

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

THE PRESBYTERIAN

Vol. 12.—No. 15
Whole No. 637.

Toronto, Wednesday, April 16th, 1884.

\$2.00 per Annum, in advance.
Single Copies, Five Cents.

Books and Stationery.

THE PULPIT COMMENTARY.

New issue, at greatly reduced price. The following volumes are now ready:—

- GENESIS, 1 vol.
- EXODUS, 2 vols.
- LEVITICUS, 1 vol.
- NUMBERS, 1 vol.
- JOSHUA, 1 vol.
- JUDGES & RUTH, 1 vol.
- 1st SAMUEL, 1 vol.
- JEREMIAH, 1st vol.
- MARK, 2 vols.
- 1st CORINTHIANS, 1 vol.

16
52

Price \$2.50 per volume. For sale by

JOHN YOUNG,
UPPER CANADA TRACT SOCIETY,
100 Yonge Street, Toronto.

THE TEACHING

OF THE TWELVE APOSTLES. From the manuscript recently discovered by the Metropolitan Bryennios in the Library of the Most Holy Sepulchre in Constantinople. The Greek text and the translation printed on opposite pages, with introduction and notes. In one handsome Elzevir volume, fine cloth, red edges, price 85 cents.

SEVEN GREAT MONARCHIES OF THE ANCIENT EASTERN WORLD. By GEORGE RAWLINSON. Three vols., over 2,000 pages, and over 700 illustrations. The best American edition. Price reduced from \$18.00 to \$2.40. Specimen pages free. NOT sold by dealers. Books sent for examination before payment on evidence of good faith. 80-page catalogue free. JOHN B. ALDEN, Publisher, 18 Vesey Street, N. Y.

S. S. LIBRARIES.

Schools desiring to replenish their libraries can do better than send to

W. Drysdale & Co.

225 St. James Street, Montreal, where they can select from the choicest stock in the Dominion at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of books, is prepared to give special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.

W. DRYSDALE & CO.,
225 St. James Street, Montreal

FOR
SUNDAY-
SCHOOL
LIBRARIES.

Cheap and Suitable
Books.

114 Vols.

with
Illustrations.
well-printed,
and neatly
bound in cloth for

\$40.00.

Selected from our own
Catalogue.
Cheap Sunday-school Li-
brary, No. 1. 50 vols.
18mo, \$15.00
Cheap Sunday-school Li-
brary, No. 2. 40 vols.
18mo, \$14.00
Cheap Sunday-school Li-
brary, No. 3. 25 vols.
16mo, for older read-
ers, \$15.00.
Sold separately at the
above prices.
The three sets together,
for \$35.00.
All the books are
available for the Sunday-
school Library.
ANSON D. F. RANDOLPH
& Co., 9000 Broadway,
Cor. 20th St., New
York.
Catalogues sent on ap-
plication.

Books and Stationery.

BIBLE CLASS HANDBOOKS.

Edited by the Rev. MARCUS DODS, D.D., and
Rev. ALEX. WHYTE, D.D.

"No books more suited to the present age."

- "Commentary on the Shorter Catechism." By Rev. Alex. Whyte, D.D. \$0 90
- "The Gospel According to Mark." By Rev. Professor Lindsay, D.D. 0 90
- "Lessons on the Life of Jesus." By Wm. Scrymgeour. 0 90
- "Presbyterianism." By Rev. John Macpherson, M.A. 0 90
- "The Epistles to the Romans." By Rev. John Macpherson, D.D. 0 70
- "The Church." By Prof. Hanie, D.D. 0 50
- "The Sacraments." By Prof. Caldwell, D.D. 0 50
- "The Epistle to the Galatians." By James Macgregor, D.D. 0 50
- "The Book of Genesis." By Rev. Marcus Dods, D.D. 0 70
- "The Reformation." By Rev. Prof. Lindsay, D.D. 0 70

Sent post-paid on receipt of price.

S. R. BRIGGS,

Toronto Willard Tract Dispensary, Toronto, Canada.

DORE GALLERY

OF BIBLE ILLUSTRATIONS and Stories. Including 52 cartoons, and a portrait of David. New and finer edition, large quarto, bevelled boards, fine cloth, richly ornamented. Price reduced from \$5.00 to \$2.00.

The unrivalled cartoons of the most widely famous artist of modern times; the most graphic illustrations of the sublime events and truths of the Bible, ever drawn by an artist's pencil.

The battles of *The Literary Revolution* have been fought principally in the interests of choice literature for the masses. It is proposed to win also for them the best works of the great masters illustrating literature.

Wonderful Offer.

Notwithstanding the marvellously low price, I offer the following discounts to agents and clubs:

- 5, or more copies, each \$1.50.
- 10, or more copies, each \$1.25.

ON CONDITION. First, That the addresses of all members of the club are sent with the orders. Second, That not more than one name in a club shall be that of a customer who has previously purchased books from me. Specimen for club agent, \$1.50.

The point to this "wonderful offer" is, that I want new customers, which, as experience proves, means permanently increased trade.

Health by Exercise.

By GEORGE H. TAYLOR, M. D.
Large 12mo, Long Primer type, 463 pages, with numerous illustrations. Cloth, 50 cents.

A new, enlarged edition of this greatest authority on the topics treated. A book for both healthy people and invalids—adapted to home use as well as for the skillful physician. What specific exercise is appropriate for specific ailments, how to prevent, as well as cure disease, are the practical questions solved.

"Blessed say I, is the man who has a good doctor, but more blessed he who can do without him. To enable my readers so to do has been my aim."—From Author's Preface.

500,000 Volumes
Choice Books—descriptive catalogue free. Books for examination before payment on evidence of good faith. NOT sold by dealers—prices too low. Books by mail to per cent. extra for mailing.

JOHN B. ALDEN, Publisher,
P. O. Box 1227. 18 Vesey St., New York

Medical & Dental.

DR. JOHN HALL, SENR.,

Homoeopathic Physician,
At his old residence, 33 RICHMOND ST. E.

Office hours:—9 to 10 a.m.; 2 to 4 p.m.; and on Monday and Thursday evenings, from 7.30 to 9; Sunday, 5.30 to 6.30 p.m.

PROF. VERNON'S ELECTRO-THERAPEUTIC INSTITUTION,

107 Jarvis street, Toronto.
Electricity scientifically applied positively cures nervous and chronic diseases. Not cured by other means. Our improved family Battery with full instructions for home use is simply invaluable. (No family can afford to be without one.) Send for circular with testimonials, etc.

N. PEARSON, DENTIST,

NO. 2 KING STREET WEST, TORONTO.

A. W. SPAULDING, D.D.S., DENTIST,

31 King Street West, Toronto. Residences and Evening Office, Rosses House, Parkdale.

JOHN B. HALL, M.D., HO- MEOPATHIST,

325 & 323 Jarvis St. Specialties: Diseases of Nervous System and Diseases of Children. Hours—8 to 10 a.m.; 4 to 6 p.m. Sunday—9 to 10 a.m.; 5 to 6.30 p.m.

RIGGS & IVORY - DENTISTS, SINCE

and best set of teeth, \$8; other appliances, \$5. latest method of administering vitalized gold fillings, \$4 rates. 280 Queen St. West, Crystal Palace shoe store.

C. P. LENNOX, DENTIST,

351 Yonge Street, Toronto, is the only dentist in the city who uses the new system of *Italian Air* for extracting teeth absolutely without pain or danger to the patient.
Best Sets of Artificial Teeth, \$8.
Teeth filled in the highest style of the art and warranted for ten years.

LANGLEY & BURKE, Architects, etc.,

15 TORONTO STREET, TORONTO.
Architect of Old St. Andrew's Church, Toronto, Knox Church, Ottawa, and many other prominent churches. HENRY LANGLEY, EDMUND BURKE.

Hardware, SHIP CHANDLERY, GALVAN- IZED BOAT FITTINGS,

in great variety at
AIKENHEAD & CROMBIE'S,
Corner King & Yonge Sts.
ESTABLISHED 1859. 364 YONGE ST.
THOMSON & SONS,
Painters, Glaziers, Paperhangers,
—ETC.—
Importers of Wall Papers
Until the close of the season we are offering our very large stock of Wall Papers at greatly reduced prices. Come and see. Orders for Painting, Glazing, Paperhanging, or any other branch of the business, promptly attended to. Estimates given.

JAMES LAUT,
GO TO
WHITE'S
FOR
SHIRTS.
65 King Street West, Toronto.

Miscellaneous.

A. & T. J. DARLING & CO., —HARDWARE—

E WING & CO., TORONTO,
received
TWO SILVER MEDALS,
FOR
WOOD MANTELS.
Over Mantels, Mantel Mirrors, Fine Engravings and Frames. Write for sample photos and prices.

PETERKIN BROS.,
Wood Carvers & Gilders,
Manufacturers of CORNICES, BRACKETS,
& WALL POCKETS,
72 QUEEN ST. W., TORONTO.
Picture framing a specialty.

HENRY WALTON,
Merchant Tailor,
39 KING ST. WEST,
TORONTO, ONTARIO.

JOHNSTON & LARMOUR,
TAILORS,
NO. 2 ROSSIN BLOCK, TORONTO.
ROBE AND GOWN MAKING.

MOWAT BROS.,
NO. 4 KING STREET EAST, TORONTO.
Persons having farms or city property for sale or exchange, leave particulars at our office. No charges unless sale or exchange is effected. Our office is central. We manage estates, collect rents, etc.

CHURCH GLASS
Executed in all Styles.
Designs and estimates on application.
JOS. MCCAUSLAND & SON,
76 King Street West, Toronto.

CHURCH GLASS
And Ornamental House Glass.
Write for design and prices.
ELLIOTT & SON,
94 BAY STREET, TORONTO.

BRUCE,
THE ART PHOTOGRAPHER,
invites all who wish ARTISTIC PORTRAITS to give him a call. Portraits in OIL, WATER COLOUR, CRAYON, INDIA INK, etc. Liberal discount to clergymen and students. STUDIO, 118 King Street West, Toronto.

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

EPPS' COCOA.
GRATEFUL & FAVORITE.
Only Boiling Water or Milk.
Sold only in packets, labelled—
JAMES EPPS & CO., HOMOEOPATHIC CHEMISTS,
LONDON, ENGLAND.

Dr. M. Souville's Spirometer Given Free.

Encouraged by the fact that during the past five years, thousands of patients who have used my Spirometer have been cured of Asthma, Bronchitis, Catarrh, Catarrhal Deafness, Consumption or Weak Lungs, and finding that many who could be cured are financially unable to procure the instrument, I will give the Spirometer Free to any one suffering from any of the above ailments who will call at 173 Church street, Toronto, and consult the Surgeons of the International Throat and Lung Institute, the expenses alone to be paid for.

If unable to call, write for particulars and treatment which can be sent by express to any address. Dr. M. Souville, ex-aide Surgeon, French Army.

CHICAGO HAMS AND BREAKFAST BACON,

Best Value in Teas from 50c.,

Fresh Cream Cheese, Grated Parmesan Cheese— FRENCH PEAS, MUSHROOMS. & TRUFFLES,

KENNEDY'S FINE AMERICAN BISCUITS, 28

SHVILLE ORANGES (First of the Season).

FULTON, MICHIE & Co., 7 KING STREET WEST,

W. WHARIN & Co.,

Established 1854. Watches, 4/9 5/2 Clocks JEWELRY And Silverware.

Every description of English, Swiss, and American Watches and Clocks cleaned, repaired and regulated.

Jewelry and Silverware manufactured, and repairs neatly executed. 47 King Street West, Toronto.

CONSUMPTION.

I have a positive remedy for the above disease by which thousands of cases of the worst kind standing have been cured. I do not structure my pills in its capacity, that I will send TWO BOTTLES FREE together with a VALUABLE TREATISE on this disease to any sufferer. Give Express and P. O. address. DR. T. A. BLOOM, 141 Front St., New York.

WESTMAN & BAKER, 119 Bay Street, Toronto, 25

MACHINISTS, 8/2

Manufacturers of the latest IMPROVED GORDON PRESSES Printing Presses repaired and adjusted with dispatch

THE TROY MENEELY BELL FOUNDRY. CLINTON H. MENEELY BELL COMPANY, TROY, N.Y. Manufacture a superior quality of Bells, Church workmen, Greatest experience. Largest Glee Special attention given to CHURCH BELLS. Illustrated Catalogue mailed free.

McSHANE BELL FOUNDRY manufacture those celebrated BELLS and CHIMES FOR CHURCHES, TOWER CLOCKS, etc., etc. Prices and Catalogue sent free. Address H. McSHANE & Co., Baltimore, Md.

RUCKEY BELL FOUNDRY. Bells of every size and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent VANOUZEN & TIFT, Cincinnati.

BLUMBERG'S BATTERIES. Sole Duty on Church Bells.

\$22 A WEEK. Discontinued. Monthly made. Costly. Single free. Address: Tuck & Co., Augusta, Ga.



LYDIA E. PINKHAM'S VEGETABLE COMPOUND IS A POSITIVE CURE

For all of those Painful Complaints and Weaknesses to common to our best FEMALE POPULATION.

IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION, FALLING AND DISPLACEMENTS, AND THE CONSEQUENT SIGNAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CARCINOMA TUMORS THEREIS CHECKED VERY SPEEDILY BY ITS USE.

IT REMOVES PAINFUL, STAGNANT, DESTROYING ALL CRAVING FOR STIMULANTS, AND HELPS WEAKNESS OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.

THAT FEELING OF BEARING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.

FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNSURPASSED.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1.00 per bottle for \$3. Sold by all druggists. Sent by mail, postage paid, in form of Pills or Lozenges on receipt of price as above. Mrs. Pinkham's "Guide to Health" will be mailed free to any lady sending stamp. Letters confidentially answered.

No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure Constipation, Biliousness and Torpidity of the Liver. 25 cents per box.

HALL'S VEGETABLE SICILIAN

Hair Renewer.

Seldom does a popular remedy win such a strong hold upon the public confidence as has HALL'S HAIR RENEWER. The cases in which it has accomplished a complete restoration of color to the hair, and vigorous health to the scalp, are innumerable.

Old people like it for its wonderful power to restore to their whitening locks their original color and beauty. Middle-aged people like it because it prevents them from getting bald, keeps dandruff away, and makes the hair grow thick and strong. Young ladies like it as a dressing because it gives the hair a beautiful glossy lustre, and enables them to dress it in whatever form they wish. Thus it is the favorite of all, and it has become so simply because it disappoints no one.

BUCKINGHAM'S DYE

FOR THE WHISKERS Has become one of the most important popular toilet articles for gentlemen's use. When the beard is gray or naturally of an undesirable shade, BUCKINGHAM'S DYE is the remedy.

PREPARED BY R. P. Hall & Co., Nashua, N.H. Sold by all Druggists.

STANDARD LIFE ASSURANCE COY OF EDINBURGH.

Head Office for Canada, 140 King Street. THE STANDARD maintains a high record for its liberal treatment to Policy-holders, and for its prompt settlement of claims; whilst its rates are as low as those of Americans and other companies. W. M. RAMSAY, THOMAS KEER, Manager, Inspector.

\$100 a month and board for old and young Man or Lady in each town. Address, GARRISON & Co., 95 King Street, Toronto.

Scientific and Useful.

COMMON soft soap well rubbed on mildew stains and exposed to the sun will take them out entirely.

SOAPSUDS, a valuable fertilizer for all forms of vegetation, is especially servicable for small fruits.

If the brass top of a coal oil lamp has come off it may be repaired with plaster-of-Paris, wet with a little water, and will be as strong as ever.

If stove polish is mixed with very strong soap suds, the lustre appears immediately, and the dust of the polish does not fly around as it usually does.

If you cut the back legs of your chair two inches shorter than the front ones the fatigue of sitting will be greatly relieved, and the pine placed in a better position.

A CARPET, especially a dark one, often looks dusty, when it does not need sweeping; wet a sponge in water (a few drops of ammonia helps to brighten the colour), wring it dry, and wipe off the dust.

FOR FELON.—Take equal parts of gum camphor, gum opium, castile soap, and brown sugar; wet to a paste with spirits of turpentine. Prepare it, and apply a thick plaster of it.

THERE is no use in cleaning your poultry houses unless you burn the old nests. They will harbour more of the various kinds of poultry parasites than you can ever exterminate with a whitewash brush.

RELIEF FOR A COUGH.—An exchange says that a small piece of rosin put into the water in a vessel on the stove will add a peculiar property to the atmosphere of the room, which will give great relief to persons troubled with a cough.

— Lydia E. Pinkham's Vegetable Compound is a most valuable medicine for ladies of all ages who may be afflicted with any form of disease peculiar to the sex. Her Remedies are not only put up in liquid form but in Pills and Lozenges in which form they are securely sent through the mails.

SPOILING COFFEE.—The fragrant aroma of coffee coming from the breakfast room may be very delightful, but it tells that the coffee is being spoiled by too much boiling in an unclosed vessel. Coffee is best just to "come to a boil," then served promptly.

CHOCOLATE PUDDING.—One quart of milk, four tablespoonfuls of cornstarch dissolved in one cup of milk, to which add two tablespoonfuls of grated chocolate. Boil the remainder of the milk with two-thirds of a cup of sugar, add the cornstarch and chocolate, boil three minutes, add one teaspoonful of salt. To be eaten cold with sugar and cream flavoured with vanilla.

A CORRESPONDENT sends the following to an exchange.—Ladies, I have something to tell you that if you dislike picking a chicken as much as I do you will be delighted to hear. A lady told me that a frying chicken is just as good if skinned as it is picked. I tried it and was delighted. As soon as the chicken is killed skin it, beginning at the craw. After it is floured over and fried you cannot tell the difference.

VOLUMES OF BOMBAST have been published about the multifarious and irreconcilable effects of many proprietary remedies. The proprietors of Northrop & Lyman's Vegetable Discovery content themselves with facts susceptible of proof. They state their Parifier to be what it has proved itself to be, an eradicator of Dyspepsia, Constipation, Liver and Kidney troubles, and a fine general alterative.

BURNS and scalds are soonest relieved by an application of cold water. Dry carbonate of soda, or baking soda, sprinkled over the burned spot, is the latest remedy, and it is said to be very effectual. These means are only temporary. In severe cases a physician should be sent for.

IT IS NATURAL.—It is natural for some people to be bilious, being often a result of peculiar bilious temperament, which with high living, too greasy food, indigestion from inactive liver, is the frequent cause. The remedy, above all others, is Burdock Blood Bitters. It is highly curative for all bilious complaints, and far better than physic for inactive conditions of the bowels.

A lady from Syracuse writes: "For about seven years before taking Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, I suffered from a complaint very prevalent with our sex. I was unable to walk any distance or stand on my feet for more than a few minutes at a time without feeling exhausted, but now, I am thankful to say, I can walk two miles without feeling the least inconvenience." For Female Complaints it has no equal.

A TRAGIC EVENT.

A Father's Despair and Self-Inflicted Death. His Son's Final Rescue, Too Late to Save His Parent.

The graphic occurrence that is described below is one of the most remarkable episodes in the domestic history of America. It is absolute truth which can readily be verified.

The inhabitants of the pleasant town of Corland, N.Y., were shocked one morning by the announcement that Mr. Clinton Rindge, one of their most prominent citizens, had committed suicide. The news spread rapidly and aroused the entire neighborhood where Mr. Rindge was so well and favorably known. At first it seemed impossible that any one so quiet and domestic could do so rash a deed, and the enquiry was held on every side as to the cause. The facts as developed on investigation proved to be as follows:

Mr. Rindge was domestic in his tastes and took the greatest enjoyment in the society of his children and wife to their development. And indeed he had good reason to be proud for they gave promise of long lives of success and usefulness. But an evil day came. His youngest son, William, began to show signs of an early decay. He felt unusually tired each day, and would sometimes sleep the entire afternoon if permitted to do so. His head pained him, not acutely, but with a dull, heavy feeling. There was a sinking sensation at the pit of his stomach. He lost all relish for food and much of his interest for things about him. He tried manfully to overcome these feelings, but they seemed stronger than his will. He began to lose flesh rapidly. The father became alarmed and consulted physicians as to the cause of his son's illness, but they were unable to explain. Finally severe sores broke out on his arms and he was taken to Buffalo where a painful operation was performed, resulting in the loss of much blood, but affording little relief. The young man returned home and a council of physicians was called. After an exhaustive examination they declared there was no hope of final recovery and that he must die within a very few days. To describe the agony which this announcement caused the father would be impossible. His mind failed to grasp its full meaning at first, then finally seemed to comprehend it, but the load was too great. In an agony of frenzy he seized a knife and took his own life, preferring death rather than to survive his idolized son. At that time William Rindge was too weak to know what was transpiring. His face had turned black; his breath ceased entirely at times, and his friends waited for his death believing that the fatal Bright's disease of the kidneys, from which he was suffering, could not be removed. In this extreme moment William's sister came forward and declared she would make a final attempt to save her brother. The doctors interposed, assuming her life was useless and that she would only hasten the end by the means she proposed to employ. But she was firm, and putting all back, she remedied her brother's ailment and administered a remedy which she fortunately had on hand. Within an hour he seemed more at ease and before the day was over he showed signs of decided improvement. These favorable signs continued, and to-day William R. Rindge is well, having been virtually raised from the dead through the marvelous power of Warner's Safe Cure, as can be readily verified by any citizen of Corland.

Any one who reflects upon the facts above described must have a feeling of sadness. The father dead by his own hand, supposing his son's recovery to be impossible; the son restored to health to mourn the loss of his father; and the agonized relatives with a memory of sad days to forever darken their lives. Had Clinton Rindge known that his son could recover he would to-day be alive and happy; but the facts which turned his brain and caused him to commit suicide were such as any one would accept as true.

However sad this case may be, the truth remains that thousands of people are at this moment in as great actual peril as William Rindge was in as great danger of causing misery, if not death, to their friends. Liver and Kidney diseases are becoming the most common and most dangerous of any or all modern complaints. They are the most deceptive in their beginnings and horrible in their final stages. They are far more deceptive than Consumption, and can rarely be detected even by skillful physicians, unless a microscopic analysis be resorted to, and few doctors understand how to do this. Their slightest approach, or possibility of approach should strike terror to the one who is threatened as well as to all his or her friends. These diseases have no distinct symptoms, but come in the form of lassitude, loss of appetite, aching muscles and joints, dull headache, pains in the back, stomach and chest, sour stomach, recurring signs of cold, irregular pulsations of the heart, and frequent dizziness. If neglected, these symptoms are certain to run into chronic kidney and liver or Bright's disease, from which there is sure to be a great amount of agony, and only one means of escape, which is by the use of Warner's Safe Cure. The importance of taking this great remedy upon the slightest appearance of any of the above symptoms cannot be too strongly impressed upon the minds of all readers who desire to escape death and pain and prolong life with all its pleasures and blessings.

Rodger, MacLay & Co's

PRIZE MEDAL TOILET SOAPS are delicately perfumed and for emolliency and lasting qualities are unsurpassed.

ASK FOR RODGER, MACLAY & CO'S LAUNDRY SOAPS. They are absolutely pure.

WAREHOUSE—70 Front St. E. WORKS—DeGies St., TORONTO.

\$5,000 PAID ON MARRIAGE.

Over \$100,000 paid in benefits to life Premiums lower than any other Company Undoubted security. The only company in Canada that has ever paid a claim.

Address, W. B. WEBBER, Sec., Mutual Marriage Aid Ass., Hamilton, Ont.

NOTES OF THE WEEK.

THE movement in favour of concurring political rights on women is extending. The Nova Scotia Legislature has enacted a measure similar to that which was recently put on the Statute Book of Ontario. Widows and unmarried women possessing the necessary property qualification are entitled to vote at elections. However anxious some may be for the possession of the privilege, there are many who will not care to exercise it.

THE struggle between Church and State in Germany, known as the Culturkampf, has not yet terminated as was supposed. Prince Bismarck has informed Herr Windthorst and other leaders of the clerical party that for the present no more concessions were to be made. This announcement they strongly resent. They threaten to oppose the Government measures, the anti socialist bill, and others which are considered important. The leaders of the clerical party have also begun a popular agitation with a view of arousing antagonism to the Chancellor's policy.

ANOTHER evidence of the growing strength of the temperance cause is found in the recent formation of a Licensed Victualler's Association in Montreal. All connected with the drink traffic are either hastening to enroll as members, or to provide the sinews of war. The determination to reduce the number of licenses has caused commotion in the camp. Brewers are subscribing liberally to the funds of the Association. An effort is being made to secure an Act of incorporation from the Quebec Legislature. Active efforts on the part of the liquor interest ought to make the friends of temperance equally energetic, in advancing a cause which in every respect is in the best interests of the commonwealth.

AN announcement is made that after this year's competition Canadian candidates for the Gilchrist Scholarship in London University will not be eligible. As yet no sufficient reason has been assigned for this unexpected change. It is simply said that hitherto it has not proved satisfactory. If the announcement is correct it is to be regretted. A prize of such a nature as a London University Scholarship to a successful Canadian student was a great stimulus to diligent work and an honourable ambition. There is, however, no use in grieving over it. Canadian students will be no less earnest in their endeavours though an enviable distinction of this nature should be denied them.

LAST week a miserable tragedy occurred in Toronto. It is another case of evil habits leading to wretchedness, misery and death. Drink and immorality led to their logical sequence in the Allkins-Hackett tragedy. An artist found his erring wife and a street-car conductor in a neighbour's house. A passionate quarrel ensued, the injured husband drew a revolver and according to testimony fired indiscriminately, one shot inflicting a dangerous wound on Hackett, and another striking Mrs. Allkins in the leg. Both were removed to the hospital where the latter still remains. Her wounds are not considered dangerous. Hackett has since died, from the effects of the injuries received. The coroner's jury returned a non-committal verdict. The way of the transgressor is hard.

IN one of the last addresses made by the late Duke of Albany at Liverpool, he characterized drink as "the only terrible enemy which England has to fear." He was led up to this thought in speaking of teaching cookery in connection with ragged schools. He thought that if they could train the children early to see the difference between what dirt and waste and shiftlessness make of a poor man's dinner, and what thrift and care and cleanliness can make of it at the same cost, they would be civilizing them almost more directly than by their sums and grammar, and would be taking in flank their great enemy. "Drink—drink, the only terrible enemy whom England has to fear." This

sentiment elicited the loudest acclamations from the crowded hall.

THE Franchise Bill introduced as a Government measure in the British House of Commons has safely passed its most important stage—the second reading—by a substantial majority. By its provisions it is expected that nearly two million votes will be added to the British electorate. There has been no great agitation over this important reform measure. The excitement over the Reform Bill of 1832 was alarming. That attendant on the passing of the bill of 1867 was less pronounced and now memorable chiefly from the Cassandra-like croakings of the philosophers. Much was made of "a leap in the dark," "shooting Niagara," and similar metaphorical sayings. And now in 1884 a still greater extension of the franchise is contemplated calmly. After the Easter recess popular discussion of the subject will be more lively. It is generally expected that the Lords will throw out the Bill, an action which would lead to an appeal to the country.

THE Swedish State Church is frightened at the Evangelical Alliance. The *Independent* thus describes the situation: An acute attack of bigotry has induced the Swedish Lutheran bishops to do an inhospitable act. The Evangelical Alliance was invited to hold its General Conference in Stockholm, and representatives of the State Church, including bishops, joined in extending the invitation, and consented to appear on the programme. Now, because the Archbishop of Upsala and some of his co-religionists do not want to compromise the State Church by appearing in a body which contains representatives of dissenting churches in Sweden, they ungraciously appeal to the various branches of the Alliance to withdraw their acceptance of the invitation to meet in Stockholm. No time has been lost in acceding to this request, and their lordships are to be spared the danger of contamination. We would that they could see how evangelical Christendom regards their act.

THE last blue book received from Ottawa is monotonous but interesting. It is entitled "Return of Liquors sold to Parties in the County of Halton under the Canada Temperance Act." It contains the names of purchasers, the quantity and kinds of liquor obtained, purpose for which they were used and the names of prescribing physicians. With three exceptions the purpose for which liquor was required is described as medicinal. To the general reader the Return might be a matter of curiosity, to the medical profession it will simply be invaluable, because it seems to demonstrate the therapeutical value of alcohol. Whether the professors of the healing art will follow the lead of the Halton medicos in making such liberal exhibitions of the stimulating fluid remains to be seen. In that county the disciples of Haunemahu must be few in number, since liquor has not been prescribed in homœopathic doses. The Halton physicians will have to revise their pharmacopœia.

IN the town of St. Stephen, New Brunswick, a full fledged lottery has been for long permitted to flourish undisturbed. Attention has been called to it again and again, but no steps have up to the present been taken for its suppression. The good people of St. Stephen are ashamed of its existence and have at last taken action. A public meeting was held. Resolutions were adopted deploring the evil and appealing to the Government of Canada to take steps to remove the lottery swindle existing in this town, and further that an humble petition be presented to His excellency the Governor General in Council, praying that action be taken immediately to this end. Hon. George F. Hill suggested that where the petition stated that the lottery brought disgrace upon the town of St. Stephen, it should rather say "upon the Dominion of Canada." He held that it was a matter that the Dominion Government should deal with, and it was disgraceful to the whole Dominion that action had not before been taken for the suppression of the lottery. On motion his words "and the Dominion of Canada" were inserted in the petition.

THE New York Methodist Conference last week used great plainness of speech in the discussion of existing evils. Mormonism, divorce, Sabbath desecration, perjury and bribery came in for vigorous condemnation. The report of the committee on Public Morals contains the following on the subject of divorce: "The frequency of divorce is another social evil that demands the closest thoughts of the Church and the nation. Marriage is often contracted with reckless levity, and from motives foreign to those which alone can satisfy the conjugal relation. The unions effected with such immoral facility are often dissolved with a facility still more immoral and more corrupting. It is a shame and disgrace to faulty Protestant civilization that in one of the old Puritan commonwealths the proportion of divorces to marriages is as one to ten. Nor is it any extenuation of the shame that Romanism is equally or even more guilty in this respect. But it is not in recrimination that we should seek the remedy. The disease destroys while the doctors differ. The will of God on this distressing subject should be clearly understood, and the efforts of all good citizens should be directed to the enactment of statutory regulations by the several State Legislatures."

IT is painful to note from time to time that serious charges of dishonesty at examinations in public institutions of learning are made. Within the past few years several official inquiries have been held, and sufficient evidence has been elicited to show discreditable tricks have been resorted to by candidates who sought to obtain certificates of competency to which their merits could lay no claim. Victoria College, Montreal, is the latest institution in which this great evil has shown itself. It is asserted that students at Victoria University had for several days previous to examination been in possession of the questions on which they were to be examined. One of the Laval professors has drawn attention to the abuse, giving circumstantial details in support of the charge. In doing so the professor is discharging a duty he owes to the fair fame of the college, the parties implicated, and the cause of education. There has been too much reason to deplore the existence in the public life of Canada of brazen attempts to gain unworthy ends by disreputable means. It is inexpressibly sad to see the same degradation showing itself in connection with our educational institutions. What can we expect the current of our national life to be, when attempts are made to poison it at its source?

MR. WESTON's great pedestrian feat has demonstrated that temperate habits do not hinder athletic successes. The eminent medical scientist Dr. W. B. Richardson said: "All might be satisfied now that stimulants were perfectly useless for sustaining great physical effort, whether under tropical heat or polar cold. He, in the interests of medical science, had been watching Weston for the last week, and Mr. Green, a most accomplished observer, had never left Weston, recording his pulse, breathing, weight and height, and every circumstance that could ultimately be of use in making this great experiment of benefit to the world. The conclusion was that he was in a perfectly healthy condition, both of body and of mind, and if examined for insurance would be returned as a first-class life. Nothing in the shape of fatigue or strain of any kind was apparent, and that was to be attributed to his having lived so perfectly healthy and natural a life during his long period of exertion, and to his having taken nothing which had strained the heart or confused the brain, or interfered with the natural process of waste. Such a feat could not be done on beer, wine, or stimulants, unless in such small quantities as not to produce their characteristic physiological disturbance, when, of course, it would be a cheat. Weston was not a remarkably strong man, and had nothing peculiar about him, and though his body and limbs were admirably constructed, there was nothing massive or powerful in his build. He owed his success, therefore, to the method in which he had carried out his work."

OUR CONTRIBUTORS.

ANNUAL PUBLIC MEETING OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERY OF KINGSTON.

The annual public meeting of the Woman's Foreign Missionary Society of the Presbytery of Kingston was held on the evening of March 17th, during the session of the Kingston Presbytery. The Rev. Mr. Coulthard, moderator of the Kingston Presbytery, presided and opened the meeting with the usual devotional exercises.

The Presbytery clerk, Rev. T. S. Chambers, read the annual report, with the list of office-bearers and committee for the present year, as follows:—

President, Mrs. Lickson; vice-presidents, Mrs. Grant, Mrs. Macnece, Mrs. McCualg, Mrs. Houston, Mrs. McLaren, Mrs. D. Ross, and all presidents of auxiliaries to be honorary vice-presidents; recording secretary, Miss A. E. Dickson; corresponding secretary, Miss Machar; treasurer, Mrs. Farrell; assistant treasurer, Miss Dickson; committee, Mrs. Mowat, Mrs. Malr, Mrs. McRae, Miss Gaw, Miss Main, Miss Macdonald, Mrs. J. Maule Machar, Mrs. Richmond, Mrs. J. Leslie, Mrs. Gray, Mrs. Waddell, Mrs. R. M. Rose, Mrs. Chambers, Mrs. Prof. Fowler, Mrs. Marshall, Mrs. Hamilton, Mrs. Macdonald Miss Shaw. The society, in recording its progress during the past year, noted the stimulus which they received from the visits of Miss Rogers, of the Province of Malwa, and Mr. Robertson, of Erromanga, an island which has been consecrated by the blood of five martyr missionaries. Visits were also noted from Mr. and Mrs. Morton, of Trinidad. During the past year no new auxiliaries were formed, but two are being arranged for, and the hope is indulged that ere long no congregation will be without one. The Young People's Auxiliary, formerly the Olive Branch, has done especially well, its contribution of \$40 being divided between Formosa, Erromanga, and Mrs. Campbell's work at Mhow. The society has undertaken to provide one of the churches asked for by Dr. McKay, of Formosa, in order to perpetuate the memory of its late president. It will be called the Margaret Machar Memorial Church. The reports from the auxiliaries are very favourable. Gananoque has a membership of sixteen and contributed \$29; Deseronto, \$18; Stirling, \$12; Amherst Island, \$15; Young People, \$40. The total receipts of the society were \$407 25, some \$175 of this being specially donated to the Memorial Church. The expenditure was, of course, equal to the receipts.

Principal Grant moved the adoption of the report, and in doing so paid a warm tribute to the memory of the society's sainted president, Mrs. Machar. She was qualified to be the president of a Foreign Missionary Society, because she had been a lifelong worker in Home Missions. She was the model wife of a pastor, because she was a model Christian. Her removal was a loss deeply felt, but her example still remained, and no heritage is more precious to a society than that of saintly memories. He trusted that her name would be perpetuated to future generations through the Memorial Church in Formosa, and that the society would long be inspired by her bright example. He congratulated the society on having last year shown its interest by greatly increased contributions; and expressed his hope that it would never go back; that what it had been able to do for a special purpose, it would this year show that it could do for the Great Cause. The auxiliaries, too, had done well; he referred especially to Gananoque, Deseronto, Amherst Island, Harrowsmith and the Young People's Auxiliary. He hoped that before long the society would have an auxiliary in every congregation of the Presbytery, and thus make good its title to be called Presbyterial, and he trusted that the members of Presbytery would show an active interest in making it worthy of the name. He referred to the manifest call of God in opening the world to the missionary work, and to the importance of woman's share in that work, and mentioned the circumstance that a young lady, the daughter of a Presbyterian elder, had, after an expensive four years' course at college, offered herself for the mission field; and suggested that the society might send her out as its missionary.

CHRISTIANIZING OF THE WORLD.

Rev. Mr. Gracey addressed the meeting at length in

regard to the Christianizing of the world. He said a noble work had been done by the Church. In the beginning of the century there were only seven missionary societies; now there are ten times that number. Fifty years ago only about \$50,000 were raised for missionary work; in 1882 \$1,000,000. Some 1,000,000 heathens had been converted in the same period. The Church is fast bringing the world to a knowledge of the Gospel, and the Lord Jesus Christ as its Saviour. They had authority from God to carry on this good work. Lands which Christians could not enter years ago, they now had free access to. Africa had been opened in a most wonderful way by Stanley. China had also been opened, and the history of Japan in recent years read like a romance. India perceived the light of the Gospel. One of the latest improvements in mission work is the addition of the Woman's Foreign Missionary Society. The power of women among the heathens is remarkable, only such as Christian women can use. In conclusion the rev. gentleman paid a tribute to Mrs. Machar.

All who came in contact with her had been impressed with her deep piety, her Christian wisdom, her devoted zeal, her unsectarian spirit and her interest in all mission work for the ignorant and the degraded. He thought that the best monument that could be raised to her memory would be the increased power and usefulness of the Woman's Foreign Missionary Society.

The Rev. Mr. Mitchell, of Belleville, then addressed the society, dwelling on the importance of regular attendance at the ordinary meetings of the society, in order to hear the information supplied and manifest their interest in the work of the society. Too often in such Societies, the attendance was far from being as general as it ought to be. He was glad to hear that this society was so flourishing, and hoped it would continue to prosper and to give energetic aid to the great missionary cause, in which he hoped that eventually all missionary societies would be united, so that a victory for one would be a victory for all.

BABU KESHUB CHUNDER SEN.

The late Babu Keshub Chunder Sen was born in Calcutta, November 19th, 1838. He was the second son of Babu Peary Mohun Sen, a devoted and orthodox Hindu of the physician caste, who died when Keshub was a lad of only ten years of age. In early manhood he was occupied as business director for the firm of Messrs. Bagshaw & Co., of Calcutta, but for many years afterwards filled the office of bullion keeper at the Calcutta Mint. At his death, therefore, his widow was left with a considerable fortune. She still survives and is a woman of unusual ability and strength of mind, but by no means a believer in her late son's teachings.

Under the guardianship of his uncle Keshub's early education, was continued and seems to have been a very careful one. After a course of rudimentary home training, he was sent to the Hindu College, where he remained until able to enter the Presidency College, in which he afterwards took a leading place. He was strikingly deficient in mathematics, which was a hereditary failing entirely exceptional in India, where every man seems born with a special gift for figures. History, logic, psychology, zoology and literature being the branches in which he excelled. From among the volumes on the shelves of his English library, the most carefully read and best beloved were Shakespere, Milton, Young and Bacon, to which later he added the Holy Bible.

He exhibited from his earliest years a striking determination to be leader in every enterprise in which with others he might be engaged. As he reached maturity the religious side of his nature was the direction in which he pushed toward distinction. Loke Nath Ghose, in his "Modern History of the Indian Chiefs," says of him "Even in his infancy he tried to be the leader of every movement among his playmates." His first appearance of any note before the Indian public was in 1857—the meeting year—when he came upon the stage of the Hindu theatre in the character of Hamlet.

Two years later the "Widow Marriage Controversy" was stirring the hearts of the people and the question was before the English Government. A drama, written by a native gentleman, Umesh Mitra sympathizing with the spirit of the new reform, fell into the hands of Chunder Sen and he determined to bring it before

the public in a manner calculated to influence the popular mind in its favour Keshub was manager and the play a great success.

He had now arrived at a period of life when according to the custom of his caste he must be initiated in the mysteries of Hinduism by the family priest. When desired to prepare himself for the ceremony he refused decidedly to do so. His relatives were greatly angered and he was suspected of apostasy to Christianity. He was cast out of his home and became a bank clerk on a salary of \$12.50 per month. He now opened an "Evening Religious School," and shortly afterwards started the "Good Will Fraternity Club" in 1858 for the promotion of religious discussion and prayer. He also established a debating club where he practised delivering extempore speeches. It was here he learned to gather up his forces and distinguish himself as an eloquent, forceful, graceful orator. His subsequent distinguished career was largely due to this modest school in which he practised for larger platforms.

As a consequence of his English education, says Ghose, he betook himself to the study of the Bible, which, according to his own admission, led him to the belief in the unity of God. Under the influence of English literature and science his mind naturally threw off the idolatrous practices to which it had been accustomed from childhood, but he says there was nothing to fill the place which had hitherto been occupied by Hindu superstitions, and for two or three years he remained in indifference drifting toward worldliness with no hand outstretched to help or to save.

At this juncture a friend introduced him to the venerable minister of the Brahma Somaj, Dobendra Nath Sagore, who at once took the young struggler by the hand and steadily befriended him. Through Sagore's help and patronage the "Brahmo School" was established in 1859, with Keshub at its head. He now published his stirring pamphlet, "Young Bengal."

So well did he succeed in gaining the friendship of the new sect that in 1862 he was ordained a minister of the Somaj and in the same year was appointed its secretary. The work of the Brahma School was divided between Sagore and himself, Sagore lecturing in Bengali and Keshub in English, in which language he was an accomplished and finished scholar. He now committed his second great sin against Hindu orthodoxy, viz, took his wife to dine at the house of Sagore, who, though a Brahmin, was for his Somaj principles an outcast and excommunicated. They were now forbidden to return and for six months never crossed the threshold of their home; at the end of this time Keshub lay dangerously ill, so his relatives relented and he was taken back. Sagore had for some time contemplated a journey to Ceylon and he now persuaded his convalescent friend to accompany him and both went south hoping to regain their broken health. On their return the bank doubled Keshub's salary. The birth of his eldest son was the new occasion for disunion in the homes. Keshub firmly set aside the idolatrous ceremonies of the occasion. His relatives, male and female, left the house in horror when the Somaj ceremony was substituted excepting his mother, who declared "no caste or religious consideration should stand in the way of a mother's love and duty."

Before five years had passed differences of opinion arose between the leading ministers of the Somaj. Keshub was deposed from his post of assistant minister, 1865, and in a short time after, November, 1866, he succeeded and there was a formal separation of the Somaj into two branches. The old church, under Sagore, was called the Ada; the new, under Keshub, called the Bramo Somaj of India. In the meantime Keshub delivered in the Calcutta Medical College his famous lecture, "Jesus Christ, Europe and Asia." In 1868, by the invitation of Sir John Lawrence, he visited Simla, where he was entertained at the dwelling usually reserved for the Native Princes. Sir Henry Maine introduced the "Brahmo Marriage Act," and it was passed by the Indian Government, and gradually the Brahma Somaj became a settled institution with Keshub alone at the head. Keshub's followers were essentially missionary, enthusiastic and energetic. Keshub in 1870 determined to visit England with a view to study European civilization and progress as well as rouse an intelligent interest in India and its people. He was received enthusiastically and at Hanover square rooms was presented by Lord Lawrence to a large number of the most influential

noblemen and gentlemen of London. He preached his first sermon in England in Dr. Martineau's chapel. Next he addressed an assemblage of over 4,000 persons on Temperance. When introduced to his audience they rose *en masse* and gave him a hearty English cheer. Next from the platform of Spurgeon's tabernacle he addressed the people on "England's duties to India," Lord Lawrence presiding. Many and varied were his addresses in various parts of England. He dashed upon them his unique eloquence mingling the east with the west in a rare and new modus of thought. The people were charmed and styled him the "Apostle of the new Dispensation." Native India looked on delighted and proudly his disciples pointed to him as their chief. Again the shadow falls the Maharaja of Cooch Behar sought the hand of his eldest daughter in marriage. He is an orthodox Hindu. Keshub hesitated, then yielded, to the astonishment and dismay of his followers. This led to a division of the church and the founding of the Sadharna Brahmo Soma, who rigidly put down child marriages with its accompanying Hindu ceremonial. If Keshub had lived a few months longer he would have seen his daughter on a throne, but death took him at the early age of forty-five. In his private life he is said to have been taciturn at times, but in public his behaviour was marked by simple dignity and scholarly ability, which rendered his society charming and unique. Hon. W. W. Hunter says of him that he was singularly transparent, disclosing even his weaknesses, his limitations and self-repression. Too visionary to be practical, he was yet an unwearied worker in his chosen field. His life was full of struggle and death found and crowned him in the midst of his labour: but without the shelter of the fold of Christ.

M. FAIRWEATHER.

OUR NEIGHBOURS.

W. D. A., OTTAWA.

In the February number of *Harper's Magazine* will be found an article entitled "A Winter in Canada." This title is somewhat misleading. It would have been more accurate to have called it "A Winter Among the French-Canadians of Quebec." The writer's sketches of the home and social life of our fellow-countrymen, although by no means complete, are worthy of perusal. It has been said that one-half the world does not know how the other half lives. We can apply this to ourselves, for it is certainly true that one half of Canada does not know how the other half lives.

Protestant Ontario knows very little of Roman Catholic Quebec. The article referred to would make a very good introduction to a study of the life and habits of our French-Canadian neighbours. The essay gives a sufficiently favourable account, both of the higher and lower classes of this people—the narrow education combined with refined courtesy that characterizes the one—the indolent content, the ignorance and superstition that characterize the other. Making all allowance for their inoffensiveness, their simplicity and their courtesy, their ignorance and superstition are enough to sadden any benevolent heart in this enlightened age. "The only instructor of this people is the priest, and you might as well dig their fields for diamonds as search their minds for gleaming ideas. Reading is not a necessity nor even a custom in most of these educated families." If this may be said of the educated families in the country—of the ordinary *habitant*—we may say that he is the very type of contented stupidity and ignorance. The writer describes a conversation with one of the most progressive and intelligent farmers of the parish, on finding that he had no paper or any other means of getting information from the outside world:—

"How do you keep yourself posted on the improvements?"

"Why, we don't; we don't improve, that's all. We get along well enough as our fathers did."

"I should think your long winters would be a very enjoyable season for study. What do you all do with so much time?"

"Oh, loaf and enjoy our pipes. But we also work."

Now I wish to call the attention of your readers in the west to the fact that we have here, as our neighbours and fellow-countrymen, over a million of human souls, the greater part of whom are so ignorant that they cannot read, or so stupid that they will not;

who are the slaves of superstition, and, perhaps, more thoroughly under the heel of Romish tyranny than any other peasantry in the world. There are thousands of homes in this land from which the Bible is withheld by priestly restriction, and in which, therefore, the light of liberty and truth cannot shine. I shall not stay to describe the low forms of social life that prevail, or the low diet (beans and onions chiefly), and meagre physical comfort with which they seem satisfied. My heart is moved especially at the thought of the mental and spiritual darkness that reigns over that most picturesque of our Provinces, and at the thought of the despotic power that Rome wields over so many of the people of this land—a power that is to-day seriously menacing even the political liberty which we regard as our birthright. We Protestants may yet be called, in more ways than one, to resist the encroachments of the Church of Rome, but surely we have, as a first duty and responsibility resting upon us, to seek to give this people the light and liberty of the Gospel—light and liberty that they must receive if we are to dwell with them in peace and security.

On a future occasion I may take the liberty of pointing out the power and privileges which the Church of Rome enjoys in this land. I shall simply close this article by narrating an incident that came under my notice recently, and that illustrates the power of the priest in matters of home and social life. Not twenty miles from the city lives a French Canadian Protestant, whose wife is a Roman Catholic. They lived agreeably together until a short time ago, when the priest came to the house, told the wife that she must leave her Protestant husband, that she had not been legally married, and that she must come to him and he would find her a good Catholic husband. Both husband and wife were in great distress, for she felt that, on the peril of her soul, she must obey the Church. To set matters right, if possible, legal advice has been obtained, and a letter forwarded assuring the parties that their marriage by a Protestant minister was quite legal. It is to be hoped that this will satisfy the wife and foil the priest's design, which was nothing more nor less than to injure our mission cause in that vicinity, the husband being one of its chief supporters. This incident, however, illustrates the priest's power in the most sacred relations of life.

GENERAL ASSEMBLY.

MR. EDITOR.—The letter of "a Western Commissioner," in your issue of March 26, has in it a good and timely suggestion, viz.:—That as soon as possible, a full list of commissioners to the Assembly with their post-office address should be published. It would afford an opportunity for invitations to be extended to members of Assembly by friends in the city, which would be the best possible arrangement, as far as it went. But it would almost certainly fall short, though not, we are sure, for lack of hospitable homes. Some would receive a score of invitations, scores would perhaps receive none. The alternative left for those who are not so fortunate as to have personal friends in the city, and for the hospitably disposed who have no personal friends on the list of Assembly is hardly fair. If the suggestion is to be adopted would it not be well, for the sake of all such, that the present mode also should still be followed. Then those accepting invitations, will not report their names to the Accommodation Committee, and those who had invited friends would not be expected to accommodate others. The natural willingness to use hospitality without grudging is surely strong enough without encouragement.

The implication that members of Assembly feel themselves pauperized by gratefully accepting Christian hospitality, simply because unacquainted with the one who extends it is absurd and uncalled for.

Most of the commissioners could pay their own way, though, even if they could not, they might be none the less gentlemen.

The cost of entertaining the Assembly is far better spread over the whole Church by the payment out of the Assembly's Fund, as heretofore, for what voluntarily hospitality fails to provide, than it could be by each congregation paying the expenses of commissioners, as some would have to pay much, and others nothing, some every year, and others not once in five years. Besides, the commissioner does not represent the congregation, or himself personally, but the Presbytery—the church. Better, make the As-

sembly's fund large enough to pay the travelling expenses of all commissioners, and arrange with railways and steamboat lines to grant excursion rates to commissioners' wives as well.

It is hard to see the grandeur of the principle which would shut the doors of many hospitable homes, or how such a principle could possibly conduce to the dignity or independence of our Supreme Court.

A VOICE FROM THE NORTH.

FOR THE PRESBYTERIAN.

THE PHYSICIAN.

The Angel of Death seemed close at hand as our precious golden-haired boy lay moaning in his mother's arms—all unconscious of the endearing words, spoken in broken accents, or of the affection lavished on him, little sufferer.

Eagerly we listened for the sound of the doctor's carriage, and when he arrived, waited anxiously for his opinion. With quiet, professional precision it came: "Sinking fast, but still hope."

Then the activity in procuring the prescribed remedies—the fidelity in their application, until, happily, the shadow was dispelled.

How strange they appear now, these days when the battle for life went on; stranger still the physician's reticence of his great skill, satisfied to rejoice with those who do rejoice.

With gladness, but with moistened eye, we regard again the little shoes, the rocking chair, the familiar toy or that. They were about to be tenderly laid aside, treasures of a loved one gone before.

Busy with such thoughts it is less difficult to understand the anxiety, care, patience, energy, all that centres in and has its outcome in the physician's daily toil as he hurries from one to another on his errands of mercy. And yet, many are prone to blame should his efforts prove of no avail, unmindful that, after all the doctor is but the instrument used by the Great Physician.

It might have been otherwise with the lad spoken of. It so, what cause for repining? Much as he is loved there is One who loves him better. True—God has been pleased to leave him a little longer; but the Shepherd might have taken the lamb to His bosom. Surely, in such a case, our gratitude belonged to the earthly physician for struggling against death, even while, with torn heart-strings, the bereaved came closer to Him who has for every wound a balm.

Watching the health glow returning to the cheek, fever all gone and quiet sleep bringing renewed strength, we cannot forget how very much is owing to the able physician—that but for him, humanly speaking, a little chair would have been vacant—a void caused never to be filled.

May the restored child be shielded from temptation, and, if spared, grow up worthy.

J. B. H.

Ottawa, March, 1884.

THE LORD'S WORK.

It is a great error to suppose that we are doing the Lord's work only when we are engaged in devotional exercises, or labouring for the conversion of sinners, or for the edification of Christians. That which a man does heartily, as unto the Lord, is the Lord's work. The farmer when he is carefully and wisely cultivating the soil, is doing the Lord's work. Ploughing is as truly a religious act as praying. The merchant when he makes an honest exchange is doing the Lord's work. Dealing justly is as truly a religious act as warning sinners to flee from the wrath to come. A man is doing God's work when he is doing that which pleases God.

A man is doing the Lord's work when he is faithful to his employer—does a fair day's work; when he takes proper care of his health; when he governs his temper; when he is careful to speak the exact truth; when he is courteous to strangers, and lends a helping hand to the needy; when he has a word of encouragement for the desponding; when he sets an example of industry and honesty; when he returns good for evil; when he leads such an upright, benevolent God-honouring life, that men take knowledge of him that he has been with Jesus. Religion does not consist solely in reading the Bible, praying, attending church, and labouring for the conversion of men. These are important duties, but they do not include the whole of duty. God's will has reference to every act of our lives.—*N. Y. Observer.*

PASTOR AND PEOPLE.

A NEW RELIGIOUS MOVEMENT IN RUSSIA.

It has not been long since in Holy Russia, under the pressure of the materialistic movement, every one who raised any religious question was looked upon as being far behind in the march of civilization. And thus for the two last decades a large number of educated Russians held as an undisputed truth that "there is nothing in the world but matter, and materialistic scientists are its prophets." But everything fashionable, even scientific theories included, passes away, and people naturally fall back on what by trial centuries long has been proved solid, sound, and reliable. And so it is with religious views.

Many Russians, after a careful analysis, have come to a conclusion that, if there were no God and no religion, they ought to be invented. And indeed there are now some Russian scientists who are trying to find a basis to justify their belief in God. In the *Moscow Orthodox Review* for January, for instance, we find an interesting paper, in which Professor Solovieff, lecturing on Philosophy in the St. Petersburg University, expounds his views on the "Religious Basis of life." The Professor takes the following position: "There are," he says, "two desires akin to each other, and innate in the human soul, which elevate man above the rest of Nature. These are that of immortality and that of truth or moral perfection. But man, by himself, cannot save his life, and cannot reach moral perfection. In other words, he is doomed both to bodily and spiritual death."

Further on, taking up the elements of his cardinal position, the Professor logically comes to the conclusion that man is living, as it were, in the reign of death. He kills animals in order to preserve his own life, which, as he is aware, is ephemeral. He commits a kind of suicide in order to sustain his own species, which, however, is doomed to extinction. Men die and nations disappear. In some future age life will be extinct upon our globe, and our solitary system, like thousands of others, will dissolve into lifeless cosmical dust. "Striving for life," says Mr. Solovieff, "we die, and trying to comprehend life, we discover death everywhere. Our mind indorses death as a universal law." But the human heart revolts against such a fate, and man's conscience dictates to him another course of life which is not to be found in Nature. There is a supreme good, self-existing and independent of Nature and the human mind, and there is a mysterious relation between that good and the human soul.

"Without his own volition," says Mr. Solovieff, "man cannot believe in God. If we don't wish to believe, we will not believe. God is not an external thing, the existence of which we could not dispute. He is an internal truth, which we are bound morally to recognize. To believe in God is our moral duty. Man may not fulfil his moral duty; but then he loses his human dignity."

"To believe in God means to admit that the Good of which our conscience testifies, and which we find neither in Nature nor in our mind, exists by itself. Without that belief we ought to admit that the Good for which man longs above all things is but a dream, an illusion of human mind; that is, that it does not exist at all. But morally we cannot admit that; for to us, as moral beings, life itself has value only on account of our belief in real good, or good as a truth. We have to believe that that Good exists by itself, and that it is a perfect truth; that is, that we must believe in God."

After having recognized God as the first and the last reason of the moral world, the Professor clearly sets forth the moral precepts as to the relation of man to man, and of man to God, which are to determine a true religion.

Count Leo Tolstol, the foremost of Russian novel writers of to-day, had lately created a great sensation by teaching and practising religion. To his explanatory remarks on the New Testament he explained fully his religious convictions. Unhappily the religious censor had destroyed his paper before it was published. It is known, however, that the Count holds that there can be no hope for man, nations and the world if religion is relinquished. What precisely are the Count's religious views is not generally known; but as far as private information shows, he seems to favour Protestantism. Instead of associating with the clergymen

of the Established Church of Russia, he is on friendly terms with the Raskolniks, who bow to the authority of the Bible rather than to that of the Holy Synod. Though a rich man, he leads a plain peasant's life. Being the best informed man of the so-called high life, he prefers the company of the unpolished, but earnest and sincere Raskolniks, who are wont to put in practice what they believe.

Under the influence of Leo Tolstol and Vladimir Solovieff, not only students but even greyheaded men and women find it necessary to revise their convictions. Thus religious topics are now predominant, even in private circles. Russian clergymen, however, do not contribute much, if any to the new movement. In fact, the men and women moved by the example of the Count and of the Professor try to work out religious views for themselves, pondering over the Book. As to the official religious teachers, these, even at this favourable moment, serve rather to confuse minds than to clear them. Here is one striking example. Propagation of Spiritualism in Russia is rather of recent date. Among the Russian converts to Spiritualism there are some prominent professors, doctors, lawyers, writers, and so on, not counting hosts of the aristocratic ladies. In view of that fact many priests deemed it their duty to deliver some sermons on spiritualism. Naturally they dwelt on the summoning of the soul of Samuel by the woman of Endor. Now, by what power did that woman bring up Samuel? One priest answered that, as the Divine Spirit could not be at the command of a witch, therefore she used the help of the Evil Spirit. Another priest said that Samuel's appearance was a miracle, performed by God's will. Still another preacher argued that Samuel was not brought up at all, and Saul's hallucinations were responsible for the story. In view of these diverse explanations the orthodox people are at loss what to think of the Spiritualists. Do they invoke spirits of the departed persons by God's will or by the Devil's, or do they deal merely with illusions and hallucinations? And yet that question ought to be answered: for the Spiritualists claim to be the strongest friends of the Christian, furnishing, as it were, tangible proofs of a future life and of the resurrection of the soul.

It may be expected that the new religious movement in Russia, being of an origin independent from the Church, will come in collision with the official clerical authorities; but laymen, longing for a true religion, will not give up the Bible even for the authority of the "Most Holy Governing Synod of Russia."

There are now in Russia two religious Protestant currents; the one below is of great force, counting fifteen million souls, and the other, above, is mighty in its independent religio-philosophic thought. The day is not distant when these two currents will unite in their course.—*Independent.*

LIVING EPISTLES.

Do we remember as we should that we are in the world, as the representatives of our Master who has gone above, out of our sight, though present to our minds and keeping us, through all changes, ever in view. It is through us that a sinful world is to be brought to Him. The Gospel offer goes always to the individual soul, and is accepted or rejected by each person for himself.

Individuals, saved by grace, are privileged to carry it. We lean on our blessed Lord. In our sorrow, when the eyes are dim with tears, when the beloved of our lives is taken hence, we trust Him, and He comforts us. In our losses and troubles, when ease and wealth and social position are perhaps suddenly swept away, we trust Him, and He is more to us than all earthly possessions or pleasures. In our rose-tinted hours of joy and delight, when we arise to great heights, and our satisfied longings fill us with exultation, we trust Him, and He consecrates the joy. What is any experience worth to the Christian, if Christ do not share it?

There may be those who stand without, never having known the blessedness of being not their own, but wholly their Lord's, who marvel when Christians speak thus. Little do they dream of the divine strength which underlies all our weakness, of the unutterable peace which brims the cup of life, even when its drops are bitterest, of the beauty which hallows and irradiates life's lowliest days to those who keep close to the Lord.

Would that we could bring them in! Would that,

when they speak to us of this poor staff, and that poor rod, of earthly science, of culture, of amusement, or of worldly advantage, we could show them how much better it is to know the Lord, to talk with Immanuel, to be raised far above earthly vicissitudes, into the calm and the glory which proceed ever from the throne. If we were in love with our Master and in sympathy with Him, fully, constantly, would prayer-meetings be, as often they undeniably are, so dull that only a sense of duty drives reluctant feet to them? So dull and, alas! to many so profitless, that good men stay, practically, away from them, and, so far as numbers are concerned, they are mainly kept up by good women. A prayer-meeting should be as interesting as a primary. It should have as much attraction for a prayer-loving church as a concert or a popular entertainment. Yet it is vain to say that it has, in the face of the fact that ministers are always being obliged to urge church members to go to it, deprecating a very usual neglect, and that it is only in times of revival that a daily prayer-meeting can be sustained, in a single church.

Warmth, faith, genuine earnestness, and happy, triumphant love must first prevail in the individual heart, must then go from one heart to another, until the many are converted. Our dear Lord trusts us to show Himself to an unbelieving world. He speaks by us and through us, and thus are we living epistles, known and read of all men.—*Mrs. M. E. Sangster, in Christian Intelligencer.*

"WHY DON'T THE PASTOR COME?"

The more faithful a pastor is, and the more fit by his very sensitiveness to be a good pastor, the more he is pained by the unnecessary complaints of his people. One form of his annoyance is the complaint of sick people that the pastor does not visit them. The invalid who is a member of a church ought to know that he has no friend in the world more ready to come to see him than the pastor. He ought to be the parishioner of a pastor of such a character as to be the most desirable man for the sick man to see; and yet through all the large churches people sicken, and sometimes recover, and then go sulking through the church six months, until at last it is discovered that the ground of their grumbling is that the pastor had not visited them when they were sick. It is this senseless demand of omniscience which is so intolerable.

This naturally brings up the question, whether the pastor ought to go to see sick people until he is sent for. What right has a who's congregation to suppose that the pastor knows of sickness when no human being ever presumed upon the physician's having that knowledge? It would be less unreasonable to make this latter supposition. A physician passing amongst the families in which he has patients might begin to suspect from some bodily appearance that sickness would shortly ensue, and might therefore be expected to go around in due time to see if the suspected person was really sick. Instead of that, it is the pastor, a man engaged in quite different studies, who is supposed to be able, from looking over his congregation on Sunday, to believe that Mr. A— will be sick on Monday, Mrs. B— will be ill on Tuesday, Mr. C— will sprain his ankle on Wednesday, Mrs. D's— child will have the measles on Thursday, and so on through the week. The physician whose business it is especially to look after sick folks, never goes till he is sent for, even if he knows there is sickness; but the minister is expected to come without being sent for, and to be able to tell that there is sickness without any information.

Perhaps each church needs three bishops; a pastor bishop, an evangelist bishop, and a teacher bishop—one to take care of those who are already enrolled in the church, to keep them toned up and drilled; another to go out, leading forth as many of the church as he can, to bring in those who are outside, heating up recruits and training them for the service; and a third to preach to those inside and outside the church, giving his whole time to that one work. As it is now, these three functions are expected to be discharged by one man. Whoever that man is, and however large his capabilities of discharging duties in these three departments, it is quite certain that he will excel in none. A man who devotes himself to personal care of hundreds of members of a church will have little time to go out among men of the world and endeavour to bring them into the Church of God. He who devotes his whole week to this latter employment can have little time to prepare for the pulpit; and he who does,

or undertakes to do, all three, cannot hope to do any of them quite as well. Hence the disappointment. It is as if a man undertook to practice medicine and law and edit a daily paper. This is just what is often expected of pastors in the large churches of our cities.
Dr. Deems.

WHY CAN'T YOU TRUST CHRIST?

An eminent Christian worker relates the following instructive incident. - A young woman in deep distress came to me last night, and I set before her the way of salvation, and said, "Trust in the salvation of Jesus Christ." "Oh, I feel—" she said. "I don't care," I replied "what you feel". Will you tell me any reason why you should not trust the Lord Jesus Christ?" "I do not know any reason, but—" "Can you trust me?" "Oh, yes, sir, I can trust you with anything." "Then you must not talk in that way, and say you can trust me, a sinful man, and not trust the Lord Jesus Christ. It's ridiculous. Trust a man, and not trust the Son of God! Can you tell me any reason why you can't trust Him? Will you show me anything He ever did why you will not trust Him? Will you explain to me on what grounds you dare to say you cannot trust Him?" "But, sir, I feel—" "I don't want to know anything about your feelings; I want to know why you can't trust Him? He says He is able and willing to save you; can you trust Him?" "But yet, you know—" she said. "But I don't know, and I don't want to know. I want to know why you can't trust Him? Did he not stand in the room and place of every soul that trusts Him? Do you think He is unworthy your confidence?" She looked at me at last and said: "You won't let me do anything else but think about Christ." "No, why should I? I want to drive you to Him. Tell me why you should not trust Him?" She stood up and said: "I cannot imagine any reason why I can't trust Him?" "And why don't you?" "Yes, I do and am I really saved?" "If you really trust Him." "Of course I am saved," she said gently "I see it now. How was it I did not see it before? He says I am saved, for are not these His own words: 'He that believeth on me hath everlasting life?' I am so glad you would not let me talk about my feelings, and kept me to that point; for now I see it all."

LOST IN SIGHT OF HOME.

A few months ago, during one of the severe storms that visited Colorado, a young man perished in sight of home. In his bewilderment, he passed and repassed his own cottage, to lie down and die almost in range with the "light in the window" which his young wife had placed there to guide him home. All alone she watched the long night through, listening in vain for the footsteps that would come no more; for long before the morning dawned the icy touch of death had for ever stilled that warm, loving heart. The sad death was made still sadder by the fact that he was lost in sight of home.

How many wanderers from the Father's house are lost in sight of home, in the full glare of the Gospel light! They have the open Bible, overflowing with its calls and promises, the faithful warnings from the sacred desk, the manifestations of God's providence, all tending to direct their footsteps heavenward; and yet from all these they turn away, waiting for the more convenient season, and are lost, at last, in sight of the many mansions.—*Forward.*

HOW TO PRAY.

An article found among the unfinished papers of the late Dr. J. A. Alexander, on "Circumlocution in Prayer," closes with the following practical suggestions to young men who are forming their habits in respect to prayer. They are equally applicable to all who pray in public:—

1. Let your prayer be composed of thanksgiving, praise, confession, and petition, without any argument or exhortation addressed to those who are supposed to be praying with you.

2. Adopt no fixed forms of expression, except such as you obtain from the Scriptures.

3. Express your desires in the briefest, simplest form, without circumlocution.

4. Avoid the use of compound terms in the place of the imperfect tense.

5. Hallow God's name by avoiding its unnecessary repetition.

6. Adopt the simple devotional phrases of Scripture; but avoid the free use of its figures, and all quaint and doubtful application of its terms to foreign subjects.

7. Pray to God and not to man.

INTO THE DEPTHS OF THE SEA.

Thou wilt cast all my sins into the depths of the sea. Micah vii. 19.

Deep sea, in whose unfathomed caves

Our sins are cast and found no more;

No tempest rage, no surging waves,

Can beat them back upon the shore.

Low in unsounded depths they lie,

Like Egypt's submerged cavalry,

Like the army and horse, the shield, bow and quiver,

They slumber deep down on the coral paved floor:

So our legion transgressions are buried forever:

In judgment they rise to condemn us no more;

Buried forever! Evermore!

"Thou wilt cast all our sins into the depths of the sea"—

How gracious the tidings for you and for me.

Deep sea! the load from sight is lost;

But where the mighty burden fell,

Though many a gallant ship has crossed,

There is no milestone left to tell.

Unsounded caverns, low and deep,

Forever will the secret keep.

O, yes! the great burden is sunk in no river,

Which the drought of the summer to sight might restore.

It is plunged in the ocean depths, buried forever,

In judgment to rise and condemn us no more;

Buried forever! Evermore!

"Thou wilt cast all our sins into the depths of the sea"—

Thrice blessed the tidings for you and for me!

—J. R. Macduff, D. D.

GOSPEL WORK.

MESSRS. MOODY AND SANKEY.—INCIDENTS OF THE STRATFORD WORK.

Many cases and facts of a most encouraging kind are being met with by the workers in connection with the visitation of the people. We subjoin a few that have come to our knowledge:—

A gentleman called one day at a house where he had been accustomed on former visits to see the wife with a blackeye, the result of her husband's bad temper. This time, however, the door was opened by the husband himself, who astonished the visitor by saying, "I know you have come in answer to prayer." The gentleman thinking of former experiences, replied, "That is not much in your line, is it?" "It didn't used to be, but since I have been to Mr. Moody's meetings things are very different with me." "Do you mean to say that I can now take you by the hand and call you a Christian brother?" "Indeed you can." It seemed almost too good to be true.

At one of the Stratford meetings a worker, in conversation with a man who seemed deeply anxious about his soul, had great difficulty in getting him to concentrate his thoughts on any point. After having prayed, and done all he could to direct the man to the Word of God, the worker gave him a little book, entitled "Just the Saviour You Need," asking him to read it carefully at home. The man said he did not want it; it had better be given to someone else. Not to be daunted, the worker, having discovered that the inquirer was married, asked him to take the little book for his wife to read; he at last reluctantly consented to do so. True to his word he gave it to his wife when he went home, and she read it through. As she laid it down on the table she said it was a nice book and advised him to read it. He took it up and when he came to the third page he exclaimed: "I see it now; I have been going the wrong way about it; I have got to accept salvation as a gift." He has since been giving grand testimony, and every indication of having entered on a new life. His wife last week visited the house of the worker who talked with him, and was also led to an acceptance of the Saviour.

A man attempted to get into one of the Sunday meetings at West Ham-lane Hall, and failed, much to his disappointment. A young worker, who met him, seeing his downcast looks asked the cause. On hearing how the matter stood and seeing the man's great anxiety to hear Mr. Moody on that occasion, as he could not get any other day, the worker managed to get him squeezed in through the crowd. He was wonderfully touched and impressed both by the sermon and by what the young worker said to him. This friend sent him a little book through the post, and had a hopeful letter from him. It so happened that another worker on going home the evening after this

man had attended the meeting, found a letter awaiting him from a Christian woman, to whom he had been made a blessing four years before. The letter asked the worker to join her in praising God for the conversion of her husband at the hall the night before. Some days afterwards these two workers met, and the fact came out that the man whom the younger one had led into the light was the same as the husband referred to. He is now bearing noble witness for Christ in a church which greatly needs such testimony.

A great blessing has come to several of the young clergy in the Stratford district. Some who were wavering, or even hostile, have been brought into fullest sympathy with the work. There will be large additions it is expected to the membership of all the places of worship whose pastors were in sympathy with the meetings. A manifest blessing has come to not a few of the railway men, of whom there are so many in the district. It has been discovered that numbers who were impressed at the meetings, but did not go into the inquiry-room and come to a decision, are now grieving over the lost blessing and are seeking the counsel of workers with whom they come in contact.

It is known that some men who were notorious drunkards have been reclaimed. The newly formed Mizpah Band is doing a glorious work. The friend who has given a site for a Conference Hall to be erected, now furnishes a temporary place of meeting on his business premises, where meetings are held every Saturday and Sunday evenings. The Mizpah Band has been very happy in securing such officers of worth and standing as will be a guarantee of the satisfactory and permanent nature of the organization.—*The Christian.*

MISSION NOTES.

As the result of Waldensian Missions in Italy, nearly 500 new members have been added to the Church of Christ during the past year, and these are mainly from the Church of Rome.

A ROYAL manifesto recently granted to all Bavarian Methodists the rights of a distinct church, including liberty to preach, to hold Sunday schools, and in fact, to enjoy all the privileges of the National Church, except ringing bells and public demonstrations.

IN the midst of a foul swamp in Madagascar, a Ramiraho and his excellent wife are patiently labouring. Every evening a little bell summons their neighbours to join with them in family worship. The service is short and simple: two hymns, reading, and two short prayers. From fifteen varying to forty attend, and I, for one, felt that quiet, unostentatious witnessing for Christ and calling upon His name to be very hallowed.

REFERRING to the present aspect of affairs in China, the Rev. Dr. Chalmers writes: "We are going on with our work in Hong Kong as usual, and even in Canton the missionaries are trying to keep everything going, though the political horizon and the aspect of the people towards Europeans look very black indeed. It seems as if all the old hostility of 1857 had revived, with but little more of discrimination or intelligence."

DR. HAPPER, an American Presbyterian Missionary in China, reports the ordination of three ministers of the Gospel at Canton. They had been several years under the teaching and training of the missionaries, and they are regarded as men of very valuable promise. They have received calls to churches, and installation services in two cases were ordered by the Presbytery. The occasion of this receiving of native ministers was one of marked interest to both the missionaries and the churches.

The editor of the *Indian Christian Express* says: "We should like to see many more such workers springing up in all parts of India, and doing the Lord's work without any help from the Foreign Missionary Societies. Brother Moodoo earns his livelihood by imparting instruction to boys in a Government-aided school which he himself founded. We believe Brother Moodoo has hit, on the right plan at the present time for becoming an independent missionary, and we trust many who are desirous of preaching the Gospel to the unconverted will benefit by his example. There are many interesting points in the account, and our readers will do well to take note of them; but there is one thing which we must bring prominently to their notice. It is the attempt successfully made by Brother Moodoo to make those among whom the Gospel is preached contribute towards the support of the preacher,

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, *Proprietor.*
OFFICE—No. 5 JORDAN ST., TORONTO.

ADVERTISING TERMS.—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$2.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.



TORONTO, WEDNESDAY, APRIL 16, 1884.

UNUSUAL pressure on our space necessitates the reluctant omission of a variety of matter for which room cannot be found this week.

THE closing ceremony in connection with the Woman's New Medical College, will take place in the theatre of the Normal School on the afternoon of next Friday, 18th inst., at three o'clock. The Cameron Scholarship will be awarded.

A CERTAIN class of so-called temperance men have a marked weakness for temperance laws. Their remedy for all the ills of the liquor traffic is legislation. They seem to think that men can be legislated out of vice and into virtue. Now the fact is that Ontario has temperance laws quite abreast with the sentiment of the people if not ahead of it. The amendments made to the Crooks Act last session puts Prohibition within the reach of every polling division in a town or city. Sub-section 16 of section 4 provides that:—

No license shall be granted to any applicant for premises not then under license, or shall be transferred to such premises if a majority of the persons duly qualified to vote as electors in the sub-division at an election for a member of the Legislative Assembly petition against it on the grounds hereinbefore set forth, or any such grounds."

Now observe that the electors of any sub-division can, by petition, absolutely prevent the granting or transfer of a license. When that petition is signed, attested and presented to the license commissioners the work is done. No license can then be issued. The commissioners have no discretionary power in the matter. Now what more do people want in the way of law.

THE Trustees of the Presbyterian Hospital in Philadelphia were offered the proceeds of a charity ball not long ago, the amount being the handsome sum of \$2,500. They promptly but very courteously declined the offer. Of course there was the usual amount of criticism. Many approved the course pursued and some thought it narrow and unwise. The respectable press supported the trustees; the "satanic" press of course denounced them. One journal, not by any means Puritanic in its motives, made the very sensible observation that "It is not the refusal, but the acceptance of questionably earned money that is injuring the American churches and weakening their hold on the American people." The hospital, however, did not suffer by the refusal. A solid Pennsylvania Presbyterian was watching the case from his quiet home in the country and the moment the trustees refused he sent them his cheque for \$3,000, \$2,500 in lieu of the sum refused, and \$500 as a recognition of the adherence of the trustees to principle in refusing the proceeds of the ball. Here is a lesson for congregations that use questionably earned money for carrying on congregational work. If they resolutely shut down on such operations the money would come in the right way as it did in Philadelphia. One thing is certain—that which injures a congregation spiritually will injure it financially in the end. And the end in such cases comes soon.

THE attention of the public has lately been called to the unnecessary expense that is often incurred at funerals. The same subject is being discussed by many of the religious journals across the line. The discussion does not come any too soon. It is well known that many people of limited means seriously embarrass themselves by funeral expenses that might very well be avoided if we had a sound public opinion on the subject. The unnecessary expenses incurred at the funeral of the head of a family would often support

the widow and fatherless children for months. At the very time that they most require to be economical they are compelled by senseless custom to expend an amount that everybody knows they cannot afford. The living suffer because custom says the dead should be buried in a certain way. The motive which prompts the expenditure may be praiseworthy, but the family suffer all the same, and perhaps incur a debt that it may take months of pinching to pay. Any reform must begin with people of means and position. So long as the comparatively poor see wealthier neighbours expend large sums in burying their dead they will follow the example set before them. They do so lest it might be thought that they do not show as much respect for deceased relatives as is shown by the rich. Who can blame them? The rich might confer a real benefit on their less favoured neighbours by cutting down such expenses as far as decency and propriety allow. A real benefit it would certainly be.

THE subject of funeral reform raises another question which we are glad to see discussed in many of our exchanges. It is this: is a minister under any obligations to attend the funerals of persons who have not been connected with his congregation and whose friends may have no Church connections whatever, though perhaps living under the very eaves of a place of worship? However people live they all believe in Christian burial, and the most careless, godless men in any community rarely have any hesitation in asking a minister to bury their relatives. They never attend his church and probably never intend to; they never contribute a farthing to the support of his congregation and would not do so if asked. And yet they quite confidently ask the minister to leave his work to attend a funeral and probably expect him to hire his own conveyance. They do not believe in reading the Scriptures and prayer at any other time but they must have a service at that particular time. Now a minister is under no more obligation to do that work than he is to do any other kind of work for strangers. It is no part of his duty. Not only so, he may have to neglect some of his duties to his congregation to do this work for those who have no claim upon his services. Ministers are often forced to attend such funerals simply because they do not like to refuse when those who make the unreasonable and often unjust demand have a corpse in their house. Ministers in the country are often compelled to travel many miles and spend a whole day in attending such funerals and are often expected to preach a funeral sermon. If they refuse a cry is at once raised and they are denounced as unfeeling and unneighbourly. Now why in the name of common sense should a minister be expected to do this work, and do it quite often for people whose influence is often wielded against his work. Common decency requires that he should at least be remunerated.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

ONE of the healthiest signs of Christianity at the present time is the growing interest in the missionary enterprise. Every section of the Evangelical Church is taking a more or less active part in the work of spreading the Gospel in foreign lands, not as is too often represented in heartless caricature, to the exclusion of active effort among neglected classes at home. New fields are opening up everywhere for the labours of the missionary and for various forms of Christian activity, older fields, where there has been sowing in tears, are becoming more hopeful and encouraging. The great success attending missionary effort in India, China and Japan is not only a cheering fact for those interested in the extension of the Gospel, but an added call to the churches for increased energy and a growing devotion to the work to which they are especially called.

The organization of the Woman's Foreign Missionary Society has fully justified itself. If any regarded it as the first formation with coldness or indifference, there is now no room for any other feeling than that of fervent gratitude for the important work which during the eight years of its existence it has been enabled to accomplish. The actual results are in themselves great. It has been fruitful of blessing to all connected with it; to those in China, India, and the North West, who have been benefited by its efforts. The hearts of devoted men and women in the mission fields have been cheered by the increasing interest

taken in the work they are doing. The members of the various auxiliaries have reaped important spiritual blessings from their active participation in one of the most important spheres of Christian activity. The churches have been inclined to take a deeper and more practical interest in Christian missions than they have ever yet done.

The history of this the latest development of missionary consecration and zeal has been one of steady and uninterrupted progression. Every year has seen an advance in numbers, contributions, and good work accomplished. The meetings at Hamilton last week were the most successful yet held. A larger number attended than at any previous gathering. There were over three hundred delegates in attendance.

From the secretary's report the following facts are gleaned:—

Life Members, 16; ordinary members (as far as reported), 2,515, of these 940 are members of the General Society; Presbyterian Societies, 6; Auxiliary Societies, 89; Mission Bands, 16; contributed by auxiliaries, \$6,068 86; contributed by mission bands, \$1,285 72; contributed from all sources, \$7,656 62.

The society has this year provided for the erection of a girls' school in Formosa the sum of \$3,000. The building is situated near Oxford College, Tamsui. The material used is cut stone. It was completed and opened last January. The society also supports three lady missionaries at Indore, Central India, and contributes towards the maintenance of schools for Indian children in the Canadian North-West.

Gratifying as is the history and present position of this movement, much greater results may be confidently expected, and that too, in the immediate future. It is as yet only in its infancy. It seems destined to advance with accelerated speed. It will not be long till every congregation of any size will have its auxiliary fully organized and in active operation. There is zeal, devotion, and tact sufficient in every congregation to make these organizations, healthful and energizing centres of missionary activity. These are the main qualifications required to make them efficient. The possession of these qualities has, under the divine blessing, made the society the success it is to-day. From these centres will go forth throughout the congregations, a stirring influence on the inertia that exists in every church. There will be a large development of the missionary spirit. A keener interest will be felt in the progress of Christian work in all lands, and a spirit of liberality beyond what the Church has yet known in contributing for the support of Christian work abroad. Another cheering result directly traceable to the influence of the Woman's Foreign Missionary Society will be the increased number of faithful men and women devoting themselves to missionary work.

The large annual gatherings in different places of the Province are much more than agreeable reunions of those engaged in a common work in their respective spheres of action. They awaken a deep interest in the cities where they are held, and give a healthy impetus to Christian work in the various congregations. Wherever the meetings take place the delegates receive a cordial welcome. They are held in honour for their work's sake, and all who know its value will wish the Woman's Foreign Missionary Society a fervent God speed.

BOOKS AND MAGAZINES.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—The reading matter and illustrations of this welcome weekly are as interesting, attractive and timely as ever.

ST. NICHOLAS. (New York: The Century Co.)—The number for April is admirably adapted to the season of the year. There is a description of the first Russian ice palace, to remind us that winter is not long gone, and a delineation of the "Fairy Lodge" bespeaks the presence of spring. The stories, the illustrations, the poems and historical sketches make a most attractive number.

RECEIVED.—Knox College Monthly; Queen's College Journal; The Presbyterian College Journal; The Starial Messenger for April, conducted by William W. Payne, Carleton College Observatory, Northfield, Miss.; the Hon. Edward Blake's Speech on the Orange Incorporation Bill. Thomas D'Arcy McGee. An address delivered before St. Patrick's Society of Sherbrooke, P.Q., by Robert D. McGibbon. (Montreal: Dawson, Brothers.)

WOMAN'S FOREIGN MISSIONARY SOCIETY.

The 7th annual meeting took place at Hamilton, on Tuesday and Wednesday, 8th and 9th April. The meetings were held in the beautiful new school-room of St. Paul's Church and nothing could exceed the kind hospitality with which the Hamilton ladies welcomed the many delegates from different parts of Ontario and Quebec, as well as the ladies who represented the sister societies in other churches.

The first meeting was opened at half-past ten on Tuesday morning by devotional exercises conducted by the President, Mrs. Ewart, assisted by Miss Stewart of Hamilton, and Mrs. Harvie, of Toronto. The business of this meeting consisted of the Address of Welcome, by Mrs. Fletcher, of Hamilton and reply by Mrs. Stewart, of Uxbridge, the President's Address and the appointment of the Nominating Committee, and the consideration of several recommendations submitted by the Board of Management.

The afternoon meeting was opened with devotional exercises, led by Mrs. Cranwell, of Ottawa. The Foreign secretary, Mrs. Harvie, presented the report of the society's foreign work during the year. The society now supports three lady missionaries at Indore, Central India, aids in the maintenance of five schools for the Indian children of our own North-West Territory, and a girl's school has this year been erected in Tamsui, Formosa. This building is of cut stone and is situated near Oxford College; it was lately opened for work.

An address was delivered by Mrs. Crombie, of St. Anne's, lately returned from China, on Mission Work there. The following delegates then presented greetings from the societies which they represented and gave some interesting particulars of their work:—Mrs. Blackstock, of Toronto, from the society of the Methodist Church; Mrs. Stewart, of Hamilton, from that of the Baptist Church; Mrs. Archibald Campbell, of Montreal, from the Montreal Woman's Missionary Society, and Miss Haight, of Toronto, from the Canadian Woman's Board of Missions.

The Home secretary, Miss Topp, presented the report of the home work. There are now (as far as reported) 2,515 members (of which 940 are members of the General Society); sixteen life members; six Presbyterian Societies; sixteen Mission Bands, and eighty-nine Auxiliary Societies.

The Financial Statement was presented by the treasurer, Mrs. King, showing the following accounts:—

Table with financial accounts: Contributed by Auxiliaries \$6,068 87; Contributed by Mission Bands 1,285 72; Contributions from all sources 7,656 62; Expenses 350 23; Balance on hand 7,306 39.

The report of the Board of Management was read by Mrs. MacMurchy. These reports and statements were received and adopted by the society. The report of the Nominating Committee was then brought in and unanimously adopted by the society, as follows:—

President, Mrs. Ewart; vice-presidents, Mrs. McLaren, Mrs. McMurrich, Mrs. McDonnell, Mrs. W. Reid, and all the presidents of Presbyterian and Auxiliary societies and Mission Bands. Recording secretary, Mrs. MacMurchy; Home secretary, Mrs. H. Campbell; Foreign secretary, Mrs. Harvie; treasurer, Mrs. MacLennan.

General Committee.—Mrs. Morrison, Ormatown; Mrs. R. Morrison, Beaverton; Mrs. McCaughey, Seaforth; Mrs. McMurry, Port Perry; Miss Harmon, Ottawa; Miss E. Young, Hamilton; Mrs. Bryce, Parkdale; Mrs. Mutch, Brockton; Mrs. H. H. McLachlan, Mrs. Gregg, Mrs. H. Miller; Mrs. J. M. Cameron, Mrs. Milligan, Mrs. Thom, Mrs. Crombie, Mrs. Harris, Mrs. McLachlan, Mrs. Kirkland, Mrs. W. M. Clark, Mrs. J. Y. Reid, Mrs. J. Kerr, Mrs. Telfer, Mrs. Blaikie, Mrs. McCracken, Mrs. Wallace, Mrs. Wilson, Mrs. Gilray.

Mrs. Gordon, of Harrington, conducted the closing devotional exercises of this meeting.

In the evening a social meeting was held in McNab Street Church school-room, which was tastefully decorated with flowers and mottoes by the thoughtful kindness of the young ladies of the Hamilton Mission bands; the good cheer provided and the hospitality of the entertainers were beyond praise.

A public meeting followed at which addresses were delivered by Rev. Dr. McLaren, Rev. J. W. A. Stewart, of Hamilton, and Rev. Dr. Wardrope, convener of the Assembly's Foreign Mission Committee, who occupied the chair. A very large audience was present at this meeting, as well as at all the others.

The newly elected general committee held its first meeting on Wednesday morning, some business in regard to various matters being transacted.

The closing meeting held on Wednesday afternoon was opened by devotional exercises, led by Mrs. John McEwen, of Toronto. The reports of the Presbyterian societies were presented by their respective representatives, as follows:—Miss McIlwraith, Hamilton; Miss Gordon, Whitby; Miss Haultain, Peterborough; Miss Jackson, Lindsay; Mrs. McKenzie, Lanark and Renfrew; Mrs. Steele, Glengarry.

The Home secretary read the reports of the Auxiliaries and Mission bands.

Mrs. Wilson of St. Mary's, read a paper on the subject of "Brahminism." Three invitations were then presented to the society for the next annual meeting, from London, Toronto, and Ottawa. After some consideration, it was decided to accept the invitation from Ottawa.

Some general business was brought before the society and it was decided that the presidents of the Mission bands should hold the same position on the Board as the presidents of Auxiliary societies. After informal conversation in which a number of the ladies joined, votes of thanks were passed to the Hamilton ladies, the Rev. Dr. Reid, the managers of St. Paul's and McNab Street Churches, and the Grand Trunk Railway. A collection was taken up, by which the sum at the disposal of the society was increased to \$7,300, which it was decided to remit to the Assembly's Foreign Mission Committee, through Rev. Dr. Reid. This amount, together with a sum of over \$400 remaining

in the hands of the Foreign Mission Committee since last year, more than completes the \$7,800 which is the estimate of the sum for the society's work in 1884.

The interesting and successful sessions of the eighth annual meeting were closed with devotional exercises, led by Mrs. McLaren, of Toronto.

SYNOD OF TORONTO AND KINGSTON.

The Conference on the State of Religion was held at Belleville on the 7th inst. Rev. S. Houston, of Kingston, spoke of consecration in ministers' life and work, and Rev. D. J. Macdonnell, of Toronto, on consecration in the life and work of membership. An interesting discussion followed, in which Rev. D. Mitchell, Belleville; Rev. P. McF. McLeod, Toronto, Messrs. A. G. Northrup, J. S. Campbell, Belleville; Rev. D. Wishart, Madoc, and Rev. J. Carmichael, Norwood, took part. Rev. P. McF. McLeod, Toronto, introduced the subject of what was the best method of ascertaining the state of religion in their congregations. The question as to what place the exposition of the Scriptures should hold in public worship was treated by Rev. J. Somerville, of Owen Sound. "The circulation of Religious Literature in and by the Church," by Rev. J. M. Cameron, Toronto; "How to Increase the Efficiency of the Eldership," by Mr. Thomas Yellowlees, Bowmanville; and "The Sovereignty of God in Relation to Revivals," by Rev. J. Little, Bowmanville.

The Synod met in St. Andrew's Church, Belleville. The Rev. A. A. Drummond, of Newcastle, the ex-moderator, preached the annual sermon. He prefaced the discourse by a reference to the Rev. James Cameron Chatsworth, the moderator appointed at the last meeting, but who had been removed by death some time ago. He chose for his text "And when the chief Shepherd shall appear then He shall receive a crown of glory," 1 Peter ii. 4. The Rev. Alexander Young, Napanee, was elected moderator.

WEDNESDAY.

The first hour was spent in devotional exercises. The applications of the respective Presbyteries for leave to license students were granted.

The action of the Owen Sound Presbytery in reference to the induction of a member was sanctioned.

The appeal of the Rev. T. S. Chambers against the decision of the Kingston Presbytery in dealing with the charge preferred against Rev. J. Gallagher, pastor of St. John's Church, Pittsburgh, was brought up. Mr. Gallagher was charged with marrying last September John F. Gibson to Sarah Sharp, sister to his first wife, deceased, contrary to the law of the Church, both parties to the marriage being in full communion of the Church. The principal appellant, Mr. Chambers, was heard. He regretted that he had to lay this charge, but stated his action was merely governed by a pure sense of duty. He related the facts of the case connected with the marriage.

The Rev. F. McQuail, the other appellant, stated the grounds upon which he became a party to bringing the matter before this court.

Rev. Mr. Wilkins said the Presbytery of Kingston had not definitely disposed of the case, as they were still awaiting the report of the Committee of the General Assembly.

Rev. Mr. Gallagher declined to discuss the question, as he had not been summoned to the bar to defend the charge laid against him by Mr. Chambers. He said he was still awaiting the decision of the Presbytery.

Rev. H. M. Parsons, Toronto, moved that the appeal be dismissed, and that the Presbytery go on and deal with the case.

Rev. D. J. Macdonnell seconded the resolution. He thought the Presbytery had taken a very reasonable view of the case, inasmuch as the General Assembly had been for some time, and was still, considering what was the law of the Church in regard to marriage with a deceased wife's sister.

Rev. Prof. Gregg, Toronto, was sure a breach of the law of the Church had been committed by Mr. Gallagher. In view of the action of the House of Commons on the subject, he thought it was all the more important that this court should deal with the question without further delay. He thought that Mr. Gallagher should acknowledge he had done wrong. If he did not do this the Synod should express its disapproval of his action in marrying Mr. Gibson to his deceased wife's sister. He moved the amendment that the Synod disapprove of Mr. Gallagher's action in the matter.

Rev. A. Wilson seconded the amendment. Such a charge hanging over the accused should be disposed of without delay. It had been admitted on all hands that Mr. Gallagher was in the wrong, therefore he should be taught that the standards of the Church were not to be tampered with. He thought that in this case the Synod ought to have no hesitation in expressing their disapproval of Mr. Gallagher's conduct.

Mr. James Brown, elder, thought the charge was a serious one. If the appeal was dismissed the Synod would be opening a road for similar violations of the law of the Church.

Rev. P. McF. McLeod thought Mr. Gallagher should not be dealt with too harshly here, when he had so willingly left his case in the hands of the Presbytery, whose decision he was still awaiting.

The original motion was carried and the appeal dismissed. Dr. Gregg stated that he dissented from the finding of the Synod on the ground that they permitted an admitted violation of the laws of the Church.

Revs. D. J. Macdonnell and P. McLeod were chosen to support the finding of the Synod before the General Assembly.

The action of the Presbytery of Lindsay in setting aside the call from the congregation of Barrie to the Rev. E. Cockburn, of Uxbridge, was then discussed. The matter was finally disposed of by the Synod expressing its disapproval of the action taken by Lindsay Presbytery.

The Synod on invitation extended by Rev. D. L. McCrae, decided to meet next year at Cobourg on the first Tuesday in May.

At the evening session, Rev. A. Wilson presented the report of the Committee on Sabbath Observance, which made several important recommendations, and denounced in a vigorous manner many customs, such as social visiting, Sunday funerals where unnecessary, public occasions with banners and drums to attract public attention as not calculated for the proper observance of the Sabbath. The Committee protested against railways running trains on Sunday, and made reference to many fatalities that have occurred since the new departure. A Dominion Act regulating Sabbath observance was recommended.

The report on the State of Religion was read by Rev. D. Mitchell in the absence of the convener. The report dealt with the importance of Sabbath school work and the conversion of the young. It was held that revivals as a special means of grace had been fraught with a great deal of good. Intemperance was the principal evil, and home religion was found to be neglected. One Presbytery strongly reported to the Committee the evil arising out of Sabbath desecration by beating drums and tambourines on the street on Sunday. Rev. Mr. Milligan, Toronto, presented the report on Sabbath-schools, which was not as satisfactory as the Committee wished for. The religious training of the young was sadly neglected, as well as Sabbath School Conferences.

THURSDAY.

The consideration of the Overture on College Consolidation from the Presbytery of Whitby was considered. The overture was supported by Rev. S. H. Eastman, Oshawa, and Rev. A. Leslie, Newtonville. The proposal was energetically opposed by Principal Grant, of Kingston, who stated the difficulties in the way of securing the object contemplated by the Overture. The cost he said of amalgamating Knox and Queen's Colleges at Toronto would be at least a quarter of a million to the Church for the privilege of breathing the pure air of Toronto. He had no objection to the Whitby Presbytery taking their overture to the General Assembly, but they should not come before the court with it. If they wished the Assembly to take hold of the matter the prosecutors should present some tangible scheme, if they wish their petition to receive any notice whatever. In concluding he said it was an outrage on civilization for men to say that the Presbyterian colleges were running behind. Presbyterians should be above making such an assertion.

Rev. R. Wallace, Toronto, heartily endorsed Dr. Grant's views. Rev. Dr. Reid was opposed to agitation to reduce the colleges, especially as no tangible scheme for effecting a change was presented. When such a scheme is put forth, even then a Church Court is not the place to agitate the matter. Rev. G. M. Milligan asked Rev. S. H. Eastman to withdraw the overture from the Whitby Presbytery. Rev. J. G. Campbell moved that the overture be not transmitted to the General Assembly. Rev. Dr. McLaren would rather see a college endowment inaugurated than an agitation started for the consolidation of colleges without some practical scheme being submitted. The gentleman who attacked the colleges through the press some time ago received a rebuke from Dr. McLaren. Rev. Mr. Eastman replied briefly to Dr. Grant, after which he withdrew the overture.

Mr. James Brown submitted the treasurer's report of the Synod for the year, showing that the expenditure for the year was \$201, leaving a balance on hand of \$47.60.

Rev. Dr. McLaren presented the report of the Committee on St. Andrew's Church, Darlington and Bowmanville. The Committee recommended that if necessary the Rev. A. Drummond should defend a suit in court to retain the church property. The report was received and adopted.

In order to ensure proper legislation for the observance of the Sabbath, Dr. McLaren moved that a committee be appointed to confer with the other Synod of the Dominion and to have a bill sent to the Dominion House to secure the better observance of the Sabbath. This was carried.

The committee appointed for the purpose submitted a draft minute referring to the death of the late moderator, the Rev. James Cameron. The minute was adopted. A copy of the resolution was ordered to be sent to the bereaved widow.

Rev. J. Cumberland presented the sixth annual report of Committee on Temperance. The report was not as satisfactory as the committee intended, owing largely to the lateness in sending out the circular calling for the reports of the sessions on this subject. Only forty-four sessions out of over two hundred had reported to the committee. Most of the officers of the Church were reported to be total abstainers, which the committee thought would in time wield a power of influence with other members of the congregation. The report also advocated the extension of the franchise to women in temperance questions. The report was received and the recommendations adopted.

Rev. P. McLeod advocated the formation of temperance societies in connection with their churches. Rev. R. Wallace said that through these societies the Church of England in the Dominion had gained a position in reference to the temperance question never held by them. Rev. Dr. Reid agreed that these societies had done a vast amount of good, but if the ministers urged the formation of Bands of Hope their action would be more in accordance with the past history of the Church. Rev. G. M. Milligan would exceedingly regret to follow the Church of England on the temperance question. The ministers should be left to pursue whatever course they chose as they had reason to be encouraged by their past history. The clause in the report recommending ministers to join in the temperance agitation was withdrawn by Rev. J. Cumberland, when Rev. P. McLeod moved, seconded by Rev. R. Wallace, "That the General Assembly be asked to authorize Presbyterian temperance association on the lines adopted by Presbyterian polity." Carried.

Rev. P. McF. McLeod laid before the Synod an overture from the Committee to the General Assembly, requesting them to appoint a Committee to consider the advisability of establishing a Presbyterian publishing house in the Dominion. The memorial was agreed to without discussion.

After disposing of several items of business of an unimportant nature the Synod adjourned.

CHOICE LITERATURE.

A VENDETTA.

How it began, who began it, when the first note of battle was sounded, what were the scene, place, and occasion of the first exchange of hostilities, remains to this day a mystery. Some are inclined to think that at a certain dinner-party, Mrs. Highty, who belongs to a notoriously short-sighted family, trod unwittingly and unwarily on Mrs. Tightly's long velvet train as the latter lady was being conducted before her into the dining-room. But this theory would make the Highty faction decidedly the first aggressors. Now it is well known and even written in the chronicles of the Highty family—vide a long letter in the possession of the present compiler of this veracious history—that up to and even beyond the period of the lamentable accident before mentioned, and for which Mrs. Highty declares she made ample apology, the Hightys and Tightys were the closest of friends. Therefore the injury to the velvet train may be dismissed as irrelevant to the present inquiry.

But that a screw was loose somewhere between these two highly respected and hitherto united families was soon apparent to the most unobtrusive member of our Blankshire society. It may be necessary here to mention that Mrs. Tightly, being the daughter of a viscount, was naturally the guiding star of our dinner-parties, unless it chanced that a meteor in the person of an actual peeress sailed for a brief space across our firmament, or, as once happened, that a Von appeared to contest the claim to precedence of the Hon. The perplexity and embarrassment into which we were all thrown by this last complication I shall never forget. We knew the touchiness of the *real* foreign aristocracy when there was any danger of their being confounded with the sham counts and countesses whom we would have repudiated as haughtily as themselves. But though there was no doubt about our having now to deal with a genuine article, there was no end of doubt as to its claims to rival in pedigree our own indigenous production. Under these puzzling circumstances we were everlastingly grateful to Mrs. Tightly for the graceful manner in which she at once abdicated in favour of the stranger, remarking that the laws of hospitality must always supercede those of etiquette. This observation, especially as our German guest did not hear, or at least did not understand it, immediately relieved us from our dilemma, and also considerably increased Mrs. Tightly's popularity.

For we all liked her much better than we liked Mrs. Highty, who, as a baronet's daughter, and holding second, though only second rank in our society, was a much more sulphurous element in the composition of our dinner-parties. Mrs. Tightly's place was known and assured, always excepting under the before-mentioned circumstances, which did not often occur, besides, when they did occur, she had only to be taken down one peg lower, and all was right. But Mrs. Highty was always getting in the way. If we asked her to dinner, we must be sure that there was somebody to hand her, not inferior, or not much inferior, in consequence to the personage whose right it was to escort Mrs. Tightly. In the drawing-room there must be a sort of throne or seat, just half a step lower, as it were, ready for Mrs. Highty to sink into at the same moment that Mrs. Tightly took the chair of state reserved for her on the other side of the fireplace. The anxious hostess or her daughter had to be on the watch that coffee was handed to Mrs. Highty before any one of lower rank got a chance of it. The Highty and Tightly carriages must be announced as nearly as possible at the same moment; and in wishing her guests farewell, the hostess must be careful to measure out her gratitude for the favour conferred by their visit in nicely balanced proportion. In fact she had not a moment's peace until they were both safely out of the house.

It will be readily understood, therefore, that when it began to be seen that the two ladies declined to meet one another, the relief was immense. Formerly it was thought to be a necessary compliment to ask the other to bear her company, and hence all the tribulation which I have been describing. Now we were free from this obligation, and might eat our dinners and pass our evenings in comfort.

Alas! how short-lived was our joy! In the first place, we soon found that now we must give two parties in place of one. If Mrs. Highty was asked to dinner this week, her rival must be invited the next, and, which was still more troublesome, repasts of equal splendour and guests of equal distinction must be provided for both entertainments. For though the two ladies might pass each other when they did chance to meet with so slight a mutual recognition as might be supposed to denote the utmost indifference to each other's existence, we knew very well from authentic sources of intelligence, that each was devoured by a jealous curiosity to hear the smallest details of the party given in honour of the other. And as it was next to impossible that both parties should be precisely alike in their histories and combinations, we were constantly giving offence. The plot, in fact, was thickening, though not one of us could have told what was the thread of the story in which, as in a labyrinth of cross-purposes, we were becoming involved, and a feud which threatened to undermine the whole fabric of our society was slowly but surely spreading. For I need hardly point out that, whereas we had at one time laboriously but not unsuccessfully tried to be loyal to a joint monarchy, we now naturally took part with one or the other sovereign. The people invited to meet Mrs. Tightly were very apt to think their banquet was less suspicious than that given a few days before to the hostile faction of Highty. And thus things went on until there was hardly a house in our part of the county in which the old pleasant relations had not been altered, and into which envy, malice, and uncharitableness had not found their way.

Matters were in this condition when a modest little villa in our neighbourhood, which was usually let to summer lodgers, was taken by a lady of whom nothing more was known than that her name was Mrs. Smith. Soon, however, our ignorance was dispelled. At first some of us had

thought of even calling on her. But a certain old lady who, if she had not been too old and infirm to go out visiting, would rightly have taken precedence even of the Hon. Mrs. Tightly, and who sometimes saw company at home, invited us all to a great luncheon party, at which, to our amazement and even consternation, we beheld a modest-looking, shabbily-dressed little woman, banded to the luncheon-table by our hostess herself. This was her way of indicating the personage whom she considered of most consequence amongst her guests; and so well versed was she known to be in the laws of etiquette, that her preference of any one to such an honour was always accepted as a sort of social diploma or rank. And on this occasion, who should the upstart be before whom even Mesdames Highty and Tightly had to veil their haughty crests, but this most insignificant and unknown Mrs. Smith!

We were all stupified. Was the stranger a duchess or princess in disguise, or—could our benevolent but slightly eccentric hostess design to teach us all a lesson on vanity of human greatness? If so, she had woefully mistaken her women. Already Mrs. Highty's brow was black, and even the less combustible Mrs. Tightly was beginning to swell with injured dignity. We onlookers were perhaps inclined, after the first shock, to enjoy the joke; but we all felt sorry for poor Mrs. Smith, on whom had been thrust this perilous distinction. If the idea of calling on the solitary denizen of Ivy Cottage had been about to suggest itself to any one, seeing that Lady—had already taken compassion on her, it must now be completely abandoned. We had enough to do with our two factions. Which of us would venture to tackle this third bone of contention? As for Lady—'s unaccountable caprice, we could only ascribe it to the weakness of advancing age.

But we were wrong. The old lady knew what she was about, and guessed, moreover, what was in our minds. When luncheon was over, but before we rose from table, she claimed silence, and announced that she was going to propose a toast. We were accustomed to her kindly, old-fashioned ways, but we now felt that something more was coming than the usual health to absent friends, or mention of the brave son in India, of whose glories we were scarcely less proud than his fond old mother. We had seen some whispering between her and her unknown guest, and some putting aside, as it seemed, on Lady—'s part of an argument of remonstrance from Mrs. Smith. "Nonsense, nonsense, my dear," she was heard to say, "I want everybody to know." Then she took her glass in hand and spoke:

"My good friends, you know you never leave my table without kindly joining his old mother in wishing health to my dear son, who is still far away from us. But to-day I want you to drink health—even before we speak of John—to Major Smith, the husband of this lady whom I've now the pleasure of introducing to you. And I'm sure you'll do so heartily when I tell you that he's the Major Smith who distinguished himself so at the battle of—; and he's the man who saved my boy's life, and who got the Victoria cross; and he's been made a C.B.—and he'll be a K.C.B., I haven't a doubt, if—" but her words were drowned in a tempest of applause. To be sure, we had all heard of the brave Major Smith, and we were all delighted to drink his health and see his wife. And after this there could be no doubt about our calling on her and asking her to our parties and everything.

This was all very well, and through the following week carriages and cards poured down on Ivy Cottage. But human nature remains human nature, and etiquette remains etiquette, and precedence is a prize not to be relinquished. So, could it be expected that Mrs. Tightly, not to speak of Mrs. Highty, could merely resign the honours hitherto held so undisturbedly—except between themselves—without a struggle?

I need not say with what untiring zeal we discussed the question amongst ourselves as to whether a C.B.'s wife ought or ought not to walk before a baronet's or a peer's daughter. "Peerages" are expensive books, as everybody knows, and none of us were very rich. But to my certain knowledge there was a sudden importation of red books into the country; and those who had none, and grudging buying them, made long pilgrimages, as in olden times, to some shrine where a sight might be procured of the sacred volume. Yet even then we were not quite happy. The V.C. complicated the matter. Also, did not the service done to Lady—'s gallant son, our own county hero, increase the weight of our responsibilities? We thought and talked, we studied tables of precedence, we wrote to the *Queen*, getting back snubbing answers for our pains, and being dreadfully afraid lest our friends should pierce the mystery of our pseudonym, and laugh at us for doing what they were perhaps going to do themselves. We tried to invent new ways of paying due reverence to our three luminaries, and keeping them from falling foul of each other and producing general chaos. And in the midst of all this commotion we heard that Mrs. Highty and Mrs. Tightly had been reconciled to each other, and were making common cause against the intruder on their rights. This, at least, was one good thing, even though it did not help us much in our difficulties.

As for Mrs. Smith, she seemed strangely indifferent to the honours thrust upon her. This was a little exasperating, considering the trouble she was giving us. On the whole, we did not care much for her, though she was inoffensive enough. It was inconvenient, too, to be obliged often to include her little girl in our invitations. Mrs. Smith would not come either to luncheon or garden party without bringing her little daughter. She excused this on the ground that she had no nurse or governess with whom to leave the child, who was, I must also say, a well-behaved, good little thing, easily amused, and perfectly happy if allowed to sit quietly by her mother's knee. The two were devoted to each other, and if we thought Mrs. Smith rather stupid and common-place, we could not but commend her training of her child. After some little time the ferment of our hospitality subsided, much, I think, to Mrs. Smith's relief. She was allowed to remain quietly with little Bessie at Ivy Cottage, and make herself happy with the child in her own way. Then as no third neutralising element interposed between the two previously contending forces, we began to be afraid

of a resumption of hostilities. But Mrs. Highty and Mrs. Tightly had been driven into each other's arms by stress of adverse circumstances, and could not all at once retreat from the friendship which had been re-established with so much apparent cordiality. But our experienced eyes could see that each lady had her high horse standing ominously near, and was prepared on the smallest provocation to mount that warlike steed; and we felt that, after all, the termination of such a hollow truce must soon be looked for.

Suddenly one day a rumour spread amongst us. It was Mrs. Highty who brought me the first news. Mrs. Tightly was sitting with me at the time, and I remember that my first feeling when my new visitor was shown in was dismay at the impossibility of providing her with a comfortable chair unless Mrs. Tightly vacated the one which, with some trouble, I had provided for her, for I was about to change my house, and my rooms were being dismantled of furniture. And as the Highty equipage drove up at my door, I had seen Mrs. Tightly settle herself still more stiffly and squarely in her armchair. What was I to do?

But before I had time to slammer out the apology I had been hastily divvying, Mrs. Highty sat down on a three-legged stool that somebody had brought from the kitchen. "Oh," she exclaimed, "what do you think! Poor dear little Bessie Smith has taken diphtheria. She's very ill, and her poor mother is helpless with terror. I've just been at Ivy Cottage and seen her. She's absolutely stupified. She says the child never had a day's illness before. I've offered to get a nurse for her, for I believe Mrs. Smith is too bewildered to know what she's doing."

It was too true. Soon we heard that the child was sinking. There was no want of help, if human help could have saved her. The mother could only sit by her as if her mute agony of clinging love could baffle the fate that was to separate them. But doctor, nurse, and prying friends were all at hand, and everything that could be done was done—in vain.

During these brief but most sorrowful three days, there was scarcely an hour of the day during which one or other of us was not at Ivy Cottage. It was absolutely necessary that some one should take charge, not only of the sick-room, but of the miserable, paralyzed mother. We relieved one another. Mrs. Highty and Mrs. Tightly took their turns of watching and attendance, and shared with one another the duty of providing the proper stimulants and nourishment which Mrs. Smith was unable to think of. And as they had been foremost in efforts to save her, they stood nearest one another when we followed little Bessie to her quiet grave.

Mrs. Smith rejoined her husband in India. There was rejoicing amongst us last year when we heard that another daughter had been sent to comfort them. Mrs. Highty and Mrs. Tightly are the two godmothers.

I do not say that between these ladies there never arises a shade of animosity which reminds one of the old vendetta. But they are good churchwomen, both; and as every Sunday they walk up the churchyard path and pass the little grave on which each so often places fresh memorial flowers, the sight of it must, I think, help them to begin another week at least in mutual charity and good-will.

Was it for this that the child came amongst us?

THE HIGHEST RANK.

If formerly it was enough to be in society, it is now not enough. To be in society means nothing if there be a higher rank in society. There is, then, after all, a cream of the cream, a finer bloom, a higher height. To be part of this can now alone satisfy. But how is the altitude to be gained?

"Ah! who can tell how hard it is to climb?"

The qualifications for the highest rank are, however, readily described. Intelligence, refinement, generous sympathy, intellectual freedom, urbanity, tact, and good nature are all of course indispensable. Affectation, vulgarity, ignorance, ostentation, selfishness, and boorishness are clearly incompatible with attainment of the highest rank of society people. Wit, cultivation, simplicity, and nobility of feeling—these supersede money as a qualification. Money, indeed, merely supplies the setting for the actual qualities. In the highest rank of society people of course you study at ease and in full play the qualities that have made the country, and furnish the bright promise of its future. Whoever was admitted to the charmed circle, which was described so glowingly, beheld, of course, the best of the chief city in the country.

It was always so. The sturdy virtues that asserted and maintained English liberty were found—were they not?—at the court of the Stuarts. The genius of social progress and of political reform in France dwelt—did it not?—in the palace of the royal Bourbons. Was it not at Versailles and Hampton Court that the highest rank of society people was found? Was it not, therefore, in the circle of the *Cell-de-Ban*, and in the pretty pastorals of the *Fait Trianon*, that the spirit of humanity and generous sympathy were enshrined? The highest rank of society people must be—must it not?—the class which is most truly mindful of the welfare of society, whose example is that of pure and honest living; moderate, gentle, wholesome.

For what kind of society must that be in which coroneted profligacy, or rich vulgarity, or courteous selfishness and sycophancy and moral cowardice figure as the highest rank? When this is the apex, what must the base and structure be? When a horse is coronal, when a clown is king, what must the people be? Or was there some mistake at Hampton Court and Versailles? Was that strowed and glittering crowd in velvet and silk and lace and flowing periwig not the highest rank of society people, after all, in any genuine sense, but only the richest and most conspicuous? Or, if the words must be accepted as strictly descriptive of the fact, if the hard-hearted, selfish, dissolute, corrupt throng at court, whether we like it or not, the highest rank of society people, was not that class the most contemptible in the kingdom?—*Editor's Easy Chair, in Harper's Magazine for April.*

THALBERG.

He was an innovator on the piano, though not of the first rank; he invented forms, notably effects. He had wonderfully formed fingers, the tips of which were real little cushions. This formation and very persevering study enabled Thalberg to produce such wonderful *legato* that Liszt said of him: "Thalberg est le seul artiste, qui joue du violon sur le clavier." When he played for the first time in public, in Vienna, in 1829, his touch and his expression at once conquered the audience, but even then principally the ladies. In Paris his winning manners and his scientific mode of education, which, with a very adroit modesty he knew how to show, though seeming to conceal it, contributed as much as his talent to render him the talk of the day. It must not, however, be surmised that his execution, although it could not stand the test of comparison with that of the Attila of the piano, Liszt, nor the dreamy attractive poetry of Chopin, was by any means ordinary. It is not true that, as another great *calambouriste* pretended, Thalberg, "playingly" attained his high position (*en jouant*.) He was so fond of music that he overcame Prince Dietrichstein's preconceived idea of a diplomatic career, only by dint of earnest study and determination. He often left his bed at three o'clock in the morning to practice on his piano, and those who heard him privately and knew him intimately were much more able to appreciate the extraordinary difficulties he was able to overcome, than those who only heard him play his compositions in public. It was one of the reproaches which classical but tedious players heaped upon him, that "he did not play the great masters, but that he only shone in public with his own compositions." Yet when he played Beethoven it did not "amuse" the audiences of that day, and he lived before all for his success, for his own personality. Among all great piano-players, it should be said of him what Catalani said of Sontag: "His genre was not great, but he was great in his genre." He was amiable, both as a man and as a performer. His position, highly recommended as he was, and supported in society by Prince Dietrichstein, who endowed him with £20,000 and launched him with his powerful connections, was of course an exceptional one. It was one of the curious anomalies so often observable in life, that although he so earnestly preached against the mania of the century of sacrificing everything to effect, the gist of his art, the aim and purpose of all his musical studies, was nothing but to produce effect. That he was, musically speaking of a most sympathetic, attractive, even irresistible organisation, it would be difficult to deny; but it is, above all skill and education, which his piano compositions show, which, although influenced by Liszt's brilliancy and Chopin's florid style, are nevertheless more valuable than his orchestral and operatic compositions, which totally failed. He was a celebrated man for many reasons, one of which only was his executive talent, and for the successful endeavour to sing on the piano. It is a well known fact that Mme. Mallbran, after hearing him play one evening, sang in a manner which astonished even her most ardent admirers. She made no secret of the reason of this most extraordinary effort, which was caused by the excitement which the brilliancy and elegance of Thalberg's performance had engendered in her.—*Temple Bar.*

HOW THE DUCHY OF PRUSSIA CAME TO THE HOHENZOLLERNS.

The country in question lies along the coast of the Baltic, east of the River Vistula. The natives—the Prussians, or Po-Russians—were slaves by race, heathen by religion, fishermen and hunters by occupation; and they were ever ready to fight, and fight bravely, for their religion, their homes, and their independence. But the Church could not tolerate their religion, and sought to carry them the Gospel of Peace on the point of the sword. With the sword the barbarians resisted; and more than one pious expedition marched into fatal disaster. At length it was determined to call in the Teutonic Knights—an order of chivalry founded during the Crusades, and in the early part of the thirteenth century settled without employment at Venice. Those zealous adventurers responded with eagerness to the appeal. They received a grant of the country from the Pope and the Emperor, set about the conquest with energy and method, and eventually subdued the natives under their authority and that of the Church. For two centuries they governed well. The country was prosperous, and the knights, though a privileged caste, averse to labour, set at least an example of temperance and equity. But luxury and idleness began finally to work their effects, and by the fifteenth century the knights had lost their habits of sobriety, their sense of justice, their valour and skill in battle. In wars with Poland they were repeatedly unsuccessful, and paid for their defeats by the loss of territory. The post of Grand Master of the order went begging all over Europe. It had ceased to be a post either of honour or of power. But early in the sixteenth century the choice fell upon Albert of Hohenzollern, of the Nuremberg branch of the family, and he accepted, with the resolution to restore the wasted fortunes of the colony. The task was difficult. The princes of the Empire, to whom Albert applied for help, gave only advice. Martin Luther, whom he consulted, also gave advice, and on that he acted. He adopted the Reformation, secularized the order, and created the Duchy of Prussia, he himself being Duke, and a vassal of the Republic of Poland.

With this revolution begins the chain of circumstances which led to the acquisition of the Duchy by Albert's kinsmen of Brandenburg. It will suffice to say that in 1569 the right of succession in the duchy, on the failure of direct heirs of Albert, had been secured to the Electors of Brandenburg by treaty with Poland, that in 1618 this contingency arrived, and that John Sigismund, who had a further claim based on his marriage with a granddaughter of Albert, became Duke of Prussia.—*Herbert Tuttle, in Harper's Magazine for April.*

RESOLUTIONS in favour of Mr. M'Legg's local veto bill are being passed at large public meetings all over Scotland.

THE OLD HOME.

The dear, familiar, old-time home
Stands on its pleasant hill,
Grey, weather-beaten, ivy-clad—
To me 'tis lovely still.

Surrounded by its sheltering trees,
All budding with the spring;
Ah me! these buds on hedge and tree,
What memories they bring!

The garden wall so softly clad
With moss and lichens grey;
The apple trees "old as the hills"
We said when we were gay.

sweet-scented thyme and peppermint,
And all the old-time flowers
(We never saw a garden then
We thought so sweet as ours).

Within I wander to and fro,
Through every pleasant room;
The sunshine is so bright to-day
I cannot think of gloom.

And yet regret will sometimes fill
These human hearts of ours;
Vague longings for a by-gone time,
For long departed hours.

The old home, 'tis hallowed now
By many a subtle spell;
By memories of a sainted life,
Now gone—but it is well!

The new is dear, but ah! the old
Clings close about the heart,
And, mingling with a present joy,
Past grief has oft a part.

But there awaits for us above
A grand and blissful home,
Where never partings rend the heart,
Where never sorrows come.

—Annie F. Swan, author of "Aldersyde."

AN EASTERN LEGEND.

The most painful thing to endure among the ruins of Palmyra is the want of water. The inhabitants have no other water than that of a hot spring, the water of which has an intense smell of sulphur. It can only be drunk after it has been exposed for twelve hours to the wind in a leather bottle. Yet, however repulsive it might have appeared at first, one gets so accustomed to it that at last the water brought by travellers, even from the "Wild-goat's Well" (Ain el Woul, halfway between Karatam and Palmyra), appears tasteless. The following legend relates to the sulphurous well of Palmyra, Ain el Rishen, or the Star Well. Once upon a time a large snake had taken its abode in the well, and was stopping its mouth so that no water could be drawn from it. Solomon, son of David, ordered the animal to leave the place, in order that the people might use the water. The snake replied to the wise king: "Grant me to come out with my whole body, and promise me not to kill me. I have a sun-spot in the middle of my body, and I shall die if anything touches me on that place." When Solomon had given him the required promise, the snake began to wind itself out; it crawled and crawled, but there was no end to it. Its rings already filled the valley, and there was no appearance of a sun-spot yet. Solomon began to be frightened, and he trembled so much that a ring slipped from his finger at the very moment when the mysterious spot appeared at the mouth of the well; the ring fell on that spot, and the snake was broken in two parts. The hind part of the monster remained in the well, and was putrefied in it, so that it became impossible to drink the water. Solomon purified the spring with sulphur, the putrid smell disappeared, but that of sulphur remains till now. The ashes of the front part of the snake burnt by Solomon, dispersed to the four winds, became another plague, that of the army of springing insects, e.g. locusts, etc.—*Deutsche Familienblatt.*

The lighting of the church is one of the most important items that come before finance committees. The following letter speaks for itself and will perhaps suggest a solution of the light problem:

GALT, Ont., June 23, 1883.

The Combination Gas Macking Co., Detroit, Mich.

GENTLEMEN,—In reply to your letter of the 16th ult., we have much pleasure in stating that the Combination Gas Machine you put in the Central Presbyterian Church here in February, 1882, has been doing good work ever since. It is a one hundred light machine, and we have in constant use ninety-five to ninety-eight lights, and on some occasions we have had as many as one hundred and twenty-five, and it has invariably worked well and given entire satisfaction. We consider it quite up to the representations, and have no hesitation in recommending it to those who are in want of gas machines. We might also state that the work of placing and fitting up the machine and connections was very satisfactory, inasmuch as you sent a thoroughly competent and gentlemanly mechanic to do it, who was most painstaking and careful that everything should be right.

Yours truly,

THOMAS TODD,
Chm's Board of Managers.
JAMES McFERRGAN,
Secretary.

Write to the Detroit or Windsor office for particulars.

The Prince of Wales has agreed to lay the foundation stone of the new tower of Peterborough cathedral in the first week of May.

BRITISH AND FOREIGN ITEMS.

A CREMATION society has been organized in Boston.

LORD LORNE is going to make an attempt to introduce the whitefish of the Canadian lakes into several rivers and lochs in the west of Scotland.

THE sum of £10,748 has been contributed by the congregations in Paisley Presbytery during the past year. The largest amount was £1,177 by the Paisley Abbey Church.

PROF. CANDLISH delivered on Friday the closing address of the Cunningham lectureship. His subject was "The Kingdom of God in Relation to Modern Social Ideas."

REV. GEO. COUSINS says that rarely has a sovereign lived who was so opposed to capital punishment and all harsh treatment of criminals as the late Queen of Madagascar.

A MEETING to protest against Sabbath desecration was held last Thursday in Patrick. The provost attributed the superiority of Scotch workmen to the worship and holy quiet of their Sabbath.

LORD BUTE will give a prize of £500 for the best setting of music to the "Alcestis" of Euripides. Lord Bute has also offered £50, through the National Eisteddfod Committee, for its translation into Welsh.

At Valparaiso the Congress has secularised the public cemeteries, enacted civil marriage, and passed a civil marriage registration bill, thus completing a trio of liberal measures designed to liberate oppressed consciences.

THE testimonial to Dr. and Mrs. Johnston will take the form of a training home for orphan girls. £4,000 will be required to build and furnish a suitable house, and it is anticipated no difficulty will be incurred in raising this sum.

KIRKWALL town council by a large majority has resolved not to appoint a representative elder to the Assembly. The mover said if the Assembly could not do without the aid of Kirkwall town council it was time to disestablish the Church.

THE latest return of the number of volumes in the British Museum is just over 1,300,000. There are 160 miles of shelves, and about twenty more miles to be filled. It is calculated that about one ton of literature a day is sent into that institution.

MR. MATTHEW ARNOLD does not seem to have profited by his elocution lessons in the United States. On the occasion of his first lecture in England, after his return home. *Truth* says that whenever he wished "to be particularly impressive he was perfectly inaudible."

SEVERAL colleges at Oxford have suffered greatly by the agricultural depression. Wadhaw's revenues are diminished by about fifty per cent. Things are so bad with St. John's that the President has refused to accept his stipend for three years past, and Lincoln is also suffering severely.

DEAN CHISHOLM says he became acquainted a few years ago with an old man residing in the Causeyside of Paisley who remembered the time when there were only a dozen Roman Catholic families in that town; now, according to the Dean, Paisley is favoured with the presence of about 12,000 Romanists.

THERE has been an increase of upwards of 30,000 members of the Wesleyan body in Great Britain during the last three years. The returns for this year, which are now being made up, are expected to prove that during recent years there has been the greatest development of Methodism since the days of John Wesley.

THE late Mr. White, of Overton, has bequeathed £34,000 to religious and charitable institutions. The sum of £5,000 goes to the sustenance fund, £3,000 to the Foreign, £350 each to the Home and Livingstonia missions, to the Aged and Infirm Ministers' Fund, and to the Society for Children of Ministers and Missionaries.

IN connection with the tercentenary of Edinburgh university a volume of pen-and-ink sketches of the professors is being issued by Messrs. Constable. Prof. Flint is represented as Christian clad in armour sheathing his sword, while the vanquished demons of modern scepticism are depicted in the background in full flight.

PRINCE BISMARCK's annual revenues amount to about \$25,000. He lives quietly, but is hospitable, and wishes all his visitors to feel at home while under his roof. When living on his estates he occupies himself with forestry, and his favourite walk is in the oak woods when his favourite flower, the heather, is in bloom.

UPWARDS of 400 Church of England clergymen are said to have signed a declaration in favour of the affirmation bill. The names include Dean Plumtre, Archdeacon Cheetam, Canon D. J. Vaughan, Rev. H. Scott Holland, Dr. Abbott, Hon. and Rev. W. H. Freeman, and Rev. C. H. Turner, rector of St. George's-in-the-East.

THE British House of Commons by 148 votes to 137 declined to accept Mr. Willis' resolution regarding the expediency of bishops ceasing to be members of the Legislature, and the House of Lords by forty-six votes to thirty-eight refused to adopt Lord Thurlow's motion in favour of museums and art galleries being open on Sunday.

MR. T. PAINTER ALLEN has published in England a book on the deceased wife's sister question. It contains the opinions of seventy of the foremost Greek and Hebrew scholars of the universities of Europe and America on the Biblical aspect of the question. Of the whole seventy, only one opinion is unequivocally adverse to the proposed change in the law.

VIGILANCE committees are being formed in some of the Dundee churches. The members of committee scatter themselves over the church and note absentees and strangers. Any member out of his place for two Sabbaths is reported to the minister, who immediately adopts means to know the reason why. In like manner strangers attending for two Sabbaths are seen after with the view of attaching them to the congregation.

MINISTERS AND CHURCHES.

DR. COCHRANE begs to acknowledge the receipt of \$50 for the Home Mission Fund, from the Rev. Donald Ross, (formerly of Lancaster), and now for a time residing in Portland, Oregon. Mr. Ross has regained his health, and is able to engage in ministerial work.

THE Rev. Dr. Moffat, of Walkerton, lectured in the town hall, Paisley, on Tuesday evening, on President Garfield. There was an excellent audience. There after a provisional board of directors was appointed, with the Rev. J. B. Duncan, of St. Andrew's Church as the president.

At a meeting of the Presbytery of Barrie held in Belleville, by leave of the Synod of Toronto and Kingston, on the 9th inst., a call was sustained from the congregation of Barrie, to the Rev. D. D. McLeod, of Paris, and ordered to be transmitted to the clerk of the Paris Presbytery.

THE Rev. G. B. Greig was inducted into the pastorate of Knox Church, Paisley, on Thursday, 3rd inst., in the presence of a large congregation. A very able and appropriate sermon was preached by Rev. J. B. Duncan, of St. Andrew's, Paisley, on Heb. xii. 3. The newly inducted minister and the congregation were respectively addressed in earnest and solemn terms by Rev. James Gourlay, M.A., of Port Elgin, and Rev. A. Tolmie, of Southampton. Mr. Greig commences his ministry in Paisley under very auspicious circumstances, and under the Divine blessing good results may be expected therefrom. In the evening at the social meeting addresses were delivered by Revs. Duncan, Tolmie, Gourlay, Greig, Blain, Edge and McDonald. The musical department was under the efficient management of Mr. J. C. Gibson and his well trained choir. Solos were also rendered in a pleasing manner by the Misses Thompson and O'Connor.

THE annual missionary meeting of the Beverly congregation was held on Tuesday, March 4th, at twelve o'clock, noon. Devotional exercises were conducted by the Rev. Samuel Carruthers, pastor of the congregation. Robert McQueen, sec. treas., read the annual report of the Missionary Association, supplementing his financial statement with a few appropriate remarks. The financial statement showed that during the past year the congregation had contributed the sum of \$335 to the schemes of the Church. A resolution was adopted to form a Juvenile Missionary Association for the youth of the congregation. By this means it is hoped the children of the congregation will be led to take a deeper and more practical interest in the mission work of the Church. Able and stirring addresses were then delivered by the Rev. S. N. Fisher, on "French Evangelization;" Rev. Dr. Laing on "Colleges," "Home Missions," and "Augmentation;" and Rev. Dr. Wardrope on "Foreign Missions." After singing, this enthusiastic missionary meeting was brought to a close by Dr. Wardrope pronouncing the benediction.

THE evangelistic services held in the Presbyterian Church, Chesley, for nearly six weeks, to which reference was made in a late issue of this paper, have recently come to a close. During the first four weeks Rev. J. M. McIntyre preached night after night to large and interested congregations. The attendance and interest kept increasing until at last the church was so crowded, that benches had to be put in the aisles and the platform and steps of the pulpit utilized for seats. After all some had to go away for want of room. From the very first, large numbers remained in the inquiry meeting to be conversed with about their spiritual interests. From 150 to 200 professed thus to be seeking the Lord Jesus, and of these a considerable number decided to accept Him as their Saviour. Mr. McIntyre is an earnest and powerful preacher of the Gospel, and seems to be abundantly blessed of God, to the awakening of souls. After he left, the work was carried on by the pastor, assisted by the Rev. D. Wardrope, of Teeswater, and, when he went away, Mr. George Thom, evangelist, came and helped on the good work. The number of the anxious and of those who professed Christ, kept increasing to the close. Altogether, the congregation of Chesley has had a season of blessing, which will be productive of great good, not only to itself, but also to members and adherents of neighbouring congregations. Pres-

byterians and others, who regularly attended the meetings.

PRESBYTERY OF MAITLAND—This Presbytery met at Lucknow on the 18th of March. The following commissioners to the General Assembly were appointed: Ministers, Messrs. S. Jones, D. Cameron, J. McNabb, by rotation, J. Ross and R. Leask, by ballot. Elders, Messrs. D. McKinnon, R. Elliot and D. Blue, by rotation, W. Spruce and J. Morrison by ballot. Session records were examined. It was agreed to refer to the Synod a matter regarding a congregational book at present held by Knox Church, Lucknow, but claimed by the managers of South kintoss congregation. The remit on the Probationers Scheme was referred to a committee consisting of Messrs. McNabb, D. Cameron and Sutherland, ministers, with instruction to prepare a deliverance, and report at the meeting of Presbytery at the Synod. Mr. McQuarrie reported regarding the Augmentation of Stipends. The report showed that a number of congregations had agreed to increase to the minimum, and some beyond it. At the evening sederunt a conference on the State of Religion was held. Mr. Ross read an excellent report on that subject. The report was adopted. The report on Sabbath Schools, read by Mr. Muir at the Sabbath School Convention was also adopted. These reports were ordered to be transmitted to the conveners of the Synod's committees. On the report on Temperance being called for, Mr. Sutherland stated that he had received but few reports, the reason being the Assembly's Committee had been so dilatory in sending the questions on that subject to sessions. Mr. Sutherland was instructed to draw up a report and send it to the Synod's convener on Temperance. Rev. Dr. McLaren was nominated as Moderator of next General Assembly. Messrs. Ross, minister, and Hutton, elder, were appointed to represent the Presbytery in the Synod's Committee on Bills and Overtures. Messrs. Murray, McNabb and Sutherland, ministers, with their Presbytery elders, were appointed to superintend the studies of students during the summer. Mr. D. Cameron gave in the report on aid-receiving congregations.—R. LEASK, *Pres. Clerk*.

PRESBYTERY OF PETERBOROUGH—This Presbytery met at Cobourg on the 18th March. There were thirteen ministers and seven elders present. Mr. Jamieson, of Garden Hill and Knoxville was appointed moderator for the next six months. Mr. Patterson, late of Bayfield and Bethany, being present, was invited to sit with the Presbytery. A call was sustained from First, Port Hope, on behalf of the Rev. J. W. Mitchell, late of Mitchell, and has been accepted by him. The call contains a guarantee of salary of \$1,200 per annum—payable quarterly. Mr. Mitchell's induction was appointed to be held on the 2nd of April, at two o'clock p.m. Mr. Cleland to preside, Mr. Thompson to preach, Mr. Bell to address the minister, and Mr. Cook the people. The ministers appointed, as delegates to the General Assembly, were Messrs. Ewing, Bell, Cameron, Cooke and Jamieson. The elders chosen were Messrs. J. Best, Mount Pleasant; H. Carruthers, Cobourg; J. L. Tisdale, Port Hope; Hershaw Little, Garden Hill, and J. Lawless, Baltimore. The report of the Committee on Augmentation of Stipend was adopted and ordered to be transmitted to the secretary of the Assembly's Home Mission Committee. The report of Committee on Presbyterial Visitation Reports was read by Mr. Bell and considered. The following recommendation of the report was adopted: "The Presbytery records its devout gratitude to God for the greatness of His kindness and the evidence of His refreshing spirit manifested throughout the Presbytery." Messrs. Bennett, Bell, ministers, and Mr. Tully, elder, were appointed a committee to consider the remits of Assembly, and to report at a meeting of Presbytery to be held at the time of the meeting of Synod. The next ordinary meeting of Presbytery was appointed to be held in St. Andrew's Church, Peterborough, on the first Tuesday of July at two o'clock p.m. Mr. Windel was authorized to moderate in a call at Cartwright and Ballyduff, so soon as the people are prepared to choose a minister. A letter was read from the Rev. W. White, formerly of Warsaw and Dummer, renewing his application for leave to retire from the active duties of the ministry, and praying that his retiring allowance date from the time of his first application. There accompanied the letter a

medical certificate of Dr. Bell, testifying to Mr. White's illness and the improbability of his ever being able to resume pastoral work. It was unanimously resolved to renew the application on behalf of Mr. White for leave to retire from the active duties of the ministry, and Messrs. Ewing and Bell were appointed and instructed to support the application at the meeting of Assembly. Presbytery held a conference at the evening sederunt, on the subjects of the State of Religion, Sabbath Schools and Temperance. Presbytery agreed to hold a further conference on the subject of Temperance, on the first evening of next meeting in Peterborough.—Wm. BENNETT, *Pres. Clerk*.

PRESBYTERY OF KINGSTON—The quarterly meeting of this Presbytery was held at Kingston on the 17th and 18th days of March. The call to Rev. John Leishman from Angus, etc., was accepted by him, and his translation agreed to. Mr. Young was appointed interim moderator of the kirk session of Newburgh, etc. It was found from the report of Mr. MacLaren, convener of the committee on the Augmentation Scheme, that most of the congregations had been visited in its interests, and with promising results. An appeal from Mr. James Brown, of Shannonville, against the decision of the session of Melrose, etc., in suspending him from Church fellowship was finally disposed of in a way satisfactory to all parties concerned. The appeal was dismissed, but instructions were given to have the sentence of suspension for certain reasons removed. A meeting in connection with the Woman's Foreign Missionary Society of the Presbytery was held on the evening of the 17th. The attendance was large and encouraging. Addresses were delivered by Principal Grant, Messrs. Gracey and Mitchell. It was intimated by the Principal that a young lady who had just completed her medical course was likely to offer her services as a foreign missionary. Eight students of Queen's College who are to finish their course this session, presented themselves as applicants for license, and were examined. Leave is to be asked of the Synod of Toronto and Kingston on their behalf. Their names are Messrs. Linton, McTavish, Somerville, Pollock, Boyle, Bennett, Moore, and Jas. Murray. The treasurer's report exhibited the financial affairs of the Presbytery in a promising condition. Mr. Chambers tendered the resignation of his pastoral charge. Parties concerned are to be cited to an adjourned meeting to be held in St. Andrew's hall, Kingston, on the 29th day of April ensuing at three p.m. The Home Mission report was presented by Mr. MacLaren, convener. Its recommendations were that thanks be given to Queen's College Missionary Association for their valuable services—that assistance be sought for St. Andrew's Church, Trenton, and St. Andrew's Church, Picton—and that a proposal to unite the congregations of Seymour and Rylston be regarded favourably. These recommendations were adopted. In relation to the last recommendation a committee was appointed to confer with the parties concerned. The Presbytery took up a complaint from Mr. Chambers against Mr. Gallaher for a breach of Church law and order in marrying a man to his deceased wife's sister. Both parties were heard at length. Two motions were submitted to the following effect, one to suspend judgment on the case until the Assembly's committee on that question have reported; the other to express disapproval of Mr. Gallaher's act. Ten voted for the former, and seven for the latter. Mr. Chambers appealed to the Synod of Toronto and Kingston on the ground that no decision come to by the Assembly in the future can make right a violation of law in the past. Mr. McCuaig joined in the appeal. A large number of students (thirty-one in all) were recommended for employment. Two missionaries are to be secured for the Melrose, field. The following are the commissioners to the General Assembly: Ministers by rotation, Messrs. William T. Wilkins, B.A., Samuel Houston, M.A., James M. Gray and Godfrey Shore; by election, Principal Grant, Messrs. Gracey and Young. The following Ruling Elders were chosen: Messrs. G. S. Hobart, A. Macalister, W. MacKenzie, J. G. Campbell, N. D. MacArthur, G. Gillies and J. Robertson. Professor MacKnight, D.D., of Halifax, was nominated Moderator of the next General Assembly.—THOMAS S. CHAMBERS, *Pres. Clerk*.

PRESBYTERY OF SARNIA—This Presbytery met at St. Andrew's Church, Sarnia, on Tuesday, the 18th ult. The Rev. Mr. Johnston, of Alvinston and Napier,

moderator. A call from the congregations of Parkhill and McGillivray in favour of John S. Lochead, M.A., of Londesborough and Hullet, signed by 113 members and 115 adherents, and promising a stipend of \$1,000, no manse was sustained, and Rev. Mr. Cuthbertson was appointed to appear in the interests of the Presbytery before the Presbytery of Huron. The clerk read and laid on the table a call to the Rev. P. C. Goldie, Watford, from the first Presbyterian Church of Au Sable and Oscola, Michigan, at salary of \$1,200, in monthly payments. Messrs. Thom and William Smith appeared for the congregation of Watford, and Mr. Robert McLeay for the Main Road. Documents were laid on the table from the sessions and congregations of Watford and Main Road, stating that they had resolved to raise Mr. Goldie's salary to \$800. M. Goldie decided to accept the call and asked that his church be preached vacant on the first Sabbath of April. Mr. Cuthbertson was appointed to preach the church vacant on the first Sabbath in April, and Mr. Johnston, of Napier and Alvinston, to act as moderator. Mr. McLintock laid on the table a call from the congregation of Burns and Mooreline Church to Rev. J. Anderson at a salary of \$900 and manse, signed by 128 members and 143 adherents. It was moved by the Rev. J. Thompson and agreed that the call be received and that the clerk be instructed to urge upon Mr. Anderson the necessity of accepting the call. Prof. McLaren, D.D., was nominated as Moderator of the next General Assembly. Mr. Cuthbertson was appointed interim moderator of Second Church, Petrolia. Mr. Cuthbertson reported that Forest and McKay had agreed to separate according to the advice of the Presbytery, so that it is now possible for Camlachie and McKay to unite. A deputation appeared from Camlachie congregation stating that they were unanimous in agreeing to unite with the McKay congregation. It was resolved by the Presbytery that this union take place on the 1st of May. A deputation from Oil Springs and Oil City stated that they had subscribed \$450 for the services of a minister during the year. The Presbytery resolved to apply for a student to preach for these stations during the summer and appointed a committee to visit them. Messrs. McKatchewan, Thompson and Cuthbertson, ministers; and T. Gordon, D. Gray, and Bryce, elders, were appointed commissioners to the General Assembly. A deputation consisting of Revs. G. Cuthbertson, J. Thompson and P. C. Goldie was appointed to visit Arkona in reference to the relation of that congregation to West Adelaide. At the evening sederunt the subject of temperance was taken up in connection with schedules sent to the different congregations by a committee of the General Assembly appointed to watch over this important matter. A very interesting and earnest discussion took place in connection with this subject. The speakers unanimously complained that the delay in sending the schedules by the convener of the Assembly's committee practically defeated the object, by not allowing sufficient time to answer the questions fully. The Presbytery directed the schedules to be filled up by sessions and forwarded to Mr. Goldie within one week. A list of congregations in the Presbytery requiring supplements in aid of their minister's salaries was made up, and the amounts necessary in each case agreed upon. Mr. Thomas Macadam proposed the adoption of an overture to the General Assembly, that a method for the proper reckoning of families in congregations might be adopted. The overture was adopted unanimously and Mr. Macadam appointed to support it before the superior courts. A conflict of jurisdiction between the Presbyteries of London and Sarnia arising out of the reception by the Presbytery of London into the Canada Presbyterian Church of the larger part of the congregation lately ministered to by the Rev. Mr. McPherson in East Williams, which had refused to join in the union of 1875, was next considered. Mr. Cuthbertson, reported that he had appeared at a meeting of the London Presbytery held on the 11th March, but had failed to reach any satisfactory adjustment. Rev. Thomas Macadam proposed a resolution stating that an encroachment on the rights of the Sarnia Presbytery had been made by that of London against which the former complains to the Synod of Hamilton and London. Messrs. John Thompson, Thomas Macadam and George Cuthbertson were appointed to appear for the Presbytery's interests before the Synod of Hamilton and London at its next meeting. The Presbytery then closed to meet at Sarnia on Tuesday, 24th June, at ten a.m.—GEO. CUTHBERTSON, Pres. Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

April 27, 1884. } ABSTINENCE FOR THE SAKE OF OTHERS. { 1 Cor. 8: 1-13.

GOLDEN TEXT.—"If meat make my brother to offend, I will eat no flesh while the world standeth."

TIME.— } See last lesson.
PLACE.— }

Introduction.—The controversy which called forth these remarks of the Apostle Paul is, so far as the church of to-day is concerned, a dead issue, but the spirit that pervades it and the root principles involved are as important as when Paul wrote the letter. The principle of self-denial for others may, does take a somewhat different form, yet it is a New Testament principle and needs enforcing now as much, if not more, than it ever did. On one feature of this controversy we may quote *Dean Aiford's* words: "The eating of these portions of the idol-meats was forbidden by the apostles and elders assembled at Jerusalem. (Acts 15: 29; 21: 25.) That Paul in the whole of this passage makes no allusion to that decree, but deals with the question on its own merits." Shows how little such decisions were at that time regarded as lastingly binding upon the church; and how fully competent it was, even during the lifetime of the apostles, for Christians to open and question on its own merits a matter which they (the apostles) had for a special purpose once already decided."

Notes and Comments.—Ver. 1. "Things offered to idols:" when sacrifices were offered to idols, a part of the meat was burnt on the altar, a part was taken by the priests, and the remainder went to the worshipper, who could do as he pleased with it, and as a matter of fact did frequently send his portion to the markets to be sold, and thus partially indemnify himself for his outlay. The Christians could hardly help being partakers of these meats unless they kept away from all gatherings of their heathen neighbours and were very strict in their enquiries as to the meats sold in the markets. Was this, then, a matter of importance or of indifference? "Have knowledge: "know what is right; in ver. 7 it is said that this "is not in every man"; that is, that it is not actually and practically apprehended by each man. "Knowledge, "without charity—puffeth up;" leads to pride, self-sufficiency; "charity," or love, "edifieth," lit., buildeth up. Here is the contrast, mere religious knowledge may be destructive of Christian life, but love confirms and consolidates it.

Vers. 2, 3. "Any man think..." is self-conceited, proud, he "knows nothing;" there is no real knowledge without humility and love. "Any man love God—same known of him:" there is a little doubt as to the exact meaning here. We favour the thought that would understand "known" in the sense of approved.

Ver. 4. "An idol nothing:" a piece of wood or stone—nothing else. "None other God but one:" these were foundation truths which they all received.

Vers. 5, 6. Paul further says that while the heathen had many whom they called "gods in heaven," their heaven; "in earth:" gods of the mountains, plains, rivers, woods, seas, etc.; yet we, discarding all this, have "but one God," not many, "the Father"—either the Father of the Divine Son, or "Our Father," each equally true. "We in Him:" John 17: 21, the blessed union of the Christian to his Father in Heaven. "One Lord:" not many. "By whom:" John 1: 3, hence is His lordship proved; by Him are all things of God. "We by," Rev., "through Him:" and have the filial relation to God—have been brought into His family.

Ver. 7. "That knowledge:" of the vanity of idols. "With conscience of," Rev., "being" used until now to the idol:" the same thought more clearly put. "Eat—and—conscience is defiled:" These were formerly heathen and could not rid themselves of the old idea of the idol sacrifice; to them the meat was polluted, to others, the use to which it had been put made no difference; an idol was nothing; so this was common meat. "Conscience is defiled:" if a man does an innocent thing (eats meats offered to idols) thinking it to be sin, it is sin, and the conscience is defiled.

Ver. 8. "Meat commendeth us not:" that is, our character in the sight of God does not depend on what we eat or what we abstain from eating; these are externals—God looks at the heart. "The Kingdom of God is not meat and drink:" Rom. 14: 7, when Christ sets up His kingdom in the heart of a man it is not because of any external observances, but because the soul is willing and seeking for his presence.

Ver. 9. While this is gloriously true, don't let it be a "stumbling-block," an occasion of offence to others, in leading them to do as you do, thus violating conscience and committing sin. "Weak:" have not your knowledge as to the absolute nothingness of idols, and so do not feel towards these sacrifices as you can.

Ver. 10. An illustration of the argument of ver. 9. "See thee which hast knowledge," and whose example, therefore, would be more powerful. "Idol temple:" so that some of these strong-minded converts went so far even as to eat within the idol temples. "Emboldened—built up:" the same word as translated "edified" in ver. 1; thus the weak brother is built up, strengthened, but in a wrong way—in violation of conscience.

Ver. 11. And this may lead to worse and worse; emboldened in sin the weak brother may go on to apostasy, and "perish." One "for whom Christ died:" how affecting the thought that through the acts of one Christian, another may be sent on the downward road to death.

Ver. 12. He who does this will not, however, be held guiltless, for "when ye sin—so against the brethren, ye sin against Christ," who is one with the brethren (Matt. 25: 40); it is also an injury to the cause of Christ.

Ver. 13. Here the apostle enunciates the grand principle of the lesson, that rather than do this sin he would "eat no flesh while the world standeth," and thus, by declaring his willingness to make any sacrifice for any length of time, lest a brother fall, he takes away the argument, used alas to-day, by some, that it is unfair to ask them to give up their Christian liberty because of the ignorance and prejudices of some brethren.

HINTS TO TEACHERS.

Prefatory.—This is an important practical lesson—one that needs enforcing to-day as strongly as ever it did. First of all, have you, teacher, heeded it yourself? There are practices lawful, it may be, to the strong, but thousands perish by them. Does your class know that you can, have, made sacrifices for others? Let no man with the fumes of liquor upon him; let no woman, whose devotion to dress is a temptation to the girls of her class, dare to teach this lesson, unless they can at once resolve that the words of the apostle shall be theirs, and that they will cast off every cause of offence for the sake of those "for whom Christ died."

Topical Analysis.—(1) Conscience without knowledge. (2) Knowledge without love. (3) Love's resolution.

On the first topic we may briefly note again the difficulty of these Corinthian brethren. They were converts from idolatry, they had so long been accustomed to regard their gods as a power that they were unable to resist the same feeling now, even with the light of the gospel shining upon them; thus it was the meats which had been offered to idols were to them invested with a special character, different to ordinary meats, and they felt that if they partook of them, either at festive gatherings or at their own houses, they in a measure came in contact with their old idolatrous customs, and from that they shrank with a natural dismay. But they did not stop there, they were hurt, wounded, that other Christians who had not passed through their experience did not feel like themselves. Hence, to these weak consciences offence came, and they would have the apostle see with them and denounce the use of idol meats for all Christians. The form of this trouble has passed away, but the spirit survives. Men who have been lifted by the gospel out of any special sin, are much more tender of any approach to it than those who have never known its power. That is natural and right, yet we must teach that the conscience of one can never be the rule of another; every one has to be fully satisfied in his own mind, and whether it be in eating or drinking, or amusements, or forms of worship, to his own Master he standeth or falleth. Happy would it be for our churches if all knew this, how much heated controversy and divisions would be avoided. Let us impress this on the young.

The second topic shows us the other phase of the error, "Knowledge" is right; we should strive to have all knowledge of our faith, especially of its duties and obligations but, knowledge alone "puffeth up," while love "builds up." These more enlightened Christians despised their weaker brethren for making such an ado about idol meats. An idol was nothing, of no account whatever; why then should the sacrificed meats be of any account? So, to-day we have those who contend for their "rights," for freedom of action, and often, it is to be feared, go further in that direction than their consciences approve, to support their contention; let us, as an antidote, point to

The third topic—love's resolution. "If meat make," etc.: let us look at the steps by which the apostle reached this resolution. "Love must guide us in the use of our knowledge." Knowledge without love is worthless, we may contend for our rights, about which we read little in the New Testament and yet neglect the duties it inculcates. Knowledge in the head, and love in the heart makes the perfect Christian. Love regards the weak. Christ did, He came from heaven to save the erring and the weak, and His apostle in like manner would sacrifice himself for them. Who are the weak? Those with tender, it may be unenlightened consciences who will suffer by our careless liberty. Love surrenders its rights—Christians have rights, liberties, freedom in the gospel, yet the true believer will always use these in the light of the ignorant conscience of a fellow-believer, and will abridge his liberty in things innocent for the sake of others. Love leads to a noble self-denial, and so reaches

LOVE'S RESOLUTION. "If meat," etc., and this will be the resolution of every man with the spirit of the apostle: Shall I take the pledge? Shall I go to the theatre? Shall I dance or play cards? Will my doing these hurt the conscience of my brother? If so, the resolve of the apostle shall be mine. This is the grand rule of Christian life. Press it upon your scholars.

INCIDENTAL TRUTHS AND TEACHINGS.

Knowledge without love is ignorance. Let us not despise the weakest of God's people. Happy the man in whose heart love and knowledge is joined. Love the measure of sacrifice. Personal rights should not be allowed to weigh against the welfare of others. The body is of more consequence than a single member. The disciple should seek to follow the Master in the path of sacrifice for others.

Main Lesson—Self-denial the law of Christ's kingdom.—Luke 9: 23; 21: 4; Acts 20: 24; Rom. 9: 13; Chap. 14, throughout.

THE Church of England Mission Society has recently received the magnificent sum of £72,192, 18s. 8d. from Mr. W. C. Jones, of Warrington. This princely gift makes a total of £150,000 contributed by this friend of missions within nine years. The money is to be wholly spent upon native agents, native churches, etc.

* From "Monday Club" Sermons.

OUR YOUNG FOLKS.

CRACKED!

Twice a set of resolutions,
As fine as fine could be,
And signed in painstaking fashion,
By Nettie and Joe and Bee.
And last in the list was written
In letters broad and dark
(To look as grand as the others),
"Miss Baby Grace X her mark!"—

"We'll try always to help our mother:
We won't be selfish to each other;
We'll say kind words to every one;
We won't tie pussy's feet for fun;
We won't be cross and snarly too;
And all the good we can, we'll do."

"It's just as easy to keep them,"
The children gayly cried;
But mamma, with a smile, made answer—
"Wait, darlings, till you'r tried."
And truly the glad, bright New Year
Wasn't his birthday old,
When three little sorrowful faces
A sorrowful story told.

"And how are *your* resolutions?"
We asked of the baby Grace,
Who stood with a smile of wonder
On her dear little dimpled face;
Quick came the merry answer—
She never an instant lacked—
"I don't find much of em's broken,
But I dess em's 'bout all cracked!"

WHY THE SNOWDROP GETS UP SO EARLY.

All the flowers are still fast asleep. The buds on the trees and bushes have their winter coats on yet. Some of them have even their little fur tippets. The mountains are covered with snow and early in the morning little frost stars sparkle on the dry blades of grass.

But in the garden the Snowdrop is the early riser among the flowers, the very first one that shows its face above the snow. It tells us that spring is coming, and looks so neat and pretty in its green frock and snow-white over-skirt—just like a little maid on a holiday.

But how does the snow drop contrive to be the early riser? I will let you into the secret, for I know that you will like to be an early riser too.

It the autumn, when all the flowers went to bed, Snowdrop put everything in order for the morning. The white bulb deep under the ground is her little bed room. The fine, soft coverings of the bulb are her bedclothes, and in them she sleeps snugly. Here in her little room, Snowdrop has laid everything in order that she wants to put on when she gets up early in the spring. There the stem has already begun to grow. The two green leaves lie cosily in a winter case of silken, soft skin.

On the end of the short stem is the little flower with its three white outer leaves, and three yellow-green inner leaves, and its six golden stamens. All is enveloped in the fine case as in a clock. The parts of the flower are still very small, particularly the stem, but they are all ready waiting for spring. In spring, they will only need to stretch themselves, to shoot up to unfold themselves, and the flower will be perfect. In the summer-time Snowdrop even prepared her breakfast.

In the thick skin of the bulb she gathered all kinds of food to feed the stem, leaves and flowers in early springtime.

During the long winter, little Snowdrop sleeps as soundly as her companions. But when the snow begins to thaw she wakes up, finds everything in order for her early rising, gets a little breakfast quickly, and then comes out of the earth, bright and fresh, long before the other flowers have opened their eyes.

From this you may learn, little one, that whoever will be an early riser, must lay everything in order the night before, so as to find all ready in the morning. Then you will be the first-dawn stars—unless you go to sleep again after you have been called.

FROM APRIL TO MAY.

"Bessy is my sunshine, and Margaret is my April day," said mamma, as the two little figures stood at her knee.

A smile of the veriest sunshine spread itself all over little Bessy's face, as she went back to her play in another part of the room. But Margaret lingered, looking wistfully up into her mother's face, a tear half gathering in her blue eye, though she said nothing.

The mother drew her closer and whispered, "I wish the showers and storms could stay away, and both my little girls would be sunny all the time."

"Mamma, do you mean because I cry and get mad?"

"Yes."

The little face dropped, and finger went up to the corner of the mouth. Mrs. Marshman touched the downcast forehead with loving lips, and said:

"April comes first in the spring, little girl, with sometimes rain and sometimes sunshine, but most of rain; and then comes May, the loveliest month in all the year, with nearly all sunshine, and such beautiful, beautiful flowers. And so, my darling, if you try very hard, and ask God to help you, you may yet turn to a May day; and your sunshine will be all the lovelier because it was so hard for you."

By this time the little face was wholly hidden against mother's breast, and remained there for a good while; then she too strayed off to her play, but the earnest look did not pass away, and many a time when a storm or shower seemed brewing, a determined little smile would come first as a rainbow, in answer to the mother's anxious look, and then, like the sun breaking through the clouds, it would flood her whole face with real May sunshine, and the mother would whisper encouragingly, "Ah, my Margaret, what a happy time it will be when my little April day changes to a bright, beautiful May day!"

A SWEARER REFORMED.

A young man in the State of Indiana not long ago left home for a business opening in Ohio. There a gentleman from his own native place found him, and was shocked to discover that he had become a profane swearer. Returning home he felt constrained to tell his

parents of his awful degeneration. They said little, and in doubt whether they had understood him he called the next day and repeated the statement. The father calmly replied:

"We understood you; my wife and I spent a sleepless night on our knees pleading in behalf of our son; and about daybreak we received the assurance from God that James will never swear again."

Two weeks after the son came home a changed man.

"How long since this change took place?" asked his rejoicing parents.

He replied that just a fortnight before he was struck with a sense of guilt so that he could not sleep, and spent the night in tears and prayers for pardon. Mark—there had been no time for any parental appeal, or even for a letter of remonstrance—while they were praying for him God moved him to pray for himself.

HOW TO BECOME HAPPY.

Many young persons are ever thinking over some new ways of adding to their pleasures. They always look for chances for more "fun," more joy.

Once there was a wealthy and powerful king, full of care and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the borders of a wilderness.

"Holy man," said the king, "I come to learn how I may be happy." Without making a reply, the wise man led the king over a rough path, till he brought him in front of a high rock, on the top of which an eagle had built her nest.

"Why has the eagle built her nest yonder?" "Doubtless," answered the king, "that it may be out of danger."

"Then imitate the bird," said the wise man; "build thy home in heaven, and thou shalt have peace and happiness."

CHRIST WILL QUICKLY RESPOND.

Mr. Moody was in London delivering his old and earnest Gospel discourses—a little boy got separated from his mother in the crowded audience, and began to cry.

"Hold the little fellow up!" called out Mr. Moody. As soon as he was lifted above the crowd, the mother spied him and pushed her way up toward him.

Mr. Moody, seizing upon the incident, exclaimed: "Notice how quickly that mother went to her lost boy; Christ will come much swifter in response to the longing desires of any broken and contrite heart in this assembly."

BE UNSELFISH

"I want to tell you a secret," said William Wirt to his daughter. "The way to make yourself pleasing to others is to show that you care for them. This is the spirit that gives to your time of life its sweetest charms. It constitutes the sum total of all the witchcraft of woman. Let the world see that your first care is for yourself, and you will spread the solitude of the upas tree around you."

Sparkles.

BECAUSE a woman "figures in society" it is no sign that she knows the multiplication table.

A THOROUGH scholar carries a key with which to unlock every door in the mansion of knowledge.

ALWAYS behind hand—The wrist. Always ahead—The twelve inch rule. Always ahead—The source of a river.

HERE is the verdict of an Idaho jury:—"We find that deceased came to his death by calling Tim Wallings a liar."

DISCRETION is more necessary to women than eloquence, because they have less trouble to speak well than to speak little.

THERE is nothing more truly insinuating and deferential than the wriggle of a little dog's tail in the presence of a big dog with a bone.

It was the late Bishop of Lichfield who, when he was abruptly asked the way to heaven, replied, "Turn to the right, and go straight forward."

A MAN may forget home, kindred, friends and almost everything else, but he never forgets the first time he went into a barber's shop to be shaved.

A QUACK doctor says in his advertisement: "I can bring living witnesses to prove the efficacy of my pills, which is more than anyone in my line can do."

"Mr challenge the jury?" exclaimed the accused. "No, thank ye, judge; I'm a man of peace, I am." He was therefore bound over to keep the peace.

A MAN need only correct himself with the same rigour that he apprehends others, and excuse others with the same indulgence that he shows to himself.

"SH-H-H, child. Young people should be silent when other people are talking." "Then when shall young people talk, mamma? Old people are never silent."

THERE are some marriages which remind us of the poor fellow who said—"She couldn't get any husband and I couldn't get any wife, so we got married."

GIVEN that 4,000 lbs. of tea are at the present moment afloat on the sea; required—the solid weight, avoirdupois, of the scandal which will be talked over them.

A BAD CASE OF STARVATION.—To starve the lungs by a lack of vital food contained in pure air. If the lungs are obstructed by colds, remove the accumulated phlegm with that safe and pleasant throat and lung remedy, Hagar's Pectoral Balsam.

"PA, what is poetic license?" "Well, my boy, as nearly as I can learn, poetic license is something which enables a man to say things in verse which would incarcerate him in a lunatic asylum if worked off at a political meeting."

Jacob H. Bloomer, of Virgil, N. Y., writes: "Dr. Thomas' Electric Oil cured a badly swelled neck and sore throat on my son in forty-eight hours; one application also removed the pain from a sore foot; my wife's foot was also much inflamed, so much so that she could not walk about the house; she applied the Oil, and in twenty-four hours was entirely cured."

If falsehood had, like truth, but one face only, we should be on better terms, for we should then take the copy to what the liar says for certain truth; but the reverse of truth has a hundred faces and a field indefinite without bound or limit.

Mother Graves' Worm Exterminator is pleasant to take; sure and effective in destroying worms.

"Are you going to Miss Beauty's wedding?" asked a lady of her husband. "No, I'm not. Weddings have no more attraction for me," he sadly replied. "Why not, pray?" "Because etiquette now forbids the promiscuous kissing of the bride."

Why go limping and whining about your corns, when a 25-cent bottle of Halloway's Corn Cure will remove them?

Dr. W. Armstrong, Toronto, writes: "I have been using Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda for Chronic Bronchitis with the best results. I believe it is the best Emulsion in the market. Having tested the different kinds, I unhesitatingly give it the preference when prescribing for my patients or for Throat and Lung affections."

A. D. Noyes, Newark, Michigan, writes: "I have enquired at the drug stores for Dr. Thomas' Electric Oil, but have failed to find it. We brought a bottle with us from Quebec, but it is nearly gone and we do not want to be without it, as my wife is troubled with a pain in the shoulder, and nothing else gives relief. Can you send us some?"

A HOME DRUGGIST

TESTIFIES.

Popularity at home is not always the best test of merit, but we point proudly to the fact that no other medicine has won for itself such universal approbation in its own city, state, and country, and among all people, as

Ayer's Sarsaparilla.

The following letter from one of our best-known Massachusetts Druggists should be of interest to every sufferer:—

"Eight years ago I had an attack of Rheumatism, so severe that I could not move from the bed, or dress, without help. I tried several remedies without much if any relief, until I took AYER'S SARSAPARILLA, by the use of two bottles of which I was completely cured. Have sold large quantities of your SARSAPARILLA, and it still retains its wonderful popularity. The many notable cures it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public. E. F. HARRIS. River St., Buckland, Mass., May 10, 1882."

SALT RHEUM.

George Andrews, overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. Its ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by AYER'S SARSAPARILLA. See certificate in Ayer's Almanac for 1883.

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; \$1, six bottles for \$5.



SOMETHING NEW.

Novelty Rug

Machine.

Patented March 19, 1882.

Rugs of the Most Exquisite Design and Finish Made with Ease and Rapidity.

With it you can make a beautiful rug in a few hours that would require weeks of labour with a hook. You can make a splendid pair of mittens in two or three hours. You can make hoods, ties, leap robes, door mats, etc. Uses either yarn or rags. Any person over twelve years of age can operate it. Easy to learn, simple, durable and perfect. Price only one dollar. A Machine, with full printed directions, also a good mitten pattern, showing how to make mittens, sent by mail prepaid to any address on receipt of price. Rug patterns for sale. Wholesale and retail. Descriptive price list of patterns sent with each Machine. Agents wanted (either ladies or gentlemen), to whom liberal inducements will be given. Address, R. W. ROSS, Guelph, Ont., P. O. Box 541. Sole Manufacturer of the Novelty Rug Machine.

Good Pay for Agents. \$100 to \$250 per mo., made selling our Books and Bibles. Write J. C. McCurdy & Co., Philadelphia, Pa.

Advertisement for Down's Elixir for Coughs & Colds, featuring a decorative border and the text 'DOWN'S ELIXIR FOR COUGHS & COLDS'.

Advertisement for Reliable Seeds, featuring a decorative border and the text 'RELIABLE SEEDS' and 'J. A. SIMMERS, TORONTO'.

Advertisement for Dr. J. Rolph Malcolm, Physician for Affections of Throat, Lungs and all other Chronic Diseases, 357 King St. West, Toronto.

Advertisement for Speciality - The Treatment of Affections of the Respiratory Organs by Inhalation, with details on consultation fees and contact information.

GORDON & HELLIWELL, ARCHITECTS, 2/52

23 SCOTT STREET, - TORONTO.

STEWART & DENISON, 1/2

Architects, &c., 65 1/2

64 KING ST. EAST, TORONTO.

WM. R. GREGG, 2/52

Architect, 52

9 VICTORIA ST., TORONTO.

Prepares plans for churches, manses, and all kinds of public and private buildings.

ACME Songs for the International Sunday School Lessons (Words and Music), adapted to each lesson in April, May, June, 25 pp., 40 songs, 5c., 25 for \$1 (mailed). Free copy to Pastor or Supt. sending postage. J. C. O. KEATING, 167 Broadway, N. Y.

KILGOUR BROTHERS, 2/4

Manufacturers and Printers.

PAPER, PAPER BAGS, FLOUR BAGS, PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES, ETC.

21 and 23 Wellington Street West, Toronto.

THE PEOPLE'S FAVORITE

THE OLD-ESTABLISHED

Cook's Friend Baking Powder

PURE, HEALTHY, RELIABLE.

Manufactured only by W. D. McLAREN

Retailed Everywhere. 55 & 57 College St.

Large advertisement for Dakota and Minnesota lands, featuring a map and text about land sales in the Northwest.

ALL GOING TO THE NORTH.

A WEST will save time and money by deciding destination before departure. Government Free Grants in Saskatchewan Homestead Company's Settlements at CRESCENT LAKE (6 tps.), NORTH ELBOW (6 tps.), and RED DEER CROSSING (10 tps.). Official entries recorded by Company's local agents. Jumping off places: Hopedew, Swift Current, and CALGARY. Rich land, park-like scenery, with plenty of wood, hay and good water. Pamphlets, maps, etc., post-free on application. Write at once to JNO. T. MOORE, Managing Director, Toronto.

Advertisement for Model Washer and Bleacher, featuring an illustration of the machine and text: 'THE Model Washer and Bleacher ONLY WEIGHS 6 LBS. Can be carried in a small valise. SATISFACTION GUARANTEED OR MONEY REFUNDED'.

\$1,000 REWARD FOR ITS SUPERIOR. Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required—no friction to injure the fabric. A ten-year-old girl can do the washing as well as an older person. To place it in every household, the price has been reduced to \$2.50, and if not found satisfactory, money refunded. See what THE CANADA PRESBYTERIAN says about it: "The Model Washer and Bleacher which Mr. C. W. Dennis offers to the public has many and valuable advantages. It is a time and labour-saving machine, is substantial and enduring, and is cheap. From trial in the household we can testify to its excellence."

C. W. DENNIS, 218 Yonge St., Toronto.

Please mention this paper.

MARRIAGE CERTIFICATES,

Suitable for any Province, and may be used by the clergyman of any denomination, beautifully printed on fine heavy paper in carmine, blue and gold, constantly on hand, 50 cts. per dozen. Twenty-five copies mailed to any address, free of postage, for ONE DOLLAR.

C. BLACKETT ROBINSON, Drawer 2302, Toronto. Office—6 Jordan Street.

Legal.

ROBINSON & KENT, 2/4

BARRISTERS-AT-LAW, ATTORNEYS, SOLICITORS, CONVEYANCERS, ETC.

Office:—Victoria Chambers, 6 Victoria Street, Toronto.

I. G. ROBINSON, M.A. HERBERT A. E. KENT.

FRANK E. HODGINS,

Barrister, Solicitor, etc., 75 YONGE STREET, TORONTO. Money to Loan

GEO. MACDONALD, 4/3

Barrister, Solicitor, etc., OFFICE: Equity Chambers, 30 Adelaide Street East, Toronto. Money to Loan.

HENRY C. HAMILTON, 1/3

Barrister, Solicitor, Conveyancer, etc., OFFICE: 86 KING STREET EAST, TORONTO. Money to Loan.

HORACE F. ALLKINS, 3/4

Portrait Painter, 40 CHURCH STREET, TORONTO.

Work in Oil, Water, or Crayon. Prices from \$5 to \$500. Classes held. Inspection invited.

Work in Oil, Water, or Crayon. Prices from \$5 to \$500. Classes held. Inspection invited.

HOLIDAY BOOK!

WALKS ABOUT ZION.

BY REV. JOS. ELLIOT.

178 pages. Cloth, 50 cents; in paper, 30 cent

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

"Among good books for devotional or practical religious use we may mention with commendation "Walks About Zion," a service of brief interesting and practical addresses of religious topics."—New York Independent.

"Clear in thought, correct in expression, and cogent in argument and appeal."—Hullfax Chronicle.

"These addresses are brief, pointed, eminently practical. Mr. Elliot is well known in this community as an accomplished expounder of the Word of God, and with the gift of saying much in little, much meaning, few words. This is the characteristic of these addresses which we most cordially commend to the thoughtful reader. We confess to be reminded by these brief and terse discourses of our dear old favourite, John Foster."—Presbyterian (Hullfax) Witness.

Usual discount to the trade. C. BLACKETT ROBINSON, Jordan Street, Toronto. Publisher.

PRESBYTERIAN

Normal Class Teacher,

OR A PREPARATORY COURSE OF STUDY,

Designed to help the present and future Christian worker in the Church to a larger grasp of the Word of God, and to aid in preparing them for the important office of Sabbath School Teachers.

BY REV. JOHN McEWEN.

Every Sabbath School Teacher, as well as every intending teacher, should have a copy of this work.

Price 30 cents; in cloth, 50 cents. Mailed to any address free of postage.

C. BLACKETT ROBINSON 5 Jordan St., Toronto

THE SABBATH SCHOOL

Teacher's Companion.

BY REV. JOHN McEWEN.

The Teacher and Senior Scholar's Companion to the Old Testament Series of the International Lessons, beginning with the Book of Genesis, on the first Sabbath of July is now ready.

This book will be found to meet a felt want in the International System of S. S. Lessons. It presents the entire Book of Scripture in a connected and progressive form, taking up the dropped links of connection between the lessons. It has a Normal Class Exercise on Bible Investigation, illustrated by Book of Genesis.

Price 70 cents per copy, or \$1.00 per dozen. Sent to any address, post free, on receipt of price.

C. BLACKETT ROBINSON, Jordan Street, Toronto. Publisher.

PUBLISHERS' DEPARTMENT.

DON'T BE GIDDY.—Many people are troubled with giddiness or dizziness, which is generally a sign of disordered digestion or unequal circulation. Burdock Blood Bitters restores the digestive powers, promotes a healthy circulation of the vital fluids, allays nervous irritation, thus curing headaches and giddiness.

For a list of Chronic diseases, 36 pp., symptoms, remedies, and advice. Send stamp to: Whittier, 1000 State St., Cincinnati, O. (old office.)

ADVICE TO MOTHERS.—Mrs. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by soothing the child from pain; and the little cherub awakes as "bright as a button." It is very pleasant to take. It soothes the child, softens the gums, relieves all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

MEETINGS OF PRESBYTERY.

- OTTAWA.—In St. Andrew's Church, Ottawa, Tuesday, May 6th, at ten a.m.
LIMOSAY.—In Knox Church, Beaverton, on the last Tuesday of May, at eleven a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on the second Tuesday of May.
PARIS.—In Ingersoll, on the second Tuesday of May.
WHITBY.—In Presbyterian Church, Oshawa, on the third Tuesday of April, at eleven a.m.
BARRIE.—Next ordinary meeting at Barrie, last Tuesday of May at eleven a.m.
WELLAND.—Next stated meeting will be held in Welland on Monday the 19th day of May, for visitation of Welland and Crowland, and on Tuesday, the 20th for ordinary business.
TORONTO.—In the usual place, on the first Tuesday of May, at eleven a.m.
GUELPH.—In Knox Church, Guelph, on the third Tuesday of May, at ten a.m.
SARNIA.—At Sarnia, on the fourth Tuesday of June, at ten a.m.
MARTLET.—In Knox Church, Kincardine, on the second Tuesday of July, at half-past one p.m.

Births, Marriages, and Deaths.

NOT EXCEEDING FOUR LINES, 25 CENTS.

DIED.

On Tuesday evening, 8th inst., at the family residence, Ingersoll, the Rev. D. McKenna, late pastor of Knox Church, Embro, in the 66th year of his age.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME.

To the Consumptive.—Wilbor's Compound of Cod-Liver Oil and Lime, without possessing the very nauseating flavour of the article as heretofore used, is endowed by the Phosphate of Lime with a healing property which renders the Oil doubly efficacious. Remarkable testimonials of its efficacy can be shown. Sold by A. S. Wilbor, Chemist, Boston, and all druggists.

WHAT IS CATARRH?

Catarrh is a mucous-purulent discharge caused by the presence and development of the vegetable parasite ameba in the internal lining membrane of the nose. This parasite is only developed under favourable circumstances, and these are—Morbidity of the blood, as the blighted corpuscle of ureberle, the germ poison of syphilis, mercury, toxocoma, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation, ever ready for the deposit of the seeds of these germs, which spread up the nostrils, down the fauces, or back of the throat, causing ulceration of the throat; up the eustachian tube, causing deafness; burrowing in the vocal cords, causing hoarseness; usurping the proper structure of the bronchial tubes, causing in pulmonary consumption and death. Many attempts have been made to discover a cure for this distressing disease but none of these treatments can do a particle of good until the parasites are either destroyed or removed from the mucous tissue. Some time since a well-known physician of forty years standing, after much experimenting, succeeded in discovering the necessary combination of ingredients which never fail in absolutely and permanently eradicating this horrible disease, whether standing for one year or forty years. These who may be suffering from the above disease, should, without delay, communicate with the business manager—Toronto Mail Messrs. A. H. DIXON & SON, 305 King St. West, Toronto, Canada. Inclose stamp for their treatise on Catarrh.

CRAZY-PATCHWORK.

Send to the Standard Silk Works, 23 Park Row, New York, for a dollar package of beautiful Silks for Patchwork. EMBROIDERY Silk, assorted colours, 50c. pkg.

MENEELY BELL COMPANY.

The Finest Grade of Church Bells. Greatest Experience. Largest Trade. Illustrated Catalogue mailed free. GLINTON H. MENEELY BELL COMPANY, TROY, N. Y.

ORGANS. ORGANS. ORGANS.

Buy only the genuine Bell Organ.

It has stood the test of twenty years.

Special designs for church and chapel use.

Send for catalogue.

WM, BELL & CO.,

Guelph, Ont.

Edw 1/26

MICHIGAN FARMERS 300,000 ACRES

THE LINE SELECTED BY THE U. S. GOVT TO CARRY THE FAST MAIL

Burlington Route.

GOING WEST. ONLY ONE LINE RUNNING TWO THROUGH TRAINS DAILY FROM CHICAGO, PEORIA & ST. LOUIS.

Chicago, Peoria & St. Louis, Denver, San Francisco, Kansas City, Omaha, and all points in the West.

TOURISTS AND HEALTH-SEEKERS should not forget the fact that Round Trip tickets at reduced rates can be purchased via this Great Through Line to all the Health and pleasure resorts of the West and South-West.

BOARDING AND DAY School for Young Ladies, ALBYN VILLA, PETERBORO.

COLLEGIATE SCHOOL, AVENUE ROAD. will re-open on FRIDAY, the 18th instant.

W. M. TASSIE, M.A., LL.D., Principal, 57 Bloor Street East.

Find the best musical instrument in the world right at their door. Silencers and tonalities do not detract from the purity of the sound. I have for sale... O. M. BARNES, London, Mich.

SWISS WATCHING MUSICAL WATCH. Each watch is finely made, silver plated and the greatest purity ever offered to the boys and girls of America.

I CURE FITS! When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure.

PATENTS SOLD FREE. P. LACEY, Patent Attorney, Kingston, N. C.

KNABE PIANOFORTES. UNEQUALLED IN TONE, TOUCH, WORKMANSHIP AND DURABILITY.

2808 The West... B. SILVER, CLEVELAND, O.

\$3 FOR 50 CENTS. Our new portrait of Lord Lansdowne (size 22x28) is good value at \$1.00.

T. W. KAY & CO. The Leading Undertakers of the City and 349 Queen Street West.

THE KEY TO HEALTH.

BURDOCK BLOOD BITTERS

Unlocks all the clogged avenues of the bowels, kidneys and liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluctuating of the Heart, Nervousness and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

Sample Bottles, 10c; Regular size \$1. For sale by all dealers. T. MILLBURN & CO., Proprietors; Toronto

THE MODEL PRESS. Prints Cards, Circulars, Labels, Tracts, every thing needed by business men, churches, schools, etc.

A PRIZE. Send five cents for postage and receive free a costly box of goods which will give you more money right away than anything else in this world.

THE COMPLETE HOME. Agents wanted for new edition—New bindings—New illustrations from new designs.

ELASTIC TRUSS. A new and different from all others in construction. It is made of elastic and is adapted to all positions of the body.

The Great LIGHT Church LIGHT. FRANK'S Patent Kerosene gives the Most Powerful, the Cheapest and the Best Light known for Churches, Schools, Show Windows, Public Buildings, etc.

MONARCH HORSE HOE AND CULTIVATOR COMBINED. For Hoeding & Hilling Potatoes, Corn, Onions, Beets, Cabbages, Turnips, &c. SENT ON 30 Days' TRIAL.

The Ministers' and Teachers' Bible. This magnificent Parlor Bible is imported from London and is indorsed by the leading Bishops of England. \$2.00