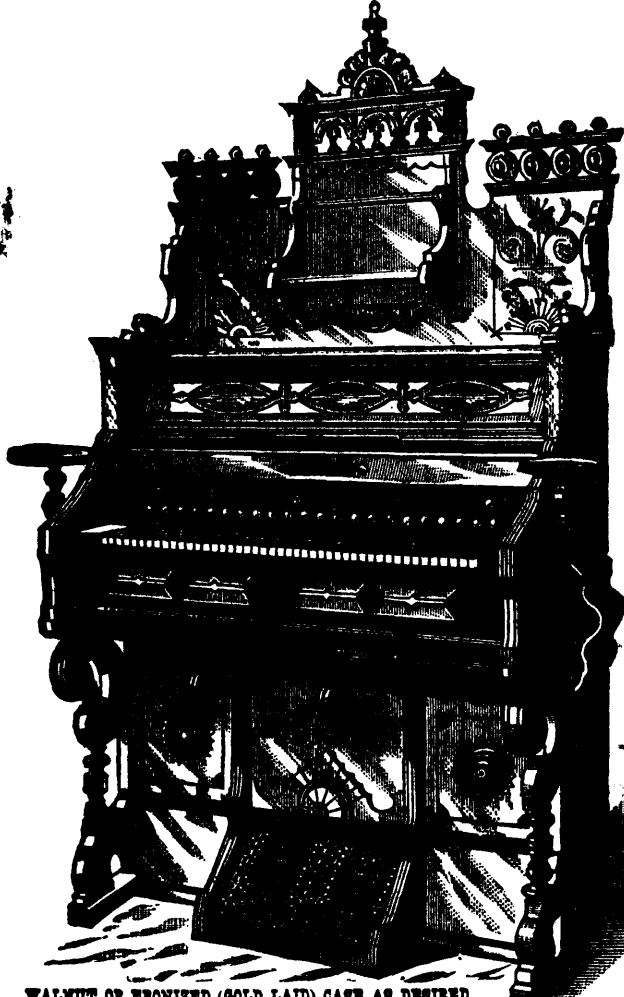
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MEETINGS OF PRESBYTERY.

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 4th of April, at eleven a.m. CHATHAM.—At Ridgetown, on the 21st of March, a half-past seven p.m. WHITBY.—In Oshawa, on the 18th of April, at seven a.m. PETERBORO'.—In St. Paul's Church, Peterboro', on the 21st of March, at two p.m. KINGSTON.—In St. Andrew's Hall, Kingston, on Tuesday, March 21st, 1882, at three p.m. SARNIA.—In St. Andrew's Church, Sarnia, on the last Tuesday of March, at two p.m. Elders' commissions will be called for at this meeting. MAITLAND.—At Wingham, on Tuesday, the 21st of March, at one p.m. BARRIE.—At Barrie, on Tuesday, 21st of March, eleven a.m. HAMILTON.—In Central Church, Hamilton, on Tuesday, March 21st, at ten a.m. Session Records should be reviewed. LANARK AND KEPPLE.—In Zion Church, Carleton Place, on Tuesday, May 23rd. TORONTO.—In St. Andrew's Church, Scarborough, on the 2nd of March, at ten a.m. BRUCE.—At Paisley, on the 18th of April, at two p.m. LINDSAY.—At Woodville, on Tuesday, the 30th of May, at eleven a.m.

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MEETING OF HOME MISSION COMMITTEE.

The Home Mission Committee, Western Section, will meet in St. Andrew's Church, Toronto, on Tuesday, 28th of March, at 3 p.m. Claims for the current six months, ending 31st March, should be sent to the Committee, to the Secretary one week before the date of the meeting.

WM COCHRANE, D.D., Convener. R. H. WARDEN, Secretary.

SYNOD OF HAMILTON AND LONDON.

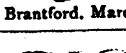
The Synod of Hamilton and London will meet in KNOX CHURCH, INGERSOLL,

ON

Monday evening, 10th April, at 8 o'clock.

Rolls of Presbyteries—changes in the following last Meeting of Synod—and all papers for presentation to the Synod, should be in the hands of the Clerks on the 15th inst. We ask before the date of the meeting the Business Committee will meet in the Vestry of Knox Church, in the afternoon at 3 o'clock.

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