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There is variety in the letters received by Mrs. Lydia E. Pinkham, testifying to the cure effected by her Vegetable Compound and the great relief afforded to thousands of women in all sections. Mrs. C— of Toronto, says: "I have taken three bottles with very gratifying results." Mrs. Stephen B— of Shel- fington, Quebec, says: "I am now using the fourth bottle and have derived great benefit already." Sarah C— of Eugene City, Oregon, says: "It is the best medicine for the female sex I have ever found." Mrs. C— of Santa Fe, says: "Your Compound has done me a great deal of good." Mrs. H. S. D— of Portland, Me., says: "It has done for me all it claimed to and I cheerfully recommend it to all suffering as I have done." Mrs. D. H. E— of Lexington, Va., says: "I have taken one bottle and I assure you I feel a great deal better, I feel strong as ever and I've never felt a pain in my back since the second dose."

Suffering Womanhood.
Too much effort cannot be made to bring to the attention of suffering womanhood the great value of Lydia E. Pinkham's Vegetable Compound as a remedy for the diseases of women, and perhaps nothing is more effectual than the testimony of those who have been cured by it. Such an one is the wife of General Barringer of Winston, N. C., and we quote from the General's letter as follows: "Dear Mrs. Pinkham: Please allow me to add my testimony to the most excellent medicinal qualities of your Vegetable Compound. Mrs. Barringer was treated for several years for what the physicians called Dysmen- eia and Prolapsus Uteri combined. I led her to Richmond, Va., when she remained for six months under the treatment of an eminent physician without any permanent benefit. She was induced to try your medicine and after a reasonable time commenced to improve and is now able to attend to her business and considers herself *fully relieved.*" [General Barringer is the proprietor of the American Hotel, Winston, N. C., and is widely known. —Ed.]

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1. Six bottles for \$5. 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.

Boys and Girls who are growing rapidly, should, (to ensure strong and healthy constitutions) be given regularly **Robinson's Phosphorized Emulsion**, to keep up the waste, that is continually going on in the system during the growing period.

Scientific and Useful.

COFFEE CAKE.—One cup molasses, one-half cup sugar, three cups flour, one-half cup butter, one cup col'd strong coffee, two cups raisins, two eggs, one tablespoonful of saleratus. Spice to suit the taste.

ONION SAUCE.—Onion sauce is made by boiling three or four white onions until they are tender, then mince them fine. Boil half-pint of milk, add butter half the size of an egg, salt and pepper to taste. Stir the onion into it, and a tablespoonful of flour rubbed smooth in a little cold milk. Let it come to a boil, then serve.

CREAM SAUCE.—Mix together in a sauce- pan over the fire one tablespoonful each of butter and flour till smooth, add in small quantities one pint of milk till like thick cream; when smooth and boiling, stir in two heaping table-spoons of sugar and one teaspoon of extract of lemon. A plainer sauce can be made by using water instead of milk.

THE secret of the large and constant sales of Mrs. Pinkham's Vegetable Compound probably lies in the fact that whereas there are many "Bitters" and "Tonics" of equal value, be it more or less, the Vegetable Compound is so completely superior to all other preparations specially recommended for the needs of women that it has practically no rivals.

LEMON CAKE.—One and one-half cups sugar, one of butter, two and one-half of flour, five eggs beaten separately, four tea- spoons sweet milk, teaspoon cream tartar, one-half teaspoon soda. For jelly, take coffee cup sugar, two table-spoons butter, two eggs and juice of two lemons, beat and boil until consistency of jelly; for orange cake, use or- anges instead of lemons.

WHERE TO KEEP IT.—Keep it in your family. The best remedy for accidents and emergencies, for Burns, Scalds, Bruises, Soreness, Sore Throat, Croup, Rheumatism, Chillsains and Pain or Soreness of all kinds, is that marvellous healing remedy, Haysard's Yellow Oil.

APPLE JELLY.—Into a baking pan place apples already pared, cored and par-boiled, filling the cavities with white sugar. Pare a lemon, place the parings between the apple; sprinkle through them five cents worth of tapioca which has been soaked over night; squeeze the juice of the lemon on them; fill the pan with cold water, bake slowly an hour or more. Eat with whipped cream. Mrs. John Bell.

AMBER PUDDING. One half pound of butter in a saucepan; add to it six ounces of loaf sugar finely powdered; mix well; then add the yolks of six eggs well beaten, and as much chopped and powdered, candied orange peel as will give colour and flavour to the mixture. Line a pie-dish with paste, and when filled with the above, put on a cover of paste and bake in a slow oven. It can be eaten hot or cold.

SURE TO CONQUER.—The most trouble- some cough is sure to yield if timely treated with Haysard's Pectoral Balsam. Pleasant to take and safe for young or old.

TEMPERANCE SAUCE.—Two eggs beaten separately, one cup of sugar, five table-spoon-fuls of boiling milk, three of corn starch dissolved in sufficient cold milk to moisten it, one of butter, one grated nutmeg. Whip the sugar, butter and eggs to a cream, then put in the corn starch, and add the boiling milk slowly, beat well all the time; set in a pan of boiling water and let it stand for ten minutes, stirring all the time. Serve hot.

AN improvement in Upright Pianos has been introduced by the Mason & Hamlin Company, long famous as organ makers, which is regarded as very important, adding to the beauty of tone of this instrument and rendering it much more durable.—*Boston Journal.*

RASPBERRY PANCAKES.—To two eggs allow two ounces of flour, a little salt, and milk enough to make a batter of medium thickness. Beat the eggs until they are very light before adding the flour; put a lump of butter into a saucepan, and then pour in enough batter to make one large cake; put in just enough to cover the bottom of the pan nicely, as the cake should be so thin that it will not need to be turned. When the pan- cake is done, sprinkle powdered sugar over it, and spread with raspberry jam, and roll it up; put on a hot plate, and when you have three or four done send them to the table. To make these cakes very delicate, flavour them with a little lemon.

Home Items and Topics.

—"All your own fault. If you remain sick when you can get hop bitters that never—Fail."
—The weakest woman, smallest child, and sickest invalid can use hop bitters with safety and great good.
—Old men tottering around from Rheu- matism, kidney trouble or any weakness will be made almost new by using hop bit- ters.
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Malarial fever, Ague and Billouance, will leave every neighborhood as soon as hop bitters arrive.
"My mother drove the paralysis and neuralgia all out of her system with hop bitters."—Ed. Oswego Sun.
—Keep the kidneys healthy with hop bitters and you need not fear sickness."
—Ice water is rendered harmless and more refreshing and reviving with hop bitters in each draught.
—The vigor of youth for the aged and infirm in hop bitters!!!
—"At the change of life nothing equals Hop Bitters to allay all troubles incident Thereto."
—The best periodical for ladies to take monthly, and from which they will receive the greatest benefit is hop bitters."
—Mothers with sickly, fretful, nursing children, will cure the children and benefit themselves by taking hop bitters daily.
—Thousands die annually from some form of Kidney disease that might have been prevented by a timely use of hop bitters.
—Indigestion, weak stomach, irregularities of the bowels, cannot exist when hop bitters are used.
A timely use of hop bitters will keep a whole family in robust health a year at a little cost.
—To produce real genuine sleep and child like repose all night, take a little hop bitters on retiring.
—None genuine without a bunch of green hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

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Hot and dry skin?
Scalding sensations?
Swelling of the ankles?
Vague feelings of unrest?
Frothy or brick-dust fluids?
Acid stomach? Aching loins?
Cramps, growing nervousness?
Strange soreness of the bowels?
Unaccountable languid feelings?
Short breath and pleuritic pains?
One-side headache? Backache?
Frequent attacks of the "blues"?
Fluttering and distress of the heart?
Albumen and tube casts in the water?
Fitful rheumatic pains and neuralgia?
Loss of appetite, flesh and strength?
Constipation alternating with looseness of the bowels?
Drowsiness by day, wakefulness at night?
Abundant pale, or scanty flow of dark water?
Chills and fever? Burning patches of skin? Then

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BRIGHT'S DISEASE OF THE KIDNEYS.
The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, bloodless- ness, heart disease, apoplexy, paralysis, or con- vulsions ensue and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint.
It must be treated in time or it will gain the mas- tery. Don't neglect it. Warner's SAFE Cure has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as di- rected. It is the specific for the universal

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IT WILL NOT color the Buttermilk or Turn Rancid. It contains no Acid or Alkali. It is not our old Color, but a new one so prepared in refined oil, that it cannot change. BEWARE of imitations, and of all other oil colors, for they get rancid and spoil the butter.
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THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, APRIL 1st, 1885.

No. 14.

Notes of the Week.

THE cowardly wife-beater is not likely to have it all his own way. Public opinion, never favourable to the practices of the barbarian, is beginning to crystallize into stern law for his repression. The unworthy scamp who strikes his wife is, in harmony with the fitness of things, about to get a trial of his own favourite method of punishment. The Legislature of New Jersey has passed a law by a vote of thirty-nine to twelve subjecting wife-beaters to the infliction of the lash, the stripes not to exceed thirty. This is, no doubt, a barbarous mode of punishment. But you must speak to the barbarian in his own language if you desire to be understood.

AFFECTION for one's *Alma Mater* is in many cases more than a mere sentiment. When former graduates have achieved wealth they often take a pleasure in showing their gratitude to their universities in a substantial way. Here is one of several recent instances: The University of St. Andrew's, Scotland, has just received the handsome donation of \$25,000 from a former student, Mr. W. Russell, of Northampton. It is to be applied for the purpose of founding entrance bursaries, and will tend to resuscitate the old College, which has been in rather a feeble condition for some years back, urgently requiring all the help and assistance its friends and well-wishers could give. Like generous gifts to our various Canadian Colleges will, no doubt, be of more frequent occurrence in the future than in the past, though many handsome donations have already been received.

BEFORE President Cleveland's inauguration it was fully expected that he would attend one of the fashionable Presbyterian Churches in Washington. Expectations in this respect have not been realized. A church in a part of the city no longer fashionable has been selected by the President as the one in which he desires to worship. Its pastor is the Rev. Byron Sutherland, a strong Republican in politics, who faithfully and fearlessly denounced slavery when it required courage and fidelity to do so. As it was, all the members with pro-slavery leanings forsook Mr. Sutherland's ministry. He was Cleveland's mother's minister. This, no doubt, chiefly accounts for the President's preference. The man who desires to take the oath of office, the highest in a great nation's gift, on his mother's Bible, and who chooses his mother's pastor as his own, gives good evidence that he desires to do right and to justify the trust reposed in him.

SUCH has been the absorbing interest in the crisis respecting the Afghan frontier that affairs in the Soudan which, a few weeks ago, would have created the greatest excitement are, for the time, regarded as matters of slight importance. The march to Tamai has been an affair of grave difficulty if not, as surmised in certain quarters, of serious disaster. Arabs, in unexpected numbers, rushed on the small British force as it reached Hasheen, and put the capacity of commanders and the endurance of the troops to a severe test. It is clear that the fighting powers of the followers of the Mahdi are not to be despised. They scorn danger and death, being animated by a spirit of wild fanaticism. They know the Desert, are acclimatized, and seem to excel in strategy. The advance on Tamai has been temporarily checked, the little army being seriously hampered by the capture of transport and commissariat resources, and the loss of a large number of comrades. The Arabs are evidently bent on making the most of their opportunities till adequate British reinforcements arrive.

NO improvement has yet taken place in the Anglo-Russian relations. The grave anxiety still remains. Any little gleam of hope that the shock of arms might be averted has apparently been obscured. No official declaration of a pacific nature from Russia has yet been made public. Warlike preparations are going forward in Britain and Russia with unabated urgency.

Diplomacy is busy not only between London and St. Petersburg, but both nations are endeavouring to strengthen their position by alliances with other powers. According to recent despatches both are doing all they can to secure the adhesion of the Sultan. There is not a little interest displayed as to the side the Sick Man will take if hostilities begin. The diplomatic skill of Earl Dufferin will find full scope for its exercise in the affairs of India at the present time. Contrary to what we have been hearing of late, the people of India are enthusiastic in their desire to maintain British rule and to repel foreign aggression. Russian journals expressed the opinion that the Indian people were only waiting the opportunity to welcome the Muscovite as their deliverer from English tyranny. They have evidently been misinformed.

THE Toronto Board of Trade has taken an active interest in securing the passage of an equitable insolvency law. Since the repeal of the late Act, affairs have been in a most anomalous and unsatisfactory condition. When an unfortunate trader or firm have gone under, there has been an unseemly and undignified scramble for possession. One or perhaps two very sharp creditors, who carry out to the letter the familiar maxim, "Each one for himself," may have saved something from the wreck, but by so doing they saved the other creditors from being encumbered with any of the spoils. The legislation sought is to do away with this most unjust result of having no bankruptcy law. Naturally enough, the members of the Board of Trade look at the matter from the creditors' point of view. They have often been exasperated by the tricks of the fraudulent bankrupt who deserves no clemency, but the honest, though unfortunate, trader who has come to grief through stress of circumstance ought not to be crushed beneath the double weight of law and misfortune. Though all the members were not so enthusiastic for securing the discharge of an honest bankrupt as they were for an equitable distribution of his assets, it is probable that legal provision will be made for his discharge on satisfying his creditors that everything has been square and above-board.

MR. GEORGE HAGUE, of the Merchant's Bank, Montreal, is a good authority on financial matters. He is able to take an all-round view of the subject. His observations are not exclusively confined to the material aspects of money; he takes into account its moral bearings as well. He has been lecturing before a Congregational Young Peoples' Association on "Money." In the course of his lecture Mr. Hague is reported to have said. There are many hard things about rich men in the New Testament. The typical rich man of that time had got most of his money in plunder and bribes. But, in all times, the natural tendency of wealth is to make men—for one thing—sceptical; even wealthy Christians know the constant temptation to let money gradually cover their whole horizon. It tends to make men proud. The lecturer illustrated this point by an anecdote of a rich man, not very highly educated, and rather inclined to indulgence, who once said: "They talk of a fellow named Croesus, and they say he's rich; well, I'll plank down dollar for dollar with him any day!" Wealth tends to make men hard, covetous, selfish, often over-reaching, oppressive and unjust. But, if money was never accumulated, men could not obey the command to "subdue the earth," they could not build railways or sail ships. We are only forbidden to lay up treasure for ourselves.

THE Central American Republics do not possess the advantages of settled government. In these states, ambitious political adventurers have found fitting spheres for their activities. Ordinary readers have not cared to follow the many revolutionary movements of more or less magnitude with which the States of South America have recently been disturbed. The contest between Chili and Peru, having assumed more than ordinary proportions, awakened consider-

able interest. Another disturbance, occasioned by the President of Guatemala, has attracted not a little attention. Barrios, of Hispano-Indian extraction, has risen from a very humble sphere, and for a number of years has been the veritable dictator of Guatemala. By herding an insurrection he ultimately obtained the Presidency, and now, like Alexander, desires to extend his conquests. He aims at the unification of the five Central American Republics. He seeks to reach the desired end by a short cut. He has no intention of waiting for the accomplishment of his object by peaceful means. The idle ceremony of consulting the people most interested and gaining their consent does not suit his purpose. Confederation, according to Barrios, is to be brought about by the sword. The other Republics are rushing to arms to resist this summary method of disposing of their political future.

TEMPERANCE people in Oxford County take a sensible view of the situation. They do not consider that because the Scott Act was passed by a handsome majority their work is at an end. Opponents of the Act cling to the faint hope that it will never be enforced. In Oxford an association of energetic temperance workers has been formed, one of whose principal aims will be to see that the provisions of the Act are faithfully carried out. Correspondents are writing to the newspapers bitter complaints as to the infringement of personal liberty the adoption of the Scott Act is said to entail, and they are awfully severe on the sumptuary character of the law. A growing majority of the people declare that the law passed by the Canadian Parliament seven years ago is necessary, in the best interests of the country, for the restriction of one of the greatest evils from which the community suffers. There is no greater tyranny in the enforcement of the Scott Act than there is in carrying out any other law on the Statute Book. The law is not forced upon the people. Its adoption is their own voluntary act, and they have the right to insist that if it is adopted its provisions must be enforced. It is neither the intention of its framers nor upholders that the Scott Act should be quietly entered in the pages of the Statute Book. The latter is not the quiet resting place of defunct legislation. The friends of the Scott Act do well to see that its provisions are enforced wherever it comes into operation.

THE *Edinburgh Scotsman* is not regarded as an authority on theological matters. Its criticisms on Church affairs are often as perverse as they are pungent. In the following, however, Canadian readers will see that it is not altogether astray. Mr. Young, of Newington, spoke emphatically on the abuses connected with Church Bazaars, at a recent meeting of Edinburgh U. P. Presbytery, and this is how the *Scotsman* "improves" the occasion. Bazaars should be properly conducted, and purged from such abuses as lotteries and raffles, hand-bills of "brilliant attractions," and newspaper advertisements of "winning numbers." Surely, it is time to rescue the Churches from the low estate into which they have fallen, when such sinful and worldly practices are adopted by Church members and patronized by fathers and brethren. That publication in the *Scotsman* of "the winning numbers for the two fat pigs that were raffled at the Church bazaar" must have brought the blush to many a clerical cheek besides that of the pastor of Bristo Church. And what are the Presbyterian public to think of the minister who proposed to raffle a horse, and showed even a deeper depth of depravity by "actually sending Mr. Young some tickets to sell"? It may perhaps be conceded that Mr. Young and Mr. James should be forgiven their assaults on bazaars and their insults to the "shopkeepers and show-women" for the service they have done in getting the Presbytery to discountenance such proceedings in the bosom of Zion as the raffling of horses and lotteries of fat pigs. The negro minstrels may be tolerated and even admired, but it is surely time to drive the unclean beasts out of the courts of the temple.

Our Contributors.

SHOULD STUDENTS OF DIVINITY PREACH?

BY KNOXIAN.

Some of our Presbyterian contemporaries across the lines are discussing this question. They always do discuss it more or less at this season of the year. The Theological Colleges will soon close. The students are needed in mission fields, and the question naturally arises, should the young men exercise their gifts as preachers? Some good and wise men say no, but the young men are sent to preach all the same. Whatever theory our Church may hold on the question, if it holds any, the practice has always been to employ all the available young men during the summer months in the mission fields, besides giving them a good deal of preaching in and around the College seats during the session. As a rule, the only limit to their employment has been the limit of money to pay them.

We have heard more than one good brother say. "I was brought up and educated in a church that never allows a young man to enter the pulpit until he is licensed." Indeed! Perhaps the church in which you were brought up did not need student labour. Perhaps it had ten licentiates for every vacancy. Perhaps it had no mission field. Does anyone suppose that if the Free Church of Scotland had mission fields like Muskoka and the North-West, practical men like Chalmers, Candlish, and other founders of that Church would not have been in favour of sending students to labour in them rather than let the people go without preaching. If they would not have availed themselves of student labour to meet such an emergency, they were not the wise men the Church always took them to be.

One of the objections to the employment of students as preachers is that mission work interferes with their college work. It is said that a student cannot read up for the next Session and prepare sermons every week during vacation. This objection undoubtedly has some force, but not nearly so much as at first blush it appears to have. Presbyteries do not, or, as a rule, need not, keep the same student in one field for six months. His field, as a general thing, may be changed at the end of three months, and in this way three months' preparation of sermons may do him for six. The objection, moreover, assumes that the main part of a student's preparation for the ministry is to read books. This certainly is an essential part, but is not by any means the only thing to be done. Dr. Shedd, one of the best living authorities, says. "Education is not a dead mass of accumulations, but power to work with the brain." Now this power to work with the brain in the pulpit may be obtained in the mission field quite as well as in the college. There are many things to be learned about preaching that can be learned only by preaching. The possession of "a dead mass of accumulations" can never make a preacher. There is no more pitiable sight in the ecclesiastical world than a young man with a string of medals and a pile of prize books who cannot in the actual work retain the attention of a congregation for twenty minutes. The more successful his college course, the worse for him if he cannot preach. The people read in THE PRESBYTERIAN that the young man who is to preach for them next Sabbath was an honor man in the University, and carried off any number of bursaries and prizes in his theological course. They go to the church expecting a rare treat. They get, well we shall not say what they get, but they go home saying the young man might make an excellent theological professor but is scarcely adapted for the pulpit. The young man is no doubt a fine scholar. He has been faithful and thorough in his studies, but he has no power in presenting truth to others. Perhaps he has an excellent sermon on paper, but he cannot rub it in. The power to rub it in is acquired by *rubbing it in*, and it can be acquired in no other way. Hence, we conclude that a vitally important part of a minister's education can be better obtained in the mission field than anywhere else.

It is objected that students sometimes acquire awkward and slovenly habits of delivery in their early efforts—habits that may cling to them for life. True, but any man beginning to preach or speak in public may acquire such habits, and is it not better that

they should be acquired, if acquired at all, at a time of life when there is some hope of their being rubbed off than at a more advanced period, when there may be no such hope. The student goes back to college, and the Professor of Homiletics and the elocution master may cure him of his bad delivery. The licentiate who contracts similar habits has no future training of that kind, and the awkward habits, like Tennyson's brook, may go on forever. Awkward habits in the pulpit and bad elocution are not by any means confined to preachers that did mission work in their student days.

Many years ago we heard an aged and worthy father of the Church express himself something in this way. "It is down-right cruelty to put a young man up in the pulpit and ask him to discuss subjects of tremendous importance, where he is so nervous that he trembles." It does seem a little hard, but if he is to be a preacher he must go up some time. Licensing him will not take the nervousness out of him. Practice alone can overcome the nervousness. Two more sessions at college and a license to preach certainly will not do it. He may, perhaps, be more nervous when he gets through his course than he is when half-way through it. Practice alone can give self-control, self-possession, and ability to look upon a sea of faces sometimes the sea is not very large—without taking the "shakers." Is it not better that the practice should be had before the young man goes in search of a call? The Premier of the Dominion defines a good speaker to be "a man that can think on his legs." Sir John has seen a generation of public men make their *debut* as parliamentary orators, and he is a good authority on such a question. Now, a man can never learn to think on his legs until he gets on them. And hence we conclude that it is better for a preacher to get on them in the mission field than at a later period of life; that is to say, it is usually better for himself. Apart from the ability to speak with a fair measure of self-control, there is another most important advantage gained in actual work. An intelligent student does not preach long until he finds out that there is an essential difference between the essay style of the college and the style of direct address to the people. When he finds out this difference, and can "write to speak," he has learned something that has millions in it for a young preacher.

So far we have discussed that question from the student standpoint. Richard Grant White says standpoint is not a good word, but we will use it all the same. There are other considerations, the principal of which is, that the Church needs student labour and cannot do without it. Probably two-thirds of the Presbyterian congregations west of Toronto owe their existence to student labour. The Presbytery formed a station, students were sent to preach in it, and in a few years it grew into a congregation and called a minister. This is the history of a very large number of our best congregations. The man who undervalues or belittles student labour knows or cares very little about the history of Presbyterianism in Ontario. Student labour is as much needed now as ever. The fields are not as promising now as they once were, except, perhaps, in the North-West. When London, Huron, Bruce and other western Presbyteries were being settled, students had a grand time. Two or three summers of vigorous work, and a visit or two from Dr. Burns and a few members of Presbytery, turned many a small station into a vigorous, self-sustaining congregation. That was the time when a young man could see the work he was doing. It was a good time. In many of our present fields faith is more exercised than sight. Still these fields must be worked, and the Church should be grateful that we have such an enthusiastic, capable band of young men going this week to work them.

REFORMED CHURCH OF FRANCE IN THE "DESERT."

RESTORATION OF PROTESTANTISM IN THE EIGHTEENTH CENTURY.

A former letter gave a brief account of what preceded the Revocation of the Edict of Nantes, which had been granted to the Protestants of France by Henry IV., in 1598, at the request of the fourteenth Synod of the Reformed Church, held at Sedan, and which gave permission to the Protestants to hold religious services, according to the doctrine and discipline of their Church, as well as a guarantee for the peaceable pos-

session of their property which made them eligible for all employments and offices. In this, I shall give a brief outline of some events in the history of the Reformed Church from 1685 until the Edict of Toleration in 1787, and the Concordat in 1802.

Louis XIV., shortly before his death in 1715, issued a proclamation stating that

PROTESTANTISM HAD DISAPPEARED

from France. He had good grounds to say so; for 500,000 Protestants, with 1,500 pastors, had been exiled, and 200,000 had been put to death in various ways because of their faith; while the galleys on the coast and the prisons in the interior were full of victims. Those, unable to emigrate, being without temples and pastors, betook themselves to the "Desert," that is, to mountainous regions, where—in the depths of forests, in ravines and grottoes—they held secret meetings, and comforted each other with the consolations of religion. In the absence of pastors, there appeared on all sides preachers—uneducated men, who, by reading the prophetic portions of the Bible, and by the frightful atrocities they witnessed, became excited almost to madness. By their harangues multitudes were inflamed, and hundreds of men, women and children began to prophesy that the day of vengeance had arrived. The influence of these persons did much to sustain the courage of the Camisards, who rose in rebellion in the Cevennes (Lozere and Gard), and, for two years (1702-1704), kept in check the royal armies commanded by the Duc de Broglie.

On the death of Louis XIV., the Regent having formed alliances with Protestant powers, a breathing time was given to the scattered remnants of the Calvinistic Creed. Some even began to think of reorganizing their Church. They must have been sanguine persons who, in the circumstances, could entertain such a hope. Some poor wanderers in mountain fastnesses, were now the only representatives of that fully equipped Church which at one time had given promise of becoming the favourite Church of France. Who was to be the guiding spirit in effecting organization? By what means was he to accomplish it? The chief agent in this work was

ANTOINE COURT (1696-1760),

a remarkable man, regarding whose life and labours, a few particulars will, doubtless, prove interesting to the readers of THE PRESBYTERIAN. Antoine Court was born 17th May, 1696, at Villeneuve de Berg, in the mountains of Vivarais. His father dying while he was still an infant, his mother was left a widow in charge of three young children. At the age of seven, Antoine was taken to school where he soon let it be known that he was a Protestant, a crime for which he was first jeered at, and then pelted with stones by his school fellows. After a time he asked his mother to allow him to share in the services of the "Desert," and by-and-bye he became the centre of groups of Reformers who looked up to him as their leader. At this time French Protestants had adopted two modes of procedure. One party deemed it prudent to attend the Roman Church, though secretly holding the doctrines of the Reformation; the other frequented the meetings of the "inspired" in the "Desert." Court set himself to draw the one party from their illusions, and the other from their indifference, and to organize both into one body which should be faithful and reasonable. When only nineteen years of age, he called together in 1715, as Louis was dying at Versailles, the first

SYNOD OF THE DESERT,

which met in the quarries of Leques near Nismes, made by the Romans. Five pastors were present, all devoted and active men, though, perhaps, wanting in great culture, and of these five, a few years later, four died upon the scaffold. At this meeting Court advised his friends, seated around him on stones, to restore the office of "elder," and counselled prudence in holding meetings and above all, to avoid fanaticism which could only injure the cause they had at heart. How to restore public worship, and increase the number of qualified pastors, was the subject which occupied the deliberations of this and subsequent Synods. They agreed that it was necessary to stop ignorant persons from addressing meetings and to prevent women from preaching. Only regularly ordained pastors could dispense the Lord's Supper. Under the direction of pastors, preachers were allowed to traverse the country to collect the scattered members, and arrange for meetings.

In 1720, Court set out for Geneva, to explain to Pictet, Basnage and Saurin the necessities of the brethren "under the cross." He was received with the greatest kindness by all; they listened to his story about the need there was for an institution, in which the French students might be trained to become pastors. Young men of talent of the peasant class, for whom martyrdom had no terrors, were ready to offer themselves. But where were they to receive the fitting preparation? Geneva was too much in the power of France to offer them refuge. Berne was unsympathetic; Zurich was German. All agreed that

LAUSANNE WAS A SUITABLE SITE

for a seminary, and thither, soon after, proceeded Bettrine, the first student accepted by Court. He had not sufficient learning to take advantage of the lectures in the Academy, neither had he the time to devote to a complete course of Theology. Some of the professors at the Academy full of heart and sympathy, especially Professor Polier undertook to direct him how to employ his limited time to the greatest advantage. A few months later, two other applicants arrived. Some friends of the cause at Geneva formed themselves into a committee to collect funds to support these students and those who were to follow; so that six young men were kept at Lausanne, and the time of preparation extended to two years. This formed the basis of an institution which, for eighty years, supplied pastors to the Reformed Church of France, while it was slowly rising from its ashes.

Meanwhile Court was indefatigable in his labours in France, in relieving the needy, encouraging the timid and helping to organize. For this purpose the country was divided into districts and a pastor appointed to canvass each, hamlet by hamlet, and house by house, chiefly by night, and under various disguises, so as to elude the vigilance of spies and soldiers. These were followed by pastors who held meetings and dispensed the Communion in the "Desert." Soon after the Protestants began to take courage, and come out of their hiding places in great numbers, calm and resolute. They soon numbered, in Languedoc and Dauphiny, 200,000, and had 120 meeting places. All this was due to the ceaseless activity of Court, who taught, wrote memoirs, composed sermons and pastoral letters, and corresponded with friends at home and abroad, convened Synods, visited the sick, settled disputes and enforced discipline in all parts of France—"A miracle of perseverance and of courage, such as history seldom or never relates," says Bungene. Having married in 1729,

COURT WENT TO LAUSANNE,

after constituting an "Extraordinary Council," and giving the members of it unlimited power to decide on all matters brought before them at the shortest notice. In that hospitable city, which was full of refugees, he was free from annoyances, and spent his time in looking after the French students and corresponding with foreign powers, hoping to enlist their sympathy on behalf of the Protestants of France. Being without means, Berne gave him an annual sum of 500 francs. The students boarded in private families, meeting at lesson hour in a house opposite the entrance of the Cathedral, then called the Seminary, but to-day "Maison Levade." The great aim of Court was to imbue the minds of the students with the true *esprit du Desert*—which meant a spirit of consecration, circumspection, wisdom and especially of martyrdom—a spirit which would enable them to die daily to self, and, if need be, to give their lives for the truth. The course of study, which at first embraced but one year, was extended to two, then three, and finally to five years, and included not only Theology, but Logic, Latin and Greek. In this way 300 pastors were equipped for active service in France. This Seminary continued to exist until the Faculty of Theology was erected by Napoleon at Montauban in 1808. Having completed their studies here, the young men went sometimes alone, but more often in bands of two or three "under false names, and carrying false passports," to take the place of their exiled and murdered predecessors in France, braving danger, and entering on a path which, in the case of many of them, led to the scaffold.

When Richelieu replaced Cardinal Fleury as military governor in Languedoc, the Protestants

ENJOYED A BREATHING TIME.

Meetings recommenced, and Court returned to preach, or hear Paul Rabaut preach to assemblies of five, and even eight thousand, in places where he once

found it difficult to collect fifteen, thirty or one hundred persons. In those days there were only four or five pastors, now (1744) there were sixty. The rich as well as the poor met together, the former, by their zeal, trying to undo the effects of their temporary apostasy. Court, on returning to Lausanne, said that times were beginning to look like those during the reign of Henry IV. Unhappily, it proved to be but a ray of sunshine, behind which, on the horizon, lay clouds which told of the approaching storm. During the following seven years, the bitterest persecution took place, meetings for worship being dispersed the men sent to the galleys and the women shut up in convents, while the children were carried off and baptized in Roman Catholic Churches. What was now to be done? was asked on all hands of Court. Is it to be

EXILE OR THE DESERT?

"To the Desert," replied Court, in every case. Worship must be kept alive amongst Christians. But there must be no insurrection, no reprisals. The unhappy people rivalled each other in zeal to pay their taxes to the State, even when a "twentieth" was demanded. Towards the end of 1752, a partial cessation of persecution took place, some attributing the change to the eloquent appeals of Court, and others to the touching memorial presented by Paul Rabaut to the Marquis Paulmy d'Argenson. As a matter of fact, the truce was owing to deliberations which

PUBLIC OPINION

was compelling those in high places to take in regard to the position—civil and ecclesiastical—of a large portion of the subjects of the king. Richelieu, who was a friend of Voltaire, while using his soldiers to stop all preaching assemblies, was, at the same time, trying to impart to the court and the bishops, better views regarding toleration, political and religious. Soon after (1756-1763), the Seven Years' War broke out, when France was obliged to withdraw her soldiers from hunting down her own best subjects to meet a foreign foe, and Richelieu was replaced in Languedoc by the Duc du Mirepoix. During the eight years which followed, toleration and persecution alternated from year to year, irresolution being apparent in every act of the court.

Antoine Court, now an old man, had retired to a country house, where he devoted the remaining years of his life to writing a

HISTORY OF THE PROTESTANTS

of France, his eldest son assisting him, while acting as teacher of Logic and Morals in the Seminary. Before his death, on 15th June, 1760, he was able to read in print the first pages of his "History of the Camisards." Those who care to study the life of this remarkable man, who did so much for the restoration of Protestantism in France, and the reorganization of the Reformed Church, will find an interesting account in Edmond Hugue's "Restoration of Protestantism in France in the Eighteenth Century." Court did not die, however, without leaving a man to carry on the work in which he had been so long employed. This was

PAUL RABAUT (1718-1794)

who was born at Bedarieux, on the 9th January, 1718. He began his preparation for the pastorate at the age of sixteen, and after studying a short time at Lausanne, he was consecrated at the age of twenty-three. He too, like Court, had taken a prominent part in the services of the "Desert" from his earliest youth. On becoming a pastor, he devoted himself unreservedly to the edification of believers, being always ready to sacrifice his life for the cause of his faith. "Inflexible in the essentials of religion, he was conciliatory in non-essentials—as prudent as he was pious, doing more work in a cavern or stone hut than savans in the leisure of their cabinets; speaking with clearness and unction, writing with simplicity and force; uniting the power of example with that of precept; and appeasing, by his very presence, irritated crowds; in a word, for more than fifty years, the Frenchman of the Eighteenth Century who best served not only the Churches, but the State and the entire country." Such is the character given of this great Apostle of Protestantism, by De Felice, in his "History of the Synods." He was hunted as if he had been a wild animal, more than £400 being offered for his head. He had to assume all sorts of disguises and different names. For thirty years this was the kind of life he led—he was everywhere present, yet nowhere to be

found grottoes and stone huts being his only resting places. And in all this he was powerfully aided by his heroic wife, Marguerite Guindau, whose name deserves to be associated with his own. He died at Nismes on 26th September, 1794, his tomb being recently discovered by an Englishman. As the Eighteenth Century advanced, a new and more powerful influence began to be felt by the higher classes in France, namely

THE LOVE OF LIBERTY

and the detestation of tyranny which several occurrences at this time greatly emphasized. In 1756, Jean Fabre, a native of Nismes, was present with his aged father at a meeting in the "Desert," when they were surprised by the troops, into whose hands the aged Fabre fell. The son, seeing this, begged to be taken to prison in place of his father. He was placed in the galleys at Toulon, where, chained to assassins, he was treated in the most cruel and ignominious manner, until released at the instance of the Duc de Choiseul. This formed the subject of a drama, in which Fabre was called the "honest criminal," rendering this beautiful trait of filial piety celebrated, and making a deep impression on the public mind.

In 1762, Jean Calas, a Protestant merchant of Toulouse, charged by fanatics with having assassinated his son (who had committed suicide) because he wished to change his religion, was condemned to be "broken on the wheel," and all the members of his family were shut up in convents or exiled. Voltaire, whose writings exercised a great influence on French thought, having heard the particulars of this sad tragedy, made it the topic of conversation in every society; and three years after, the same tribunal, satisfied as to the error committed, declared Calas innocent, and restored to the family, now rehabilitated, the property which had been forfeited. This event thoroughly awakened the public conscience, and did much to mitigate persecution on account of religious belief.

THE LITERARY INFLUENCES

of the day did much also to soften the old order of things. The "Encyclopedists," Diderot and d'Alembert, and the "Economists," Quesnay and Turgot, energetically defended liberty. Every educated Frenchman read their writings, and learned to detest despotism and to advocate representative and self-government. In 1763 the Jesuits were expelled from France. The prisons were gradually emptied of Protestants, and at last, in 1787, Turgot and Malesherbes obtained from Louis XVI.

THE EDICT OF TOLERATION,

which restored to the Reformed their civil rights, and thus gave them a legal standing. This was something, but not all that was demanded by public opinion. The Protestants wanted liberty not merely to worship God in their own homes, but in the public assembly; and this was granted by the Constituent Assembly (1789), of which Rabaut-Saint Etienne, son of Paul Rabaut, the veteran of the "Desert," was president. The following year permission was given to those who had been expatriated, and to their children, to return to France, and reside as naturalized citizens, thereby granting what was asked in the verse of Joseph Chenier, the official poet of the First Republic:

"Rends aux fils les climats qu'habitaient leurs aieux."

During "The Terror," both temples and churches were closed for a short time, but were re-opened in 1795. On the 7th of April, 1802, Bonaparte made with the Pope

THE CONCORDAT

called the "Loi de Germinal an X," which made Romanism the religion of the State; and several of the provisions of this law were afterwards applied to the Protestant Church. In consequence, the State reconstructed the Protestant temples, gave salaries to its pastors, and finally created a Faculty of Theology at Montauban (1808-1810); and from that time to the present, the Reformed Church in France has enjoyed more or less freedom, and liberty of evangelization.

Clarens, Switzerland.

T. H.

CHINA is just now under a cloud, and many of the native Christians are suffering in consequence of the hostilities between their country and France. Nevertheless, the converts are standing firm, and others are turning from idols to serve the true God. Only the other day, almost within sight of the place lately occupied by the French fleet, 500 people in one village went to the missionary asking for Bibles.

MARITIME PROVINCE NOTES

THE winter is usually a dull season in business down by the sea. Farmers, fishermen, and mariners all have a good deal of time at their disposal, and, consequently, good audiences can be had at our various meetings. The Churches all take advantage of this—the winter is the season of special services. A large number of our congregations now hold such services every winter. In Halifax we have had three weeks of prayer meetings. They were well attended and interesting, but evidently failed to reach the class for whom they were specially intended. The audiences were almost wholly composed of Church members, and while they doubtless received much benefit, there were scarcely any signs of work done among the careless and unconverted. In Truro, however, the case has been very different. In that town they have enjoyed a most wonderful revival of religion. The movement began during the week of prayer, and from the very first the Spirit of God was clearly working among the people. The meetings steadily increased. The Y M C A building became too small. They removed to the First Presbyterian Church, the largest building in the town. Night after night this large church was crowded with audiences eagerly listening to the simple preaching of the Gospel. All classes in the community manifested the most intense earnestness in seeking Christ, or in leading others to the Saviour. Truro is a railway centre, and no class has been more largely blessed than the young men employed on the trains and in the shops and offices. Last Lord's Day, 125 sat down at the Table of the Lord for the first time, in one of our Presbyterian Churches. A large number of these were railway men. The other congregations and other denominations are receiving similar blessings. The work is spreading. The districts around are all enjoying showers of blessing, and the people of God are rejoicing.

The Augmentation Scheme is everywhere meeting with approval. The Treasurer reports: "Seventy-six congregations have realized in full the amount allotted to them and have forwarded the same to the Treasurer, and quite a number have made partial payments on their allotments. The Presbytery of Pictou has contributed \$200 more than the Synod requested. Truro is within \$200 and Halifax within \$100 of its allotment. Other Presbyteries are vigorously at work.

The Presbytery of Halifax met at Windsor on Tuesday last. A great deal of very important business was transacted. Rev. Archibald Gunn's demission of St. John's Church, Windsor, was accepted, to take effect on the 31st of March. Rev. John B. Logan's demission of Kentville congregation was also accepted. Mr. Logan has been pastor of the Kentville congregation for sixteen years, and now resigns on account of failing health. No minister of our Church is more truly loved by his people, and no member of the Presbytery has more thoroughly endeared himself to all about him. He intends to leave for Scotland. His departure will leave a blank in the Presbytery of Halifax, which will not soon be filled. At the same meeting, Rev. John Wallace tendered his demission of Warwick, Bermuda. A call from Erskine Church, Montreal, and a call from St. Andrew's Church, Kingston, were placed in the hands of the Rev. L. H. Jordan, of St. Andrew's Church, Halifax. Delegates from the several congregations interested were heard. Mr. Jordan asked a few days to consider the matter more fully. He has since intimated his intention of accepting the call to Erskine Church, Montreal. Mr. Jordan's departure from Halifax is deeply regretted, not only by the congregation of St. Andrew's Church, but by all our ministers and people. He will carry to Montreal with him the hearty good wishes of all Halifax Presbyterians and of the community generally.

The Presbytery of Halifax held a conference on the State of Religion and on Sabbath Schools. Most of our Presbyteries are holding these conferences. Some of them are great successes, and some of them are great failures. Great diversity of opinion exists regarding them. Many of the brethren are coming to the opinion that the whole conference business is getting pretty well worn out. By the time one hears the same stock questions discussed over and over again in Assembly, Synod and Presbytery it does seem as if it was about time to give the thing a rest. But there are some of the brethren who think differently. It almost seems to them as if lack of interest in these

conferences betokens a lack of interest in the subjects with which they deal. I am afraid I am not sound on this subject; I am sick of these discussions and papers on "How to do this, and "How to do that." The best way to show how to do a thing is to go to work and do it. What we want in our Sabbath Schools and Prayer Meetings is more solid, earnest work. There is no patent way of putting life into either the one or the other. But this is an age of Conferences. I think we have had about enough of them to last for the next five years. I know this is rank heresy in the eyes of many, but I cannot help it. I have gone to Prayer Meeting and Sabbath School ever since I could walk, and I love them better now than ever. I have attended these conferences for the past twenty years. I have served my time at them; I am quite willing to resign in favour of somebody else.

While the Presbytery of Halifax was holding its meetings, the Women's Presbytery, or rather the Women's Presbyterian Society, held its meetings in the same church. It, too, discussed the question: "How to make the meetings interesting?" Reports of women's work for missions were read and a large amount of business transacted. The women intend holding a larger meeting, a sort of Synod, in Halifax in a few weeks. I think we ought to appoint a Committee on Union. It seems rather too bad to have two Presbyteries of the same body meeting in one church at the same time. But the world moves, times change, and we old fogies must be prepared to take a back seat.

Our very efficient agent, Dr. McGregor, has gone South for a rest and change of air. He expects to return in time to prepare for the Assembly. A number of the Presbyteries are now appointing their commissioners to the Assembly. Montreal being so near to us we will likely be up in full force.

We are anxiously watching the progress in Ontario in the matter of College consolidation or confederation. Matters seem more hopeful with us than for a long time before. The success which seems to attend the negotiations in Ontario is quite evidently influencing us even already. The friends of King's College and Dalhousie College are negotiating with very fair prospects of success. Informal meetings have been held, and committees appointed to consider the difficulties in the way. If these two colleges can unite, and the prospects now seem very fair, we will have all our forces united before many years. B

ON READING SERMONS.

MR. EDITOR, I have been travelling a good deal lately and have been amazed and grieved to find how general the reading of sermons has become in our Church. In every case Samson was evidently shorn of his strength. How could it be otherwise? Let anyone in conversation, in argument, in entreaty, try reading his sentiments, and then try speaking them with eye wide open on the face of his hearer, lip tinger, every muscle of the face and body awake, moving and aiding the enforcement of his words, and there will be no need of argument to convince him that reading is an extinguisher of earnestness and of effect. And then, as if reading were not bad enough if done openly, earnestly, and with all possible effect; there is an attempt at decorous concealment, by laying the manuscript down on the Bible, and the poor victim of propriety and timidity bobs down his head to decipher a badly written word, or to find his place, then jerks it up again with his eyes still fixed upon the tantalizing page—reminding me always of a duck once saw struck by lightning in a down pour of rain. If men will read, or if they must, let them take up their book or their paper and read it as professional readers do. then we will get all the good that can be got out of reading, but as long as the present system is persevered in the congregation gets neither good reading nor speaking, and God is dishonoured by His service being made wearisome.

But it is not necessary. No minister worthy of the name but can proclaim the Gospel because his heart is full of it. It is only when it is necessary to state carefully some disputed point that chosen, weighed words are necessary. In such cases let ministers write what they have to say, and read it straight out and openly, the way a lawyer reads from his books, a judge reads the decision of an intricate case, or a politician makes a dangerous explanation. The ministers of the Methodist Church do not read. Reading is the devil's device to muzzle God's preacher.

D. G.

MISSION NOTES.

IN the beginning of this year in Japan, there were 264 missionaries, of whom 215 were American and the rest British.

TRULY marvellous is the contrast between barbarous, heathen Tahiti of the past, and civilized, Christian Tahiti of to-day. The missionaries of the past achieved, through the blessing of God, a glorious triumph over the terrible reign of idolatry; and the missionaries of the present are doing a good work in building up the Churches. French rule, however persecuting and oppressive in the past, is certainly generally now just and mild.—Rev. A. Pearse, *Ranatan*.

ITAGAKI, the well known leader, Japan, of the Liberal party, a man of great influence, was a strong opponent of Christianity. He went to Imabari, where a church of two hundred and eighty-five members exists, in order to oppose the new faith. The native pastor spoke first, proving that faith in the Gospel of Jesus Christ brought true freedom and culture. Itagaki gave in his approval, and instead of opposing, publicly declared his agreement with the pastor.—*Wahrheitszeuge*.

YOU will be interested in hearing of the grand reception the new pocket edition of the Tahitian Bible has met with here. The king has purchased fully twenty copies to give to his people around him. A lady sent for twelve copies of the best binding to give to those about her; parents are purchasing a copy for each of their children. I was on my way to town a day or two ago, when I met a man hurrying towards my house. He stopped me and said: "I must get another Bible for myself. When I returned from your house just now, my son seized my Bible which I had just bought, and he won't give it up. I must have one for myself." And he hastened as for his life.—Rev. J. L. Green, *Tahiti*.

TWO Moravian brethren have reached the far north territory of Alaska, formerly belonging to Russia, but purchased by the United States fifteen years ago. It is their intention to survey the country prior to commencing a mission among the Eskimos as soon as a suitable site has been fixed upon. The number of inhabitants is estimated at 36,000, consisting of Eskimos and wild Indians. With the exceptions of such institutions as may have resulted from the presence of a Greek priest and his coadjutor, the nation has been left in utter darkness hitherto. When the Moravian missionaries arrived they found that, despite the high latitude of the country, flowers were blooming on the hillsides and vegetables successfully grown.

THERE are about 40,000 Jews in Amsterdam, of whom more than 3,000 are of Portuguese origin. It is an interesting sight to see the numerous streets of their quarter crowded on the afternoon of their Sabbath with well dressed Jews, standing about their doors, chatting in groups, or sitting on their doorsteps, or on forms or chairs placed outside their houses. Intelligent, dark eyed Jewish children play about in merry swarms; the shops are all shut, all business is suspended, and the people give themselves up to amusement or repose. Their countenances are a study to the Christian eye, ever as their history is to the mind, and the heart longs for them that they should know that rest of which their Sabbath day is but an imperfect type.

SOME time ago a young man in Tokio was imprisoned for the utterance of political views not approved by the government, and during his confinement he engaged in active Christian work among the prisoners. After his release, he sent a letter to the government, giving an account of the wretchedness in the prison, and the great need of reform. He further stated that the best of all remedies for the wickedness of men was the grace of God in their hearts. It had been shown that the religion of Jesus Christ was sufficient to make the most hardened criminals good men; and he urged that it would be for the advantage of the country to have the doctrines of Christianity taught. He was invited to the government offices, and has agreed to give up his business, and to try to carry out the views he so ably advocated. At Hiogo he is superintending the erection of a new prison, of which he is to be the governor, with express permission to teach Christianity. "I once thought," he says, "that my imprisonment was a punishment from the Lord, and it filled me with great shame and sorrow. Now I see the goodness of God in it all."—*Christian Leader*.

Pastor and People.

FOR THE CANADA PRESBYTERIAN

GETHESEMANE.

BY H. K. COCKIN.

A garden in an Eastern vale,
Where silver'd moonbeams break and pale
In crystal waves of light, that gleam
On Kedron's brook, o'er Siloam's stream,
Where flow'rets bloom perennially,
The garden of Gethsemane.

In silence, as the fading light
Sinks slowly in the shades of night,
A form appears upon the scene
Whose suffering heart, and heavy men
Proclaim, with silent majesty,
The Lord of fair Gethsemane.

Behold! 'Tis He. The Lord of Life
Wrestling in agonizing strife;
In strife whose victory breaks the spell
That binds mankind to death and hell;
In strife whose cup and agony
Immortalize Gethsemane.

"Father! If 'tis Thy will, this day
"Take, take My cup of woe away;
"Yet, Father, pray, Thine only Son
"Not My will, Lord, but Thine be done."
A soft the night wind, pityingly,
Wails sadly o'er Gethsemane.

Ye shaded groves of leafy palm
Enshrin'd in twilight; happy calm!
What mortal heart can e'er regret
His agony and bloody sweat
When angels laud, adoringly,
That hour in sad Gethsemane.

And in the dark and lonely hour,
When clouds of bitter sorrow lower,
The memory of that emptied cup
Shall bear the burden'd spirit up
To Him who gained the victory
Within thy walls, Gethsemane!

FOR THE CANADA PRESBYTERIAN.

THE CHILDREN OF THE COVENANT.

BY REV. W. I. MULLEN, WOODSTOCK.

The relation in which the young people of the Church, who have not as yet professed faith in the Saviour at His table, stand to the covenant and to the Church, is, it is to be feared, being largely lost sight of at the present day. Forts of expression are becoming quite common which imply that the baptized children of God's people are not members of the Church, nor in visible covenant with God in Christ. Our Confession of Faith declares that they are members of the Church, that they are Christians, and that until they prove the opposite, they are to be presumed to be in real covenant with God, and partakers of His saving grace. We repudiate baptismal regeneration; but we at the same time hold that the children of God's people are federally holy (1 Cor. vii. 14), and heirs by birthright of the covenant and its blessings. But some objector may ask, "Are they in such a state that their inheriting heaven is infallibly certain?" To this we reply that all heirs of earthly estates do not infallibly enter on possession of them. Men who might have been princes have gambled away their prospective inheritance. But that it is possible for an heir to do this is no disparagement of the heirship itself, nor of the value of the inheritance. Even so, it is possible for an heir of the covenant to act the part of the profane Esau and sell his birthright. The term *profane* indicates that it was not a mere temporal advantage that Esau parted with, but something sacred. But the rule is that heirs of earthly estates do enter on possession, and the rule also is that the children of God's people prove to be possessors of the saving grace of the covenant, the sign and seal of which was put upon them in baptism. The child does not require to become a man in order that the work of the Holy Spirit may commence within him. The child is not more helpless than the man in the matter of salvation. If any difference whatever is to be alleged, who will deny that the advantages are all on the side of the child? Those who hold what is known as "believers' baptism" would not substitute for it "believers' salvation" as their motto, for they hold as heartily as we do that the latter phrase would not cover all the ends or objects of the covenant.

That the child of God's covenant people may forfeit his covenant position has already been admitted; but who can undertake to define the point at which such forfeiture takes place? He may err from the truth and may need that one convert him (James v. 19). But even those whom Peter charged with being guilty of having crucified the Saviour were addressed by him in terms different from those which he would have employed in addressing a heathen audience, for says he (Acts iii. 25): "Ye are the children of the prophets and of the covenant," etc. The Holy Spirit

honoured the argument by which Peter sought to touch their hearts and move them to repentance; for many of them believed. Are we in these days using this argument sufficiently? Are we reminding our young people that they are not simply the children of God's covenant people, but "children of the covenant," and if children, then heirs?

The view for which I contend, is of course, liable to be greatly abused, but the same may be said of any one of the doctrines of grace. And if there are dangers in the one direction, are there not also fearful perils in the other? If going to the Lord's table as a matter of course, when young persons have come to a certain age, is to be watchfully guarded against, should not equal diligence be exercised to deliver them from the impression that before they can scripturally apply for admission, they must be able to give some account of the time or circumstances of their conversion? Is it not an evil to leave the children of the covenant to look upon themselves as "those that are without," aliens from the commonwealth of Israel, and strangers from the covenants of promise? If they love the Saviour and desire to follow and obey Him, their inability to point to the time when they began to do this, makes them the greater debtors to sovereign grace, and all the more unmistakably eligible for admission to the full fellowship of the Church. The God of the covenant in working out His eternal purposes in time, has fulfilled in them what was signified and sealed in their baptism. And should not those children of the covenant who are delaying to subscribe with their hand to the Lord be warned of the danger of drawing back unto perdition? Should they not be apprized that they are the very persons who are capable of sinning in the fearful sense defined by the Apostle in Hebrews x. 29: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?"

BIBLE IN SCHOOLS.

A Public School Head Master writes in *The Educational Monthly* as follows:

That the Bible ought to be in the school I always believed and so have always practised. Although my practice has varied considerably, my custom has been to open the school with singing and prayer; the closing exercises, reading the Scriptures, singing and prayer. I have always made the Bible lesson the last of the day. I am not discussing whether that be the best time or not, but simply recording my own practice. I form the school into one class for Scripture reading, and let each read in turn or select by name those whom I wish to read. I let the very youngest read, and have always pursued this plan, even with regard to those who are not able to read very well, the opportunity of reading along with the whole school tends to interest them in the lesson. For many years the reading was confined to the New Testament, the Gospels and Epistles, making but few remarks and asking but few questions. But I was often struck with the ignorance of the historical parts of the Old Testament manifested by those who were in regular attendance at the Sabbath school and were receiving instruction on those very points. Any reference in the reading lesson to the narrative of the Old Testament, and sometimes to the New, seemed to be but dimly grasped, or there was an utter failure to give an intelligent explanation of what was referred to. I made up my mind to change the ground as well as my mode of procedure, took up the Old Testament and commenced to question on what was read. I began with the books of Moses, my object being to make them well acquainted with the letter of the historical parts of the Old Testament, bringing the light of the New Testament to bear on the Old, seeking to bring out the unity of the whole. I was moved to this course by another and a stronger reason, viz. The immense advantage I had personally received from a thorough grounding in the historical parts of the Old Testament when I first went to school. At that time, and for the first year and a-half or two years, the Bible was the only reading book we had, and during that period the daily reading of the Bible made me master of its history and stored my memory with the greater part of all those portions of God's Word which I can readily quote at the present hour, and thus every year I live I reap the advantages of that early sowing. I commenced with the intention of teaching and giving the sense as we went along, making a few explanatory remarks when I thought they were needed, and not only so; but it is my aim to drive home to the heart and conscience all the practical lessons with which that part of the Word of God abounds, abounds to an extent that careful study alone reveals. The dogmatic teaching of the New Testament, in the Old, finds its extrinsic embodiment in the biography of living men and women impartially recorded by the Spirit of God, with their lights and shadows, sins and shortcomings, and are thus brought nearer to ourselves and we into closer sympathy with them. It may be urged that this is outlining more than can be accomplished in the time at the disposal of the teacher

in the Public School. Fifteen minutes each day by one tolerably acquainted with God's Word will overtake all that I have sketched here, and do it too, without offending the peculiar views of any class in the community who believe the Bible to be the Word of God. The advantages arising from thus storing the youthful mind with Divine truth cannot well be over-estimated. I believe in the existence of conscience, in the old fashioned sense of the term, and I believe that conscience enlightened by the Word of God, is, on all "moral issues," always at one with the Word of God. Hence the mind stored with Divine truth when brought face to face with temptation to wrong-doing will be stronger to resist, from the very fact that when evil is presented the conscience yet untainted will utter its protest, and memory will recall the sanctions of God's Word, thus form a double barrier against yielding to sin, thus exercise a restraining as well as a preserving influence on the whole life of the individual, making it much more difficult for that individual to plunge into any course of evil, or to continue in it when once entered upon. This alone is a great boon to any human being. But, should the Spirit of God renew any such soul thus stored with God's truth, from what a high vantage ground that individual starts on her or his course. I hope that the Minister will leave the whole Bible in the school. I mean the whole book. If need be, let the Department say what portions are to be read. But I hope that there will be no attempt to publish any particular portions of the Bible by themselves as a separate volume or manual of religious instruction. The Bible is in most of the schools already. Let it remain there entire. To do otherwise would to my mind be to do a "costly wrong."

DEMOLISHING THE BIBLE.

The Bible is a book which has been refuted, demolished, overthrown, and exploded more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other, and when you have upset it, it is right side up still. Every little while somebody blows up the Bible; but when it comes down it always lights on its feet, and runs faster than ever through the world. They overthrew the Bible a century ago, in Voltaire's time—entirely demolished the whole thing. "In less than a hundred years," said Voltaire, "Christianity will have been swept from existence, and will have passed into history." Infidelity ran riot through France, red-handed and impious. A century has passed away. Voltaire has "passed into history," and not respectable history either; but his old printing press, it is said, has been used to print the Word of God; and the very house where he lived is packed with Bibles, a depot for the Geneva Bible Society. Thomas Paine demolished the Bible, and finished it off finally; but after he had crawled despairingly into a drunkard's grave in 1809, the book took such a leap that since that date more than twenty times as many Bibles have been made and scattered through the world as ever were made before since the creation of man. Up to the year 1800, from four to six million copies of the Scriptures, in some thirty different languages, comprised all that had been produced since the world began. Eighty years later, in 1880, the statistics of eighty different Bible societies which are now in existence with their unnumbered agencies and auxiliaries, report more than 165,000,000 Bibles, Testaments, and portions of Scripture with two hundred and six new translations distributed by Bible societies alone since 1804; to say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers throughout the world. For a book that has been exploded so many times it still shows signs of considerable life. I have heard of a man travelling around the country exploding this book, and showing up "the mistakes of Moses," at fifty shillings a-night. It is easy work to abuse Moses at fifty shillings a-night, especially as Moses is dead and cannot talk back. It would be worth something after hearing the infidel on "the mistakes of Moses," to hear Moses on "the mistakes of the infidel." When Moses could talk back, he was rather a difficult man to deal with. Pharaoh tried it, and met with poor success. Jannes and Jambres withstood Moses, and, it is said, found a grave in the Red Sea. Korah, Dathan, and Abiram tried it, and went down so deep that they have not yet got back. But now Moses is dead, and it is easy to abuse him. It does not take a very brave beast to kick a dead lion.—*Hastings.*

THE French are reported to be fortifying certain positions they have occupied on the north-west and north-east of Madagascar, but it is more than ever evident that they are failing to make any appreciable impression on the natives. Of war, properly so called, there is none; nothing but out-post affairs here and there on the coast. Consequently, our mission work is being carried on with vigour. Several long itinerating journeys have lately been taken.

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TORONTO, WEDNESDAY, APRIL 1, 1885.

APPREHENSIONS of a rising of Half-Breeds and Indians in the North-West Territories are proved to have been only too well-founded. The duty of the hour is not so much the discussion of the causes leading up to this disastrous outbreak of pent up resentment, as the most speedy and effective suppression of the revolt against authority. Then it will be the proper time to make a thorough investigation of the claims preferred by the discontented inhabitants of the North West. It must be beyond the power of Louis Riel to do any further mischief. Former leniency has been thrown away on him. One of the most gratifying and reassuring things in connection with the present serious trouble is the universal eagerness of young Canadians to spring to the defence of their country against the treacherous attacks of a cunning demagogue. It is to be hoped that the measures so promptly taken will speedily result in the restoration of peace and order in the disturbed North-West, and that after this trial it will enter on a new era of prosperity.

HERE is a good way to form an estimate of the chief difficulty that our Church has to contend against—over one hundred students begin work in the Home Mission field in a few days. Next autumn every man of them will return to college. What does this mean? It simply means that at several hundred points we gather people together during the summer and preach the Gospel to them, and when autumn comes, allow them to scatter and go without the Gospel or pastoral work for the next six months. How long would self-sustaining congregations live under that kind of treatment? How long would the best congregation in Toronto keep together on six months preaching during the year? It makes the matter worse to say that the people in many of these stations have nowhere else to go. Are we to set up their extreme necessity as a plea in favour of doing nothing for them? Either these students are not needed in summer, or we have several hundred stations that we do not supply in winter. Now, would it not seem more reasonable to send one half the number in summer and the other half in winter and thus provide for the wants of our people all the year round? Granted that such an arrangement would make considerable changes in our college work, is it more important to keep the colleges as they are than to allow several hundred stations go without preaching one half the year? That is the question in a nut-shell as we understand it.

NO part of our church work calls for more gratitude than our Home Mission Department. Just think of it; we have over 300 mission stations in Manitoba and the North-West, besides eleven self-sustaining and sixteen augmented congregations. A few years ago the late Dr. Black was our only representative in that immense region. It is expected that between pastors, probationers, students and catechists we will have over a hundred laborers in the North-West this summer. Nor is progress confined to the North-West. The Presbytery of Renfrew is pushing its work along the C.P.R. until it meets the work of the Presbytery of

Barrie at Nipissing. Mr. Findlay has lately been in that region, and has gone west on the C.P.R. as far as the junction of the Algoma branch with the main line. Several stations will be opened in that region soon. In a very short time the work will be extended along the north shore of Lake Superior. For this marvellous success of our Home Missions the church owes much to the enterprise, pluck and wisdom of the Home Mission Committee. While conducting their operations with due regard to the resources at their disposal, they have never hesitated to take responsibility and go right forward at the call of duty. The Church has always backed them up and will continue to do so. Calamity hunters and timid men have always been ready to shout "debt" or "ruin" of some kind when the committee entered upon some fresh aggressive movement; but the people stood by the committee, sent in the money and the work went on. Presbyterian people always admire a plucky policy and support it.

IN a few weeks the number of preachers in our Church will be increased by over one hundred. One hundred and forty-three students applied to the Home Mission Committee for work, and the majority of them were located somewhere between Metis and the Rocky Mountains. Student labour is fast becoming a most important factor in our Church work. Without the assistance of these young men it would be simply impossible to carry on our Home Mission operations. We bespeak for them a hearty welcome, and co-operation in their many fields of labour. It is to be feared that many mission stations are exacting and unreasonable in their demands for visiting. We have known cases in which they expected students not only to visit Presbyterian families, but all the other families in the village or neighbourhood. Indeed, one of the signs of a live young man in some people's estimation is that he "visits all the denominations." If the young man feels it to be his duty to do mission work in that way, good and well, but he should never be expected to visit and take tea with every family in the station once a month or oftener. We know whereof we affirm when we say that some mission stations are far more exacting in the matter of visiting than the congregations that pay for sending them supply. Some of them ask more visiting than the people get who pay thousands into the Home Mission Fund. People should be reasonable even in mission stations. It would be well too if the Conveners of Home Mission Committees in Presbyteries would make a point of changing students as frequently as possible. A young preacher has no sermon barrel to run to when he doesn't feel like making a new one.

THE proposal of the Home Mission Committee to meet but once a year is one of those questions on both sides of which a great deal can be said. The main argument for one meeting is, we presume—economy. A meeting of the Committee costs a good deal of money. The travelling expenses for members from Manitoba, Quebec, and other distant points, are considerable. There is force in this argument metallic force. But, on the other hand, is it quite clear that the whole Home Mission work of the Church should be left entirely in the hands of a small executive committee for a whole year? That the present executive committee would do the work well, we have no doubt; but we don't know who their successors may be. It is quite within the bounds of possibility that there may be an executive committee a year or two hence that the Church would not care to trust with the management of our immense mission field for a year, and the disbursement of \$40,000. Our Home Mission work is becoming colossal in its proportions, and we doubt very much if the Church is prepared to carry out the opinion expressed by the Committee at its late meeting. Of course, due weight should be given to that opinion. The Committee have special facilities for knowing the situation. They ought to be the best judges. No doubt, some money would be saved by meeting but once a year. That argument, however, is not of itself conclusive. Still, more money would be saved if the Convener or Mr. Warden ran the business without any meeting at all. A small committee managing the business for a year would have an immense amount of patronage at their disposal. The arrangement would, no doubt, work quite well under present circumstances; but the Church should be careful about making it in view of future contingencies. The subject will bear discussion.

THE HOME MISSION COMMITTEE.

LAST week one of the most important executive committees of the Presbyterian Church met in Toronto for the transaction of business. The magnitude of the affairs entrusted to the Home Mission Committee invests their responsibilities and labours with more than ordinary interest. The well-being and prosperity of the Church are in a sense dependent on the action of this Committee. The consideration of details in relation to the entire mission field of the Church from Quebec to Vancouver is committed to their care. However conversant members of the respective Presbyteries may be with particular fields, the ultimate decision naturally rests with the Committee. As a safeguard against sectional favouritism, the body is composed of representatives from each Presbytery throughout the Church. The men appointed are admirably fitted for the work assigned them. Their visit to Toronto is no holiday trip. The duties of their office are exacting. From early morning till late at night they closely devote themselves to the work they have to accomplish.

Another thing that strikes a visitor to the Committee room is the practical business-like method with which the work of the Committee is transacted. It is no place for the idle lounge. Business is not inconsiderately rushed through. There is due deliberation so that all points may be fairly presented before a conclusion is reached, but there is no time wasted. If any good brother imagines that he is gifted with the power of persuasive eloquence, and that the Home Mission Committee will afford a fitting sphere for its exercise, he will speedily be undeceived; he will meet with no rude repulse; his delicate sensitiveness will not be shocked by any sarcastic or uncivil remark; he will simply perceive that the atmosphere of the Committee room is entirely unsuited for the exercise of the oratorical gift. The man who desires to impress his own personality, to dominate as it were, also finds that there is no vacancy for him on the Committee. Facts, figures, business, only are in order. At the same time, every one must feel that there is nothing frigid, stiff, or chillingly formal in the proceedings. The Home Mission Committee is a good specimen of what Presbyterianism is. Order and parity are nicely blended.

The entire Church under the care of the Western Section was well represented. The east sent Messrs. A. B. Mackay and Warden from Montreal, and Mr. Dewey from Quebec. Dr. Campbell, of Renfrew, and Mr. Farries, from the capital, looked carefully after the interests of the Ottawa Valley, while Muskoka and Parry Sound had an able representative in Mr. Moodie, of Stayner; and the west was especially strong in its delegation—Messrs. C. B. Pitblado, D. M. Gordon, J. Robertson, Superintendent of Missions, and Mr. Farquharson represented the interests and pleaded the cause of Manitoba and the great North-West.

In the transaction of the routine business of the Committee there is nothing calling for special remark except that as each individual case was submitted for consideration, whether a new mission field or the customary grant to an older one, the case was fairly judged on its merits. There is no disposition to take things for granted. Full inquiry is made if the slightest reason exists for doing so. The Convener's active efforts in behalf of Home Missions enabled him to make the gratifying announcement to the Committee that the Free Church of Scotland had made a handsome grant to the cause in the North-West, and that the students of the United Presbyterian Church in the old land had resolved to send some of their number into the field, and that they had concluded to make the North-West Mission their Society's scheme for the year.

Although contributions to the Augmentation Scheme had not as yet come up to the measure of last year, the hope is entertained, not without reason, that sums yet to be received will enable the Committee to satisfy the expectations which those dependent on the fund have been led to cherish. A little effort on the part of congregations and individuals who have not yet contributed would make this most commendable endeavour a complete success.

Contrary to expectation, the Home Mission Fund proper has this year obtained larger contributions than ever before. Considering existing business depression, this is an admirable testimony that Christian people are realizing more fully their sense of duty to contribute of their means for the maintenance and extension of the Gospel. It is also an evidence that effort in

the various congregations of the Church's more systematic and better organized. This is not a matter for self-complacency, but for devout thankfulness that the grace of liberality is being developed.

An important decision rendered by the Committee will generally be regarded as worthy of adoption. Instead of a full meeting of the Committee every six months, it has been decided to meet once a year in the month of March and to appoint an executive committee. This will effect a large saving both in time and money, and there is not the slightest reason to fear that the business will be less efficiently transacted. The executive appointed includes Dr. Cochrane, Convener; Mr. Warden, Secretary; Drs. Laing and Campbell, and Messrs. Robertson, Moodie and Macdonnell. The business ability and missionary zeal of these brethren are recognized throughout the length and breadth of the Church.

CHRISTIAN ACTIVITY.

ACTIVITY is one of the distinguishing characteristics of the Church at the present time. She has not to contend with special and threatening dangers from without. There is no present encroachment by the State to be apprehended. No violent controversy causes internal disturbance and alarm. She is free to act, and her activity is more marked and energetic than when foes menaced from without and dissensions raged within her pale. Scarcely ever in her history did the Church enjoy such favourable circumstances for the prosecution of the special work with which she is entrusted. That work is to evangelize the world. Christians cannot enjoy spiritual health and prosperity if they only desire for themselves a protracted season of receptivity. Giving and receiving are reciprocal.

As evidences of an increasing sense of responsibility, we see in vigorous operation under the fostering care and guidance of the Church, various agencies achieving large results, which in former times were scarcely thought of. The Sabbath school, the temperance reformation, missions, Home and Foreign, special efforts to meet the wants of outcast and neglected children, Christian work among soldiers and sailors, carrying the Gospel message to the inmates of prisons and hospitals and city slums, following armies to battle-fields, and numerous other forms of beneficent Christian activity have come into prominence within the memory of people now living. These are not new discoveries. The main principles underlying them, and the motives actuating the Church to engage in them are as old as Christianity. They owe their origin to the teaching of Christ and His Apostles. They are the necessary outcome of a living faith in the Redeemer of man.

The marvellous results flowing from these works of faith and labours of love, are a manifest token that they receive the seal of the Divine approval. They are in the strict line of Christian duty, and therefore blessings may be confidently expected. Gratifying as are these evidences of working for the Master, it would be a serious mistake to make them a ground for vainglorious boasting. That would only be an indication of unreality and insincerity. All genuine activity originating in Christian love is self-denying. Abnegation is an inseparable accompaniment, as well as a condition, of success. The best and greatest of Christian workers have been in general the least self-seeking.

Cheering as are the numerous instances of a living and working Christianity, it is not to be assumed that it has yet reached its full development. Viewed either in relation to the vast latent resources of the Church, or to the work to be done, it is only yet in its infancy. There has been sufficient to show that there is a work for each and for all who profess to follow Him who went about continually doing good. The good done at home and abroad invites to more zealous and sustained effort to obey the command: "Go ye into all the world and preach the Gospel to every creature."

Inviting spheres of Christian usefulness are expanding everywhere. These call not only for more labourers, but for more systematic husbanding and organizing the means at the Church's disposal. This does not necessarily imply the multiplication of congregational and other machinery, but the utilizing and perfecting of that already in existence. The more perfectly poised and adjusted it is, the more smooth and efficient is its working. Side by side with this

diligence in Christian activity, there must be the growth and maintenance of a true and healthy spirituality. The higher the tone of true piety in the soul, the more efficient and blessed will be the work to which the active Christian is devoted.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—The *Living Age* continues to supply its readers with all that is latest and best in current literature.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—This favourite magazine for the young is as bright, beautiful, instructive and amusing as ever.

MESSRS. GEORGE LESLIE & SON'S Descriptive Catalogue of trees, shrubs and flowers contains—in addition to a number of fine illustrations—much valuable information for all who are interested in arboriculture and gardening.

A FULL SURRENDER. By Anne S. Reed. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—This is a book for young people, being a good story well told. It is natural, yet interesting, and conveying an important lesson.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—The weekly advent of this admirable paper, which is both instructive and entertaining, is hailed with delight by its many thousands of readers. It richly deserves the reception with which it meets.

MIND IN NATURE. (Chicago: The Cosmic Publishing Co.)—This is a new philo-sophic and literary venture, claiming to be a popular journal of psychological, medical and scientific information. The first number presents a good appearance. The magazine marshals a brilliant array of talent among its regular contributors.

ST NICHOLAS. (New York: The Century Co.)—The number of *St Nicholas* for April completes the twelfth volume of this delightful magazine. In its contents there is variety sufficient to make weariness impossible. The papers are instructive, healthy, and elevating in tone, and the illustrations are both numerous and excellent.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls.)—This most excellent and useful serial seems to grow in merit with each successive number. The issue for April is certainly the best that has yet appeared. The subjects treated are of great practical interest, and most of the contributors rank among the best known American divines of the time.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The April number of *Harper's Magazine* is correctly described as brilliant. In addition to a variety of interesting papers it contains no less than sixty-eight illustrations. A fine portrait of Abraham Lincoln forms the frontispiece. Poetry and story are well represented, while the Editor's Easy Chair and Drawer are interesting and curious as ever.

IN GENEVA, ENGLAND AND FRANCE. By Mary C. Miller. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—The story of the Reformation in Geneva, England and France is briefly and interestingly told in this attractive little book, specially designed for young readers. It is embellished with a view of Geneva. The book forms the second volume of the Reformation Series recently published.

GRANDOTHER MORRIS'S BUNDLE. By Mary C. Miller. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—This handsome and instructive little volume belongs to the Reformation Series of which Mr. Arnold's stories were contained in the first volume. This gives, in lively narrative form, the leading facts of the Reformation in Denmark, Scotland, and Spain. It is a book that will delight and instruct young people. A good portrait of Gustavus Vasa appears as a frontispiece.

THE CENTURY. (New York: The Century Co.)—One of the special features of the current volume of the *Century* is the able and interesting series of papers on the War, by those who took an active part in the conflict between the North and South. This month Admiral Porter has a striking paper on the "Opening of the Lower Mississippi." The portraits and illustrations greatly enhance the value of the article. The April number of the *Century* is an excellent specimen of this now famous magazine.

THE CANADIAN METHODIST MAGAZINE.—Edited by Rev. W. H. Witherow, D.D. (Toronto: William Briggs.)—In the April issue of this magazine there is much excellence and much variety in the contents. The editor tells interestingly the oft-repeated stories of the Rhine, accompanied with graphic descriptions of its scenery, and recounts "A Visit to the Grave of Barbara Heck." Mr. Blackstock continues the interesting narrative of his "Wanderings in Spain." The illustrations of the number are both numerous and good. The present is a specially good number of this magazine.

THE ATLANTIC MONTHLY. Boston: Houghton, Mifflin & Co.—Philosophy, criticism, fiction and poetry of a high order enrich the April number of the *Atlantic*, as will be seen by a brief reference to the following among the other contents: "Political Economy and the Civil War," by J. Lawrence Laughlin; "Time in Shakespeare's Plays," by Henry A. Clay; "Professional Poetry," etc. Among the most attractive papers of the number may be mentioned the fourth of the series, "Madame Mohl, her Salon and her Friends," "George Frederick Handel, 1685-1885," "The New Portfolio," by Oliver Wendell Holmes; and the two serial fictions, "The Prophet of the Great Smoky Mountains" and "A Marsh Island." As usual, the other features of the *Atlantic* are very attractive.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: Canada Educational Monthly Publishing Co.)—The March number of this magazine, devoted to educational interests, is a decidedly good one. Its contents are compact, and afford a good illustration that comprehension has a value of its own. The opening paper, forcibly written, is "Extracts from an Address to Public School Teachers," by Rev. Septimus Jones, M.A. The "Notes on Popular English" afford pleasant and instructive reading. Mr. A. H. Morrison contributes the first of a series of papers, "Echoes from the Class Room," and a Public School Head Master an excellent practical article on "The Bible in Schools." There is a good rhythmical German translation of Cowper's hymn, "Lovest thou Me?" The usual departments of *The Monthly* maintain its well-earned reputation.

MORE BITS FROM BLINKBONNY. By John Strathesk. (Edinburgh: Oliphant, Anderson & Ferrier; Toronto: Hart & Co.)—The success of the former work by this genial author has encouraged him to venture on another volume, in which he confines his attention to personages and events in a Scottish village between 1831 and 1841. The sketches are photographic in their accuracy. These descriptions of Scottish people with their every day life and modes of thought recall a vanished time. Since the introduction of gas to Blinkbonny, a typical Scottish village, stupendous changes have taken place. These reminiscences of earlier times are most interesting, and are gracefully recorded. Mechanically the volume is a fine specimen of the book-maker's art, the beauty of the typography is striking. It is embellished with six lithographic engravings, which may be described as very good of their kind.

WORKING FOR THE CHILDREN. By Rev. James A. R. Dickson, B.D. (Toronto: John Young; S. R. Briggs.)—This admirable little work is another gratifying instance that among the ministers of the Presbyterian Church in Canada, there is a promise of indigenous literature, consecrated to the promotion of Christian truth. Mr. Dickson has been a frequent and acceptable contributor to religious periodicals. His special field is Sabbath school work, though he has not confined his efforts exclusively to this department. The present neat and tastefully printed little book comprises twenty-four short chapters, which—having appeared in the principal Sabbath school periodicals—have, after careful revision, been presented in permanent form. The subjects, all bearing upon the home and Sabbath school training of the young, are of vital importance and great practical value. Their treatment is skilful, and the style attractive, fresh and interesting. Parents and Sabbath school teachers into whose hands this little work may come will find it most useful, and will feel grateful to its author for having written it.

DR. REID has received the following anonymous contributions for the Schemes of the Church: Member of St. Andrew's Church, Paisley, for Home and Foreign Missions, \$5; Friend, Uxbridge, for Foreign Missions, \$10.

Choice Literature.

JOSEPHINE FOUGERE.

AN ALPINE STORY.

CHAPTER VI. (Continued) - THE FAIRY.

"My friend," said the doctor, "I see but one chance for the child. The thing may seem hard, but do you know what I would advise for her? I would take her away from here; I would give her a change of scene."

"Take her away from here to make her well?" cried Scolastique, astonished. "If you understand the country, sir, you would know that there is not as fine a house as mine in the country."

"I don't doubt it, madame," replied the doctor, "but in this case the house makes little difference. A change of air and food and scenes and sounds may do what medicine will not do; and we must begin at once, we have put it off too long."

"It will be hard to send you away from me," said the father with an effort, his eyes fixed upon Benedicte. "But nothing would be too hard if I could save her, not even to send her away."

"That's well," said the doctor; "I see that you are sensible."

"But, really," answered James, "I don't know where I could send her where she would not be worse off than here."

"Understand me, my friend, it is pure air, more bracing air, that I want for her, and a complete change of scene. If you were to place her in the street, she would have a better chance of getting well than in staying there behind those curtains. Your child is weak. I wish she could have a change, and at the same time could have the mineral water fresh from the spring that rises beside the castle of Fierbois. Your little girl is nervous; besides the change of air and food she must have some gentle, quiet amusement, such as she can enjoy. In some way we must quiet the nervous excitement which comes from the accident. Why do you not place her in the tower of Fierbois near the spring? The air is much more bracing than in the village; it is the air of the mountains and the woods just what the child needs. In the ruin is a little hut, falling to pieces on the outside, but very clean within. A good girl lives there; she has a true heart, I can tell you, and a good head too. As far as she is concerned, there will be no trouble. She is intelligent that is necessary and careful also. I have seen her taking care of her dying mother. My advice for your child is that, if possible, you send her up there to board;" and the doctor pointed to the old tower.

Scolastique had opened her mouth wide with astonishment, but not a word fell from her lips; her hands dropped upon her silk apron.

James was thoughtful. Without saying anything, he stroked his sandy beard, and looked out upon the mountains.

"A vagabond, a poacher, who steals the game from my woods every month in the year," were the first words which Scolastique could utter when she found speech again.

"Who is that?" said the doctor.

"René Fougère, Josephine's father, the good-for-nothing who has made his nest in the tower of Fierbois. Hunger and thirst live together between those four tumbling walls."

"Listen," said the doctor: "I know nothing about her father, but I knew her mother. She was one of the best women I ever saw; I should be very much surprised if her daughter were not like her."

"I will try anything to save my child's life," said James. "I know the red spring; I have drunk there more than once."

"What do you know against the young girl?"

"Nothing," answered the farmer, "but her father is a good-for-nothing; he is always roaming about the woods, and never stops except at the tavern."

"He is not often at home, then?"

"He would rather live in the woods than under a roof." "It is not to him, but to his daughter, that I wish you to confide your child."

"But I don't know, really, where Josephine gets her bread. Surely she cannot live on dew like a grasshopper. The house is poverty itself."

"Send some food and a good milk-goat with the child. Your daughter is failing; nothing but a change of air can save her. If you add to this the water that I speak of, you will see her grow strong again, I hope. It is understood, then, is it not? You will follow my advice without losing a day?"

Scolastique stood behind the doctor shrugging her shoulders and putting angrily.

"I will follow your advice to the letter, sir," said James.

"I thank you very much for it. If by it my daughter is saved, I shall feel so grateful to you that I can never forget it."

Scolastique bit her lips with rage.

As to Benedicte, she listened, hoping every moment to hear a voice which did not come. Her long eyelashes trembled on her cheeks, and from time to time she repeated, "They do not bring her to me; I wish I could die."

"You will not die," said the doctor, firmly. "We are going to take you to the house of a good girl who lives near here. Her house is in the bright sunshine and very healthful. Your father will take you there and go often to see you. What do you say to that, my little friend? Do you want to go?"

The child's face flushed, her blue eyes opened wide, her delicate hands rose from under the spread and stretched themselves with an entreating gesture. She saw that her wish was realized; the doctor's offer seemed to answer to her most ardent longing. "Oh yes, I want to go," she said in a clear and distinct voice, which awakened hope in her father's heart.

"Indeed, she could not say more if she were unhappy here," said Scolastique in a sharp voice.

"Did you see how much she wants to follow my advice?"

said the doctor, turning toward her father. "The mere thought of change has done her good already. But she is very weak," said he, putting his hand on her pale brow, where the blue veins showed so plainly. The doctor felt the arteries beat fast; the lashes trembled violently, and two tears flowed from under the closed lids.

"See I see how acutely she feels," said the doctor to James. "She is a child who thinks too much; she must be diverted.—Are you not glad, my little one?" he added, bending over her.

"Oh yes, I am very glad," said she, flushing with pleasure. "But I thought Dennis would come back first, and that she would come to get me."

James grew sober again.

"She must be diverted," said the doctor; "she must get rid of this one idea. I expect much from a change of scene."

In vexation Scolastique turned her back to the little bed and began to knit with angry energy.

"Will you take some refreshment, sir?" said James, as the doctor passed the table.

"No, I thank you—much obliged," said he, bowing to Scolastique. "I am in a hurry. I did not count upon making this visit, but it will not be useless, be sure of that," said he, turning toward the father. "I have great hope that if you do everything as I advise your child will be saved." A minute later Scolastique, left alone, gave herself up to the most bitter thoughts. "Must he," she cried, striking her forehead "must James Tristan, who has given me his name, humble himself to ask shelter for his child from that vagabond, that miserable vagabond, whom the police have arrested three times by my order? James has no spirit; I have always said that. For that puny child he would put everybody under his feet—me first of all. But he sha'n't do it, since I have a mind of my own; as surely as I am Scolastique, James Tristan's wife, he shall not. And to think that it is I who am the cause of all this! Without me my husband would be crying yet in the hayloft. Without me that fool of a doctor would not have come to take our money, without even writing a prescription in black and white. And people pretend that he knows how to read! And he calls himself the doctor! And he wants pay for having sent the daughter of the richest farmer in Fierbois to a beggar's house! Ah, Scolastique Tristan, bad luck follows you. First your waggon was broken, then comes this greatest insult you have ever borne. What will happen next?" said Scolastique as she took off her cap with the three rows of pleating and the fine cloth which she had spread in honour of the doctor's coming. She walked quickly across the room, her new shoes squeaking.

"Is she coming?" asked Benedicte in a low tone.

"Go to the gypsies, if that pleases your father!" muttered Scolastique between her teeth.

And what was James Tristan doing at this time? He was climbing up to the tower. Many years had passed since he had followed that path. Since Fougère had made his home in the old castle the children came no longer to play in the ancient ruin and to gather the holly under its old walls. The poacher frightened them; even men shunned him.

In the meantime, James mounted steadily, and soon found himself beside the spring flowing from the rock on which the old castle was built. True to its name, the water dyed the earth red before losing itself in the green valley. "Ah, here I am," thought the farmer; "I have often drunk of this strange spring. It has the colour and taste of iron-rust. I used to play here when I was a child with the little shepherds, and I used to say then, 'When I am a man.' I was happy then. Alas! children are foolish when they long to grow up. The meadows grow green, spring-time comes again, but happiness and youth never return when they have once left the heart. I am not old, but I am, and always shall be, the sad James Tristan. Benedicte too, if she lives, will never be happy; she will never see the light nor know a mother's love."

While he was thinking thus sadly James had reached the hut: "The roof is falling in and the walls are full of crevices. Must I really put her here?"

A large dog with rough grey hair rushed up barking, and put an end to his thoughts. The dog stood to guard the door, which was now half open, and a comely face, rather serious, although so young, peeped out. Two sweet brown eyes, wide open in astonishment, gazed from the aperture upon the unexpected visitor.

"Silence, Faro! be still," said the mistress of the house to her dog, who showed two rows of white, sharp teeth and ran around the stranger growling.

"The dog is fierce," said James, coming in.

"Don't be afraid; he does not often see people coming to our house. Come in, Mr. Tristan; my father is in the woods, but he must come soon."

"Excuse me for disturbing you," said James, seeing Josephine leaning against the trough where the bread was kneaded. Her rosy arms, powdered with flour, had been plunged to the elbow in the dough.

"It is I who ought to ask you to excuse me, since I cannot give you a chair; but you see I cannot leave the bread. They tell me that your little girl is very sick. Is that true?" said Josephine with a look of anxiety.

"Yes," replied Tristan, "and it is that which brings me here. The doctor tells me that if she is to get well she must have a change of scene and must drink the water from the red spring. He tells me that here she can regain strength and health. You would do me a great favour, Josephine Fougère, if you would take my child—so great that I would do anything to return and would never forget the kindness."

Josephine's heart beat so fast, these words sounded so strangely in her ears, that she thought she had been dreaming, and caught the edge of the trough to keep herself from falling. She flushed with happiness, then grew pale, then became as white as her flour. She could not speak a word.

James was looking on the ground, and did not see her change of colour. "You must have heard," he said with a sigh, "how almost lost her a few days ago. Since then she has had a high fever. She talks in her dreams, and evidently suffers so much that it is pitiable to see her. I am

a man, to be sure, yet I cannot endure it; it is too much for me. I go away to the hayloft that I may not hear her moan and cry. Ah, Josephine Fougère, I see that you have a tender heart."

Josephine wept, and her tears fell upon the dough, and, forgetting everything, she wiped them away with her floury hands. "I am ashamed of myself, Mr. Tristan; I don't know what I am doing."

James was surprised at the effect which his words had produced. Never in his own house had he been so kindly heard. "The doctor was right," he added; "you have a good heart, and your house is clean, as he told me. Besides the wheat and milk and food that I shall bring, I will pay you well for her little expenses, no fear of that, if you are kind to her."

Josephine could listen no longer. She dropped down on a chair and covered her head with her apron to hide her tears, her great joy, her confusion and the flour that covered her face. Then she said to James, "Go and find my father, Mr. Tristan; he is in the thorn-woods. You will hear him a long way off, for he is cutting oaks. Tell him the same things you have told me, nothing more. You know he is peculiar; he might be angry if he thought you had spoken to me before going to him. If he says 'Yes,' oh, Mr. Tristan, I shall be so happy!"

"You will be so happy?" Ah, you have a good heart. I will go," said he; then looking at her with emotion and bowing at the little baker's apron, since he could not see her face, he went out. Yes, Josephine was happy; her soul was full of joy—a joy so great and unexpected! God had remembered her and given her her desire. But a sudden thought disturbed her: "What if my father should not be willing?" Josephine knelt down and prayed until she thought the interview with her father was over.

René Fougère from his nature disliked society. He tried to avoid James when he saw him coming toward him in the brush. He turned to attack from the other side of the tree which he was chopping. In the meantime, James came near, and, walking around the tree, stood opposite to the woodcutter. When Fougère saw that he must meet him, he rose to his full height, and, with his hand on his axe, waited with gloomy defiance for the farmer to speak.

"Good-day, René Fougère," said James, without losing any time. "I come to ask a favour of you, a great favour. My child is very sick, in mind as well as in body. The doctor has just told me that to save her I must take her from my house and give her a change of air, and he says that in the tower she can find life and health. I come to ask you, Fougère, if you will let Benedicte, my blind child, stay with your daughter."

The poacher did not speak for a moment; he waited an instant before yielding. He looked in surprise at the rich man who did not fear to ask that he might place his most precious treasure with him. He had new emotions. "I thank you," he said, laying down his axe at the foot of the tree and offering his hand in a dignified manner to the young farmer. Tristan's honest, trusting look had conquered and won him. "You know who I am," said the poacher slowly, "and you do not fear to place your child in my house? You are the first man who has so trusted me, and you shall not be sorry for it. Your daughter shall be like my own daughter to me. If I do any harm, it shall not be to her; and if any one else tries to hurt her, I can protect her."

"My friend, we are both fathers; I cannot tell you how much you oblige me in receiving my little girl. No one wishes evil to my little Benedicte, and I am sure that in your house no one will do her any harm. 'She will perhaps grow stronger there,' the doctor said. If not, she will surely die of weakness in my house. But it is very strange, and a good omen too, that Benedicte stretched out her hands and cried 'Oh yes,' when the doctor spoke of her coming to Josephine. Tell me, would you be willing to send your daughter to the farm to prepare the child a little before I come to bring her to your house?"

"James Tristan," answered Fougère, raising his head proudly, "I have nothing against you, but as for your wife, it is another thing. Never shall my daughter pass the threshold of her door. Scolastique has injured me; I shall have a grudge against her all my life. But, tell me truly, is it to please her that you take your child away?" The keen glance of the poacher met the farmer's honest blue eyes.

"No," said Tristan, "no, René Fougère; the good your Josephine can do my little girl is not to rejoice Scolastique's heart. The doctor's order and my love as a father have alone led me to you. I and my child are one: it is only me whom you will oblige in taking her."

After having shaken hands the two men separated, each surprised to find the other better than he had supposed. Again the woodcutter's axe made the forest resound, and James Tristan went thoughtfully to his home.

"Who would have believed," he said to himself, "that there was any good in that poacher? But I will be careful not to say a word about it to Scolastique. I might as well insult her to her face. How could anyone wish evil to a girl like Josephine? My Benedicte will be happy in her house, I am sure of that now. Cheer up, Tristan; your misfortunes are almost over."

Josephine, excited, impatient and happy, at the threshold awaited her father's return. "What will he say? Will he be willing, or will he not? He is not looking on the ground; that is a good sign," she said as she saw him coming with his axe over his shoulder. "He doesn't seem at all angry. Oh, Josephine, that would be too much happiness for you if he should consent." Her heart beat fast with anxiety and hope as she saw her father coming.

"Josephine, my daughter," said he to her when he came near, "you will no longer be alone in the house; James Tristan came to ask me if we would take his little girl, the one you saved from the river, to our house; you shall take care of her."

Josephine looked at her father, her eyes beaming with happiness. He never had seen so joyous a glance turned toward him; then Josephine, growing bold, did a thing which she had never done since she came to years of discretion. She threw her arms around her father's neck and kissed him as a child might have done.

Astonished, but pleased, Fougère let her do what she would.
 "My father, God is good and I am happier than I can tell you."
 "Come, you are a good girl. I see that you were able to keep quiet about having saved Tristan's little girl. You like our visitor, then, since you are so happy?"
 "I love the child, father, because she is lonely and because I have saved her."
 "Well, you will have her to-morrow."
(To be continued.)

AN OLD HANSE TOWN.

The picturesqueness of Lübeck is, on near acquaintance, of a somewhat conscious order. The hand of the restorer has been busy on all sides, and although the work has been skilfully and intelligently done, there is a polished and well-kept look about most of the important monuments of architecture which shows at once that they owe their immunity from the destruction threatened by commercial enterprise to their value as subjects of interest to the outside world. The city lies on a low hill running north and south between the narrow river Trave on the west side and the broad, shallow Wakenitz, a continuation of a series of lakes near by, which have an outlet into the Trave at this point. The city is thus surrounded by a natural moat, except at a narrow neck of land at the north, the vulnerable point in the fortifications, which was successfully forced by Napoleon's generals in 1806. Here stands the second great gate of the town, the Burghthor, of little earlier date than the Holsteinthor, supported by a number of curious houses which once formed part of the wall. These two gates, with the church of St. Mary and the Rathhaus, are the four wonders of Lübeck. They are all of brick. The last two are adjacent, and present a lively contrast. The former is simple in lines, and with no superfluous ornament. The twin spires run up 430 feet, and the narrow arches of the piers and transepts are about one-third this height. The latter is long and low; has curious perforated and pinnacled screens on each façade and along the northern end, glittering with glazed brick and painted coats of arms. This remarkable structure represents in distinctive parts every period of the history of the Hanseatic League. The plain substructure stands on low arches, with solid stone columns, and but for the screen, which carries the façade up to a disproportionate height, and confuses the eye with its multitude of details, its general character would be dignified and appropriate. The Rathhaus divides the market-place from the principal street of the town, and both façades are of a similar character, constructed of alternate courses of glazed black and red brick, and surmounted by fine slender pinnacles. The front façade has besides this abundance of ornament two excrescences of gray stone Renaissance construction, a stairway, and a projecting window, both elaborately carved and beautiful in detail, making an agreeable contrast to the metallic lustre of the glazed brick-work. The stairway leads to the so-called Kriegsstube, or Hanseatic war-office, the walls of which are covered with marquetry panels and carving. This is the only portion of the original interior which remains as it was, the great assembly hall—where the delegates from the eighty-five towns composing the league held their sittings—having been long since divided into small offices. The market-place is a large quadrangle, entered only by narrow passage-ways at the corners and through the colonnade under the Rathhaus. The scene in this enclosure is, every morning of the week, a very characteristic and lively one. The pavement is covered with farm produce and merchandise of all descriptions. Robust peasant women sell the freshest of vegetables and the most delicious dairy produce; fish-women ranged in rows, each with her feet and petticoat hem tucked away in a box to keep the draughts off, attract by their vigorous cries customers to select from their stock of live fish swimming about in trays; carts are crowded together in one corner, piled full of great loaves of bread; pigs squeal and fowl clatter in pyramids of cages; tables creak with a burden of quivering cheeses that thicken the surrounding air: it is a babel of sights and sounds and odours, which the multitude appear to enjoy and thrive upon, while the stranger, if at all fastidious, holds his ears and his nose, or takes a speedy flight. At noontime the shadows of the house gables fall upon a clean-swept pavement, with only a couple of fruit booths to remind one of the tumult of the early morning. This is the hour to sit on the well-worn bench under some overhanging storey and imagine the scene when merchants of every important town, from Novgorod to Bergen, from Wisby to London, sought this their commercial capital, in the days before the discovery of the New World, with its immeasurable resources, gave a new direction to trade, and made the greatest commercial partnership in history no longer a necessity. A Lutheran priest in long black robe and high ruff hurrying through the colonnade completes the illusion of the past induced by this unique picture of its grandeur. Two little children in latest Paris fashions trip along with their nurse, and the spell is broken.—F. D. Millet, in *Harper's Magazine for April*.

DYNAMITE.

The indignation with which the dynamite crimes are regarded is very much greater than any terror which they produce. The means of criminal mischief were familiar long before the days of Guy Fawkes. Gunpowder and fire, the bullet and the steel, the bravo and the assassin, are all well-known. But the ease with which a most destructive explosive can now be manufactured, and the secrecy with which it can be applied to its work, are so tempting to assassins that great catastrophes may be apprehended. But as they are merely wanton crimes, outraging humanity, and involving the lives and happiness of most innocent persons, as, in fact, they are intended only to produce terror by indiscriminate destruction, they have but one effect—that of intense indignation and desire for vengeance.
 If every public building in London should be destroyed by Irish dynamite, the result would be, not Irish indepen-

dence, but Irish extermination. Carlyle's cynical suggestion that the true Irish policy would be to put the island under water for twenty-four hours would become the purpose of England. The atrocities of the French Revolution are explicable. They were the mad outbreak of a misery and brutality which the Government had fostered, and for which it promised no relief. But this kind of explanation is wanting to the dynamite terrorists. Their conduct might have been extenuated as at least not surprising during the height of the abominable oppression of the penal laws. But for nearly a century there has been a constantly advancing relief of Irish suffering and correction of injustice in Ireland, until now there remains no abuse or inequality for which constitutional agitation is not the surest remedy.

It is true, indeed, that the degradation and ignorance of a large part of Ireland are the logical result of English misconduct. George Mason truly said that Providence punishes national sins by national calamities. But this can not be pleaded in justification of the dynamite crimes. There is no people in the world that follow leadership more loyally than the Irish, and the Irish leaders, like Mr. Parnell and his associates, are neither ignorant nor degraded. Just so far as they yield to the brutality of their followers, they are guiltier than those followers, and the significant fact in the late crimes is not that they were committed, but that Mr. Parnell, speaking in Ireland at the very moment when the whole civilized world protested, said not a single word in protection against such attacks the cause of England is the cause of civilization. It is not a question of politics, or of a single national interest, it is that of orderly society against anarchy. *George William Curtis, in Harper's Magazine for April*.

THE EMIGRANT MEN.

Blow soft, ye wild winds! grow tenderer, tenderer,
 The nearer ye sweep to that cot in the glen;
 Kiss its thatched roof with a pitiful murmur,
 And chant a low wail for the emigrant men.

Blow soft, ye wild winds, to-night o'er our homestead,
 The spot that to us is the dearest on earth!
 Pass ye in silence the desolate ingle,
 And fan not the ashes that died on the hearth.

Go, gentle black-bird, that piped on our threshold,
 In livelier regions to pour thy sweet lay,
 They whom thou lovest—the wee kilted laddies,
 From thee, and the threshold, have wandered away.

Star of the evening, shine softly! shine softly!
 But yonder the psalm tune will greet thee no more,
 Turn thy pure radiance away from the Highlands
 And list to it rising on Canada's shore!

Blow soft, ye wild winds! grow tenderer, tenderer,
 The nearer ye sweep to that cot in the glen,
 Time may its memory drive from the moorland,
 But ne'er from the hearts of the emigrant men!

—C. A. M., in *Christian Leader*.

WORKY.

In the *Canadian Methodist Magazine* for March an excellent paper on this subject, by Dr. Clark, Superintendent of the Toronto Lunatic Asylum, contains the following:

There is a maximum rate of motion—mechanical, physical and mental—beyond which comes an increased ratio of friction and decay out of proportion to the normal conditions of existence. The clergyman who studies, writes, speculates, and puzzles his head day by day over theological or metaphysical dogmas without relaxation or recreation, becomes a flabby, bleached, dyspeptic, nervous invalid. He exists within the four walls of a gloomy, badly-ventilated and over-heated library, incased by books and without fresh air and proper exercise. Unless such a man has a constitution of iron he is an unconscious suicide before middle age, or at least a confirmed hypochondriac, to whom life is a burden. His shattered frame is said to have become so by a dispensation of Providence, when its proper name would be self-destruction. It is natural law asserting itself and its prerogative by punishing the violators of its mandates. Thus worry and weariness are intensified. The lawyer burns his midnight oil over law books in a musty office, and puts his brain on the rack in burrowing for arguments to sustain a client's cause; the bank clerk turns himself into a calculating machine, and for a lifetime concentrates his daily thoughts on columns of figures, until his work becomes almost automatic; the medical man is at all hours, night and day, throughout a laborious life of practice anxious about some critical case on his hands; the merchant watches his sales and the markets every day with feverish anxiety; and the stockbroker on 'Change is in a state of delirium from year to year. These are samples of mental strain and worry in legitimate occupations. No wonder that nervous diseases of all kinds are fearfully on the increase. All classes in the hurry-scurry of life are shortening the lifetime by hastening the clock's movements. A candle which is burning at both ends is soon consumed. Periodic rest is the cure. Reasonable exercise of body and mind is healthy, but it is the overstrain which brings premature physical deterioration and mental decay.

FIVE new Presbyterian Churches were started in New South Wales on the same day, Sunday, January 18. The annual report to be submitted this month will show a larger development of new churches than any preceding report.

A SERIOUS epidemic of whooping-cough has run through the islands of the Fiji group. The malady has carried off all the very young native children, and left a decrease in the population of 3,000. A few years ago 30,000 people in Fiji died from an epidemic of measles. Since then, the local Government have done much to instruct the people in the laws of health.

British and Foreign.

The Marquis of Lorne is spoken of as the Lord High Commissioner to next Assembly.

DUNFERMLINE Presbytery has recommended the discontinuance of fast-day services.

THE old fast days are to be held by order of the Magistrates as general holidays in Glasgow.

IN Manchester beer-houses are known to the police to exist that are entirely supported by boys and girls.

FOUR thousand persons are members of the temperance organization in connection with Manchester Presbytery.

THE late Rev. David Ritchie, of Tarbolton, was the last of three ministers who had charge of the parish in succession for 147 years.

REV. M. MAC KERRON, Newton, has given notice of another motion in his Presbytery regarding the notorious Calcutta scandal.

THE Duke of Hamilton has intimated to the minister of Business a donation of \$20,000 towards the expense of building a new church.

FROM all parts of the world proof can be adduced showing that sobriety, as a rule, is in proportion to the restriction by law of the sale of intoxicants.

THE article on "Pelagius" in the latest volume of the "Encyclopædia Britannica" is from the pen of Dr. Marcus Dods. Dr. Robertson Smith writes the account of Palmyra and of Petra as well as the article "Passover."

THERE were but 700 enlisted men in the battle of San Jacinto, which took place fifty years ago, yet a Texas paper announces that there are nearly as many names on the pension list as answered to Sam Houston's bugle call.

AN International Musical Congress is to be held at Antwerp toward the close of the present year. Papers on musical education will be submitted, and discussions will take place on subjects relating to the modes of spreading musical knowledge.

IT is stated that Mr. Samuel Morley, M.P., intends to retire from Parliament at the next dissolution, and to devote his life to impressing upon the people the enormous suffering, wholly preventable, which they bring upon themselves by strong drink.

THE autobiography of the Abbe Liszt has long been expected. Four out of the six volumes are already completed, and will soon be published. The book contains details of Liszt's life, and reminiscences of nearly all the progressive musicians of the past half century.

THE curious effect which the placing of a fertilizer on one side of an orange tree at Lake Jesup, Fla., and none on the other, had on the fruit is noted by a Southern paper, which says that the side that was fertilized bore large, bright oranges, and the other small, rusty ones.

PROFESSOR CALDERWOOD, lecturing on Mendelssohn to Colston-street Mutual Improvement Association, Edinburgh, remarked that Mendelssohn considered that a musician was a preacher also, for he was able to indicate by a flow of feeling what was the impression of God's truth.

THE Rev. Dr. Halley, of Dumbarton, has been presented, at the services connected with his jubilee, with \$5,000 and a silver salver; also with a davenport, easy chair, and screen for Mrs. Halley. Dr. Halley has been thirty-eight years pastor of Dumbarton High street congregation.

AT Canterbury Cathedral services commenced one day last week without a single worshipper. At the close the congregation amounted to two. Mr. Toole, the comedian, was at another cathedral where the congregation consisted of ten people, six of them members of Mr. Toole's company.

INTEMPERANCE is stated to be increasing to an alarming extent among the women of Australia. In discussing the matter at a meeting of the Melbourne Medical Society the physicians present concurred in attributing the trouble to close confinement, anxiety, and the fatigue arising from overwork.

MR. LAMBETH, relieving officer for Lambeth, stated that out of 21,000 applications for relief he has had in the last sixteen years, only two came from teetotallers. His experience led him to the conclusion that bad homes were the result of intemperance, and not intemperance the result of bad homes.

THE Concord Public Library Committee, in banishing Mark Twain's new book, "Huckleberry Finn," on the ground that it is trashy and vicious, is said to have had in mind his speech at an *Atlantic Monthly* dinner, in which he made irreverent fun of such worthies as Longfellow, Emerson and Whittier.

THE Italian papers report the suicide of the aged Joseph Melotti, the best known and most popular of the "personal conductors" of strangers in Rome. He threw himself from a high wall on the Monte Pincio. The death of foreign visitors in Rome this winter kept him unemployed. He was in his seventy-sixth year.

THE Presbytery of Letterkenny recently ordained Rev. R. J. Watts, B.A., son of Professor Watts, D.D., Belfast, to the pastoral charge of Kilmacrenan Church. The Moderator of Assembly, Professor Watts, Rev. H. M. Williamson and other ministers from a distance took part in the ordination, and at the dinner which followed.

ONE of the cases reported at a recent meeting of the Charity Organization Society of Washington was that of a professional beggar who has two dresses—a begging dress and a society dress. Her name appeared in the society column of a city paper as receiving guests during the inauguration, and she was found to be living handsomely out of alms.

DR. HUTTON, Paisley, has brought under the notice of his Presbytery, on the authority of the present and past Chief Secretaries for Ireland, that last year \$50,000 and the year before \$15,820 were voted to the Romish Training Colleges, St. Patrick's and Our Lady of Mercy's. The Premier has agreed to direct the attention of his colleague to the subject.

Ministers and Churches.

THE congregation of Morrisburg have increased the salary of their pastor, Rev. G. D. Bayne, B.A., to \$1,000.

THE Rev. Dr. Patton delivered a magnificent lecture in Convocation Hall, Knox College, last Monday evening.

ALL correspondence in connection with vacancies in the Presbytery of Brockville must be had, in future, with Rev. D. Kellock, M.A., Spencerville, Ont.

MR. CURRIE, of Keady, etc. in Owen Sound Presbytery, having resigned his charge, Mr. McAlpine, of Chatsworth, was appointed Moderator, so that preachers desiring appointments will have to communicate with him. Gaelic is preferred, although not indispensable.

SEVERAL ladies of the Central Presbyterian Church, generously assisted by the members of Mrs. Harvie's Bible class, arranged with our valued missionary, Rev. Mr. Robertson, Erumanga, to support a native teacher for the current year, in his highly interesting field of labour.

THE Rev. M. C. Cameron, B.D., of Milton, said at the close of his sermon last Sabbath: This is the last Sabbath of six years since I was ordained among you. Let us review those years? What progress have we made? During that time more than 200 members were added to the church. The year before I came the Sabbath school contributed \$8, last year it amounted to \$91. The Schemes of the Church were raised from \$37 to \$551. The total revenue of the church was doubled, amounting last year to \$2,311. Knox Church built a handsome manse, which, I suppose, including the grounds, would be valued at more than \$2,000, which is now almost free of debt.

THE spacious, comfortable, but unostentatious building just completed for the College Street Presbyterian Church was opened for divine service last Sabbath. The Rev. Francis Patton, D.D., of Princeton Theological Seminary, was accompanied to the pulpit by Principal Caven, Dr. Reid and the pastor of the church, Rev. Alexander Gilray. The two last named conducted the opening devotional exercises. Dr. Patton preached a remarkably able discourse founded on the text, "But He could not be hid" (Mark ix. 24), in which he discussed the elements and agencies by which Christianity secures general attention and the divine purpose according to which it should attain to universality. The Rev. A. B. Mackay, of Montreal, preached a fervent, appropriate and practical discourse in the afternoon, and Dr. Patton again occupied the pulpit in the evening, when he took for his text Matt. ix. 20, from which he preached a sermon replete with massive thought accompanied with rich Christian fervour.

A MEETING of the Presbytery of Cote St. Antoine was held in the school house on Friday evening. Mr. Matthew Hutchinson was called to the chair, and Mr. R. Harvie acted as Secretary. The committee appointed at a former meeting reported that they had thus far received promises of about \$1,000 per annum for the support of ordinances from nearly fifty families, and that fully \$2,000 had been subscribed by these for the erection of a church building. A committee was appointed to look out for a suitable site, to report at a meeting to be held in about ten days. When the site is secured it is intended to canvass the city for subscriptions towards the church building. The prospect of establishing a good congregation here is very favourable. Among those present at the meeting were Rev. Professor Campbell, who resides in the municipality, and Rev. R. H. Warden, on behalf of the Home Mission Committee of the Presbytery. One of the most active promoters of the movement is Mr. A. Hutchinson, Mayor of Cote St. Antoine.

ON Thursday evening, 5th of March, a parlour social was held in the manse, Lakefield, under the auspices of the Women's Foreign Missionary Society. There was a large attendance of the many friends of the congregation. One of the pleasing features of the evening was presenting the pastor, the Rev. N. Clark, with an address and a neat little box by the teachers and pupils of the Sabbath school. The box, unlike Pandora's, when opened, contained a massive gold watch, gold pencil, and silver fruit knife. On the inside of the watch the following inscription is neatly engraved: "Presented to Rev. N. Clark by his Sabbath School, March 5th, 1885." Only about a year ago, Mr. Clark was made the recipient of a gift from the same source, of equal value. Mr. Clark in a neat little speech thanked the donors, reminding them that though about to leave them, wherever he might go, and under whatever circumstances placed, every time he looked on the face of the watch he would recall with pleasure the many happy years he had spent in Lakefield, and the enduring associations he had formed in the Church the Sabbath school.

THE Presbyterian congregation of Port Stanley has taken a move forward. The interior of the church building has been much improved by being thoroughly re-painted and varnished. The pulpit platform is extended a few feet towards the centre, and a neat substantial railing erected. A new organ of very fine tone has been purchased and now supersedes the old one, the choir stand being in rear of the pulpit, instead of the front, as formerly. The vestry has also been improved. With the walls and ceiling of the entire building kalsomined and neatly finished, the church now presents an appearance worthy of any place of worship. During the time the repairs were in progress, services were held in the town hall. The church was re-opened on Sunday, March 5, by the pastor, Rev. A. W. McConachy, a large number being present. The improvements, which cost about \$200, will be met by the Ladies' Aid Society, the members being deserving of credit for their enterprising spirit. Although the new pastor was only ordained to the ministry and inducted to the charge in September last, yet in this short time the people have been roused to a sense of their duty by his earnest devotedness to the work of the Master, which, God grant, may redound to the spiritual welfare and upbuilding of His people.

PRESBYTERY OF HURON.—This Presbytery met in Seaforth on the 10th March. Session Records were examined and attested. Reports on Sabbath Observance, Sabbath schools, and the State of Religion were given. The claims of aid receiving congregations were considered and action taken thereon. The following were appointed commissioners to the Assembly: Messrs. Barr, Fletcher, McCoy, Carriere, Martin, ministers; and Manson, Monteith, Miller, Hart and Fraser, elders. The appointment of Mr. T. G. Thomson, of Brucefield, to British Columbia was considered. Commissioners from Brucefield appeared, expressing the desire of the congregation to retain the services of Mr. Thomson, who felt it to be his duty to accept the appointment. The Presbytery agreed to dissolve the pastoral tie and appointed Mr. McCoy to declare the pulpit vacant on the 29th inst. Mr. McCoy was also appointed Moderator of the Session of Union Church, Brucefield, and Treasurer of the Presbytery. Messrs. Musgrave and McLean, were appointed to draft a minute anent Mr. Thomson's translation. Messrs. Musgrave, and Miller were appointed members of the Synod's Committee on bills and overtures. The next meeting of Presbytery is appointed to be held in Clinton on the second Tuesday of May at half-past ten a.m.—A. MCLEAN, *Pres. Clerk.*

PRESBYTERY OF BRUCE.—This Presbytery met in St. Paul's, Walkerton, on Tuesday, March 10th. The remit on marriage with a deceased wife's sister having been considered, the Presbytery, by the casting vote of the Moderator, affirmed the terms of the finding of the Assembly's Committee, and adopted the recommendation of the report. The following commissioners to the Assembly were appointed: Ministers—Dr. Scott, Messrs. Tolmie and Moore by rotation, and Dr. Moffat and Mr. Duncan by ballot; Elders—Messrs. Docherty, Johnstone, Echford, Martin and McFarlane. Mr. Tolmie submitted the Home Mission report which was duly considered and its recommendations adopted. The subject of aid receiving congregations was taken up, and the reports of the committees appointed to visit said congregations were submitted. After careful consideration the Presbytery agreed to ask for the grants needed to bring the stipends up to the minimum. Mr. Anderson was appointed Moderator of the Session of Underwood and Centre Bruce. The Presbytery nominated Principal McKnight as Moderator of next General Assembly. A letter was read from Dr. Scott, tendering his resignation of the pastoral charge of North Bruce and St. Andrew's, Saugeen. The resignation was allowed to lie on the table till the next meeting of Presbytery, and the clerk was instructed to cite the congregation to appear then for their interests. Mr. Duncan was appointed the Presbytery's representative on the Synod's Committee of Bills and Overtures. The Presbytery agreed to make application to the General Assembly on behalf of Mr. Blain that he be received as an annuitant on the Aged and Infirm Ministers' Fund, and Mr. Duncan and Dr. Moffat were appointed to support the application. Mr. Eadie submitted the Treasurer's report for last year, together with an estimate for the current year. On motion the report was received and the recommendations adopted. Mr. Ferguson submitted and read the report on the State of Religion. The report was adopted and ordered to be forwarded to the Convener of the Synod's Committee. The next meeting of Presbytery was appointed to be held at Port Elgin on the second Tuesday of July, at four p.m.—JAMES GOURLAY, *Pres. Clerk.*

PRESBYTERY OF QUEBEC.—This Presbytery met in Morrin College on the 17th March. Mr. McCullough, of Leeds, was appointed Moderator for the next year. It was agreed to recommend the General Assembly to receive Mr. McKeown, formerly of the Reformed Presbyterian Church, Ireland, as a minister of the Presbyterian Church in Canada. Mr. Pritchard, of St. Sylvester, accepted the call extended to him by the congregation of Danville, and his induction was appointed to take place on the 9th April. It was reported that missionary meetings had been held in several congregations with very encouraging results. The report of the French Mission work in the Megantic district was also encouraging. The congregation of Inverness petitioned the Presbytery to secure to them the services of Mr. James Sutherland for the summer months. The grants from the Home Mission and Augmentation Funds were carefully revised and several recommendations were made. The following delegates to the Assembly were appointed: Ministers, J. G. Pritchard, James Ferguson, and D. Carr, by rotation; Dr. Cook and Dr. Matthews by ballot. Messrs. Cattanach and Dewey were appointed as alternates. The following elders were appointed: Dr. Weir, James Hussack, John White, M.P.P., Rodenck McKenzie, and James Aikhead, with James Woodsile and Duncan Stewart as alternates. The Rev. Dr. McKnight was nominated as Moderator of the next General Assembly. The remit anent marriage with a deceased wife's sister was approved *simpliciter*. Mr. Mathieson, of Winslow, on account of advanced age and failing health, tendered the resignation of his charge. His congregation was cited to appear in its interests at a meeting to be held in Danville on the 9th April. It was agreed to memorialize the Assembly to grant leave to take Mr. James Sutherland upon trial for his license after another year's study of theology. A very complete and satisfactory Sabbath school report, prepared by Mr. Sym, was presented. Mr. Cattanach read a report on the State of Religion which was also very cheering. Both of these gentlemen were thanked for their diligence in preparing said reports. Upon motion of Dr. Matthews it was agreed to hold four stated meetings of Presbytery each year, two of which shall be held in Quebec.—F. M. DEWEY, *Pres. Clerk.*

PRESBYTERY OF CHATHAM.—This Presbytery met at Chatham on the 17th of March. There was a full attendance of both ministers and elders. Rev. J. B. Scott was appointed Moderator for the next twelve months. Duart, Leamington, and Dresden were recommended to the Home Mission Committee for grants out of the Augmentation Fund, and Essex Centre, Tilbury Centre, and Buxton for grants out of the Mission Fund. Florence reported having overpaid the stipend of Dr. Lamont, with the design that the surplus should go towards the payment of what was coming to him out of the Augmentation Fund. A committee

was appointed to meet at Dawn Centre to consider the advisability of having a church on the fourth concession of Dawn. Next regular meeting was appointed to be held in the First Presbyterian Church, Chatham, on the first Tuesday of July, at 10 a.m. Rev. Principal McKnight was unanimously nominated as Moderator of next General Assembly, and the commissioners to the Assembly were instructed to support the overture of the Paris Presbytery anent the election of Moderator of Assembly. The Presbytery of London having asked the Presbytery to consider the question of separating the congregation of Sutherland Corners from that of Bothwell and transferring it to the Presbytery of London, the Clerk was instructed to cite the congregations of Bothwell and Sutherland Corners to appear for their interests at a meeting to be held at Hamilton during the time of the meeting of Synod. The remit in connection with the Aged and Infirm Ministers' Fund was considered, and the third and fifth recommendations were approved of, but the fourth was disapproved of. The Clerk was instructed to notify the congregations to which the commissioners to the General Assembly belonged, to pay their travelling expenses. The following were appointed commissioners to the Assembly: Rev. Messrs. McDermid, Becket, Gray and McAlmon, ministers, and Messrs. Stewart, Bartlet, McKerral, and McKeown, elders. It was agreed to ask the Synod for authority to take Mr. William M. Fleming, Knox College, on trials for license. Mr. Gray was authorized to moderate in a call at Essex Centre. Reports on the State of Religion, on Sabbath Schools, and on Temperance were submitted, considered and received. The Remit on Printing was considered, and the present practice was approved of.—WILLIAM WALKER, *Pres. Clerk.*

PRESBYTERY OF GUELPH.—There was a large attendance of both ministers and representative elders at the meeting of the Guelph Presbytery, which was held on March 17, in St. Andrew's Church, Guelph. Among the items of business transacted, the following are of the most public interest: Records were produced from a number of sessions in the bounds and committees appointed to examine them, these committees reported in the afternoon, and each record was ordered to be attested in terms of its report. A report was read from the Finance Committee, showing the congregations in arrears to the Ordinary Presbytery Fund. The Clerk also brought up the cases of the Synod and Assembly Expense Funds, giving the names of the congregations which had not paid, and the amounts for which they were in default. He was authorized to make application to those in arrears, and request payment as soon as practicable. The Commissioners to the last General Assembly who were present had their travelling expenses paid. A final report was presented from the Committee on Church Property. Mr. Tait reported that Conferences had been held, as appointed, on the State of Religion, Temperance and Sabbath Schools, and that resolutions bearing on each of these subjects had been passed, a copy of which was submitted. The Presbytery next spent some time on the remit from the General Assembly on marriage with the sister of a deceased wife. After careful deliberation it was agreed by a vote of twenty-four to four that the recommendation in the report of Committee submitted at last meeting of the Assembly be approved. Mr. Fraser Campbell, one of the Church's missionaries to Indore, being present at request, addressed the Presbytery on the extent and claims of the work in which he and his fellow-missionaries are engaged, after which it was unanimously agreed that the Presbytery express their gratification in having Mr. Campbell among them; and, having heard him explain and illustrate the nature and extent of the work in which he and his fellow-labourers who have been sent out by this Church are engaged, that they tender to him and them their congratulations for the measure of ability which God has given them for the labours and dangers they have been called upon to undergo in their zealous prosecution of the service to which they have devoted themselves, and of the success with which their labours have been crowned, through the Divine blessing; that they convey to him and them the expression of their sympathy with them, and of their resolution that they will, by prayer and personal effort, so far as opportunities afford, encourage and uphold them in their work of faith and labour of love, and endeavour to promote their success still more and more. The regulations recommended by the Committee on the Aged and Infirm Ministers' Fund were read and agreed to. Report was made that nothing further had been done in regard to the mission station at West Garafraxa. It was left with the Clerk to procure student supply for this station in connection with the Second Church, Garafraxa, during the summer. Mr. Edmison reported by telegraphic despatch that a congregation had been organized at Drayton, as appointed. The Committee appointed to visit Hawksville and Linwood gave in their report stating that they had fulfilled the duties assigned them, and the amount which each could contribute towards their pastor's salary. The Committee on the changes requested to be made in the constitution of Knox Church, Guelph, and on the draft constitution of St. Andrew's Church, Berlin, gave in their report, which was approved. Ministers present stated, as required, the action they had taken to bring before their congregations, and recommend to their liberality, the Scheme for the Augmentation of Ministers' Salaries. It was agreed to co-operate with the Presbytery of Barre in procuring permission from the General Assembly to ordain as a missionary Mr. Henry Knox, who has been officiating for some years as a Catechist in the Muskoka District. The following were appointed Commissioners to the next General Assembly: Messrs. Tait, Russell, Macaulay, Armstrong, Angus McKay, Dr. Wardrope, and J. K. Smith, ministers; and Messrs. Caldwell, D. McMurphy, Menzies, McRobbie, McCormick, C. Davidson, and A. Turnbull, ruling elders. An overture was adopted and ordered to be transmitted to the General Assembly, recommending the institution of a summer session for students in theology. Leave was granted to sell or remove the building of St. Andrew's Church, Winterbourne. Next meeting was appointed to be held in St. Andrew's Church, Guelph, on the third Tuesday of May, at 10 o'clock forenoon.—R. TORRANCE, *Pres. Clerk.*

HOME MISSION COMMITTEE.

The half-yearly meeting of the Home Mission Committee was held last week in St. Andrew's Church lecture room: Rev. Dr. Cochrane, Convener, and Rev. K. H. Warden, Secretary.

TUESDAY'S SESSION.

The Convener reported that since last meeting he had received \$1,000 from the Colonial Committee of the Free Church of Scotland, and \$1,000 from the Irish Presbyterian Church, and that he had also written to the officials of the Church of Scotland, and the United Presbyterian Church of Scotland with a view to receiving contributions for the Home Mission Fund.

A letter was read from the divinity students of the United Presbyterian Church of Scotland, intimating that they had resolved to send next year a handsome contribution from the Students' Society, for Home Mission work in the North-West.

The Convener read a letter from Dr. Smellie, of Port Arthur, returning thanks, on behalf of the Port Arthur congregation, for the kindness of the Committee in giving substantial aid to the congregation for a period of many years.

It was stated that the Executive Committee had, since last meeting, appointed the Rev. T. G. Thomson, of Brucefield, to Vancouver City, British Columbia, and that he intended to go in the beginning of April to his new field.

Claims for Home Mission work for the past six months were passed to the amount of \$13,000.

Rev. D. J. Macdonnell presented the report on Augmentation, showing that a considerable sum had yet to be raised to pay the full amount expected by the assisted ministers.

Claims for augmented congregations were presented to the amount of \$15,000. After considerable discussion regarding the Augmentation Fund, the following motion was unanimously passed: That the report from the Committee on Augmentation be received; that this Committee regret that the receipts for this fund, up to the present date, are not sufficient to supplement all those ministers now upon the fund up to the minimum stipend, being thus far only \$17,000 as against the estimated requirement of \$30,000; that congregations that have not yet forwarded their contributions to either the Home Mission Fund or the Augmentation Fund be requested to consider the urgent claims of the Augmentation Fund, and that the recommendation of the Committee on Augmentation of Stipends be adopted, namely: That in regard to payment of these claims no grants be made meanwhile to supplement congregations for the past half year, but that the Committee be empowered to order the payment of these in the end of April, to the extent of the money on hand.

The afternoon and evening seditants were taken up in revising grants to augmented congregations, for the year beginning April 1, 1885.

It was stated in the course of the discussions that the Home Mission Funds at date were over \$30,000, being quite up to the amount expected. The hope was earnestly expressed that before the end of April the Augmentation Fund would be in the same condition.

WEDNESDAY'S SESSION.

The entire forenoon and afternoon were devoted to a revision of grants to mission stations and augmented congregations, for the year beginning April 1, 1885, in Quebec, Ontario, Manitoba, the North-West Territories, and British Columbia. The sum of \$11,000 was voted to mission stations in Ontario and Quebec, and \$18,500 to Manitoba and the North-West. In addition to the Superintendent's salary and travelling expenses, \$1,900 was also set apart for British Columbia.

The Convener having stated that many ladies in the congregations of the Church were desirous of doing something for Home Missions in destitute localities in the North-West and elsewhere, it was agreed to instruct the executive committee to prepare and submit to the General Assembly a scheme for raising the sympathy and active co-operation of the women of the Church on behalf of the work of this Committee.

The returns from augmented congregations were considered *seriatim*, from which it was found that the sum of \$31,000 would be required to meet the wants of the Committee on Augmentation for next year.

The report submitted by Mr. Robertson, the Superintendent of Missions in Manitoba, showed that there were now, in addition to sixteen augmented congregations, no less than 320 mission stations in the North-West. There are also in addition to these eleven self-sustaining congregations. Between regularly ordained ministers, probationers, students, and catechists, there will be this summer 110 labourers in connection with the Presbyterian Church in Manitoba.

THURSDAY'S SESSION.

The state of the work in British Columbia was considered at length, when it was resolved to prosecute it vigorously and to open up new fields. The Rev. D. J. Chisholm, of Osprey, was appointed to take charge of the field at Nicola Valley, B.C., for a term of three years. The report of the Superintendent of Missions in the Parry Sound District was laid upon the table. It contained interesting information regarding the progress of the work, and recommended the appointment of nineteen missionaries to the district for the coming summer.

On representation from the Presbytery of Brandon, Dr. Cochrane and Messrs. Macdonnell and Warden were appointed a committee to confer with the Foreign Missionary Committee of the Church to secure the services of a suitable teacher for the High School at Prince Albert, N.W.T., who would take charge of mission work in the surrounding district. The following Executive Committee were appointed: Dr. Cochrane, Dr. Laing, Dr. Campbell, and Messrs. Robertson, Moodie, Macdonnell, and Warden.

The Committee agreed to put upon record the expression of its opinion that the full committee should only hold one meeting annually, viz: in the month of March, the executive to conduct the business throughout the year.

The Secretary submitted a report to the effect that he had examined the financial statements submitted by the Synod of Manitoba for the past year, that these were duly audited, the details of all expenditure given in full indicating efficient

conduct on the part of those administering the work in the North-West, and showing great progress during the year. Further that the expenditure had been kept within the limits of the sum granted to the Synod for the year, with the exception of a little over \$100. The committee then proceeded with the appointment of missionaries to the several Presbyteries of the Church.

The Committee closed its session at two p.m., and the Sub-committee on Augmentation arranged to meet at the end of April to distribute moneys then on hand.

HOME MISSION APPOINTMENTS.

The following are the summer appointments of Preachers and Students to the various Presbyteries made by the Home Mission Committee at its late meeting:

Quebec, Messrs. M. McKenzie, N. McLeod, M. McLennan, J. F. Langton; Montreal, Messrs. S. Rondeau, N. Waddell, S. A. Thomas; Glengarry, Messrs. J. C. Martin, J. A. McLean; Ottawa, Messrs. A. McLachlan, T. R. Shearer, J. J. Forbes, S. F. McCusker; Brockville, Messrs. D. J. Hyland, J. P. McNaughton, J. C. McDonald, J. H. Graham; Lanark and Renfrew, Messrs. A. Givan, W. G. Mills, N. McKay, T. R. Scott, D. H. Hodges, J. W. McLeod, M. Turnbull, J. A. Campbell; Kingston, Messrs. W. M. Kay, W. Allan, A. McAulay, Johnson Henderson, G. R. Lang, R. Sturgeon, Jas. Rattray, John Robertson, W. H. Hunt; Peterborough, Messrs. J. E. Duclou, T. G. Barron, A. S. Grant, W. J. Bell, C. H. Lowery, J. H. Boyd; Lindsay, Messrs. W. Patterson (Knox), Jacob Steele; Toronto, Messrs. John McMillan, R. J. M. Glassford, J. A. Grant, Orr Bennett, A. Robertson, Aw. Beattie; Barrie, Messrs. G. Ballantyne, T. M. Hardie, D. B. Marsh, J. McD. Duncan, Joseph Elliott, W. Hay, Aw. Patterson, W. A. Findlay, W. Patterson (Queen's), J. A. Nicholson, W. J. Jamieson, Wm. Stewart, - Parker, H. Knox, J. Garrioch, C. J. Hastings; Owen Sound, Messrs. Thomas Wilson, J. J. Dobbin, A. E. Doherty, H. Brown, John McNeil, W. H. Carnett, M. Gillanders; Saugeen, Messrs. John A. Ross, John Robertson, James Drummond, E. B. McGhee, W. Graham; Guelph, Mr. John R. Campbell; Hamilton, Messrs. J. H. Simpson, R. McIntyre, J. W. Rae, J. S. McIlraith, R. Pyke, Thomas Thompson; Paris, Messrs. W. J. Hall, D. Millar; London, Messrs. G. A. Francis, S. Childerose, T. McEwan; Chatham, Messrs. A. U. Campbell, L. C. Emes, F. W. Johnson, D. McLean, A. McDonald, P. Uzelle; Sarnia, Messrs. W. Farquharson, A. Ogilvie, W. L. Clay, W. T. Parsons; Maitland, Mr. D. McMillan; Bruce, Messrs. A. Jaffray, D. A. McLean, C. A. Webster; Manitoba Synod, Messrs. W. L. H. Rowand, James Hamilton, D. S. McPherson, J. A. Dodds, N. H. Russell, W. J. Drummond, A. MacPherson, D. Anderson, W. McK. Omand, H. W. Fraser, A. B. Winchester, M. R. Gordon, William Steele, T. C. Court, Rev. J. C. Herdman, J. Brown, John McMillan, W. P. Fulton, P. F. Langill, S. C. Murray, John McInnis, Angus McLeod.

Students, etc., will please at once correspond with the Convener of the Home Mission Committee of the Presbytery to whose bounds they are allocated, from whom particulars will be obtained as to the fields to be supplied, etc.

The following are the names of the Convener in the several Presbyteries:

Quebec, Rev. F. M. Dewey, Richmond, (Q.); Montreal, Rev. R. H. Warden, Montreal (Q.); Glengarry, Rev. W. A. Lang, Lunenburg (O.); Brockville, Rev. D. Kelloch, Spencerville; Ottawa, Rev. F. W. Faries, Ottawa; Lanark and Renfrew, Rev. Dr. Campbell, Renfrew; Kingston, Rev. M. W. Maclean, Belleville, Peterborough, Rev. J. Cleland, Port Hope; Whitby, Rev. J. A. Carmichael, Columbus; Lindsay, Rev. J. R. Scott, Cambridge; Toronto, Rev. A. Gilray, Toronto, Barrie, Rev. Robt. Moodie, Stayner; Owen Sound, Rev. J. Somerville, Owen Sound; Saugeen, Rev. P. Strath, Holstein; Guelph, Rev. R. Torrance, Guelph; Hamilton, Rev. J. H. Ratchiffe, St. Catharines; Paris, Rev. W. Cochrane, D.D., Brantford; London, Rev. J. Kennie, Ailsa Craig; Sarnia, Rev. H. Currie, Thedford; Chatham, Rev. W. Walker, Chatham; Stratford, Rev. Robt. Hamilton, Matherwell; Bruce, Rev. Andrew Tolmie, Saugeen; Huron, Rev. J. Pritchard, Auburn; Maitland, Rev. D. Cameron, Lucknow; Manitoba, Rev. J. Robertson, Winnipeg.

N. B. The attention of Presbyteries and students is directed to the regulation of the General Assembly fixing the salaries of missionaries as follows: Students of Divinity, during the summer, six (\$6) dollars per Sabbath, with board and travelling expenses to the field of labour; Catechists (including students in the literary course), five (\$5) dollars per Sabbath, with board. Students appointed to Manitoba receive six (\$6) dollars per Sabbath, with board and travelling expenses to and from the field.

W. COCHRANE, D.D., Chairman.
ROBT. H. WARDEN, Secretary.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

April 12. } PAUL'S SHIPWRECK. { Acts 27: 1885. } 27-44.

GOLDEN TEXT.—"Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses."—Ps. 107: 28.

TIME.—October, A.D. 60.

INTRODUCTION.

This journey is given at great length, considering the brevity of the whole record. The reason is, that it is a great crisis in the history of the Church. The Jews, who rejected Christ, now reject His distinguished servant, and after this, the Gentiles almost exclusively receive the Gospel; and, as pointed out in the last lesson, it is, moreover, an eminent illustration of the power and superiority of faith in the most trying circumstances.

In the journey we, in the last lesson, passed Cyprus, Cnidus (the very south-west point of Asia Minor), Crete, Claudia; saw the arrangements made for safety, and the

successful prayer of Paul on behalf of all his fellow passengers.

EXPLANATORY.

I. Rocks Ahead, ver. 27-29. The storm is of unusual severity. It has continued fourteen days—not an unknown thing on the Mediterranean, but happily not a frequent occurrence. They were drifting, it is calculated, at the rate of a mile and a-half per hour, in a north west direction, and in the fourteen days came to the island Malta, a distance of about 480 miles.

Adria. The mention of this name has caused difficulty. There is another island on the Adriatic sea called Melita, which some believed to be the island upon which they were wrecked. But it is proved that the name Adria was given to that portion of the Mediterranean, between Crete and Malta, and it is certain that the direction of the wind would make it impossible for the ship to go north to Melita.

Breakers. At midnight the sailors heard breakers ahead, and knew that they were near land. If they had been going directly towards the rocks from which this alarming sound came, it would be too late to escape, for in such a storm they could not be heard very far. But they, as afterwards appeared, were passing within a quarter of a mile of the point Koura, into St. Paul's Bay.

Anchor. Having cast the lead into the sea, they found twenty fathoms, 120 feet, which was soon after only fifteen fathoms. Nearing land rapidly, they cast four anchors out of the stern of the ship, and anxiously looked for the day. They did not know that the bottom was such as to make the anchors hold whilst the cables stood. If they had it would have allayed their anxiety.

The advantage of casting anchors out of the stern was apparent. They might have been so near the rocks as to strike by the swinging round of the vessel had they cast anchors from the bow. Besides, the ship was in a better condition for action as soon as day dawned.

II. Treachery Detected by Paul, ver. 30-32. The sailors try to desert the ship and all on board. They pretend that they are going to carry out some anchors from the bow of the vessel. In order to be of any service the anchors must be carried a cable's length from the ship and dropped. Paul saw that they really intended to get away in the boat and save themselves, and he informed the centurion of that fact. At once the soldiers cut the ropes by which the boat was suspended and let it fall into the sea.

"Except these abide in the ship, ye cannot be saved." A great deal of discussion has taken place in connection with this and Paul's other promise. "That God had given him all them that sailed with him." It brings out distinctly the two sides of the problem of God's decree and man's free agency. Man is to act as if all depended upon himself, and to believe that God is the disposer of events. Whatever difficulty we may find intellectually, we find no difficulty practically in accepting these two positions: We exert ourselves daily in dependence upon Him in whom we live and move and have our being.

III. Christian Prudence, ver. 33-37. Every step shows more and more distinctly the greatness of Paul's character. He is now in reality master of the ship. He sees that an effort must be made as soon as the day breaks that will need all their strength. In order to prepare for it, he exhorts them all to take food. We can easily understand how, during these terrible days of anxiety, very little food was tasted; cold, without fire, everything soaked with salt water, left them neither opportunity nor disposition for eating. But Paul now assures them of safety, and that that safety will be more assured if they take meat.

Example. He then gives them the example. But, before doing so, he, standing in the presence of the 276 passengers, gives thanks to God for preserving them so far, for the promise that they are yet to be saved from death, and for the food he held in his hand. That was a moment of triumph. Paul's greatness was never so apparent as when seen in the power of dependence upon God.

His courage and cheerfulness inspire them all. They eat and are of good cheer.

IV. The Wreck, ver. 38-41, 44. In their new strength and courage they begin to lighten the ship by casting the wheat into the sea, loose the rudders (two paddles) so as to guide the ship, hoist the mainsail and make for the shore. There is an island, Salomonetta, at the entrance of the Bay, only 100 yards from the shore, and that channel is the meeting place of two seas referred to. There the forepart of the ship strikes into the tough clay and remains fast, and the waves soon break up the stern. All that remains is to get to the shore the best way they can.

V. Paul Saves the Prisoners, ver. 42, 43. The soldiers must, at the peril of their own lives, deliver up the prisoners entrusted to them. They now propose to kill the prisoners lest any should escape. What a horrible proposal in the presence of such a deliverance! They are willing to slay their saviour. Just what sinners have always been willing to do. From as great and greater dangers than this He constantly delivers us, and yet He is crucified afresh and put to open shame.

But Paul's influence over the Centurion saves all. This proposal is rejected, and all instructed to save themselves as best they can. The swimmers amongst them can first get to land and help the others, who, on boards and other things from the ship, struggle to save themselves.

PRACTICAL SUGGESTIONS.

1. We are all nearing the other shore. Some of us can hear the notes of warning getting louder and louder.
2. It is wise to take frequent soundings, and see how near we are. "Teach us to number our days that we may apply our hearts unto wisdom."
3. As the dangers are great, let us have an anchor of the soul, sure and steadfast.
4. How many souls are constantly dashed upon the rocks?
5. The hurling will desert in times of danger.
6. The true man is his own friend as well as of all others.
7. Give thanks for food. If Paul had occasion then for thanks, how much more we for our plentiful supply?
8. Cast aside every weight that besets you, that you may more securely enter the haven of rest.
9. May we all arrive safely, if it should be but as by fire.

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M. HUGHITT, R. S. HAIR, General Manager, General Passenger Agent, CHICAGO.

An Old Soldier's EXPERIENCE.

"Calvert, Texas, May 3, 1882. "I wish to express my appreciation of the valuable qualities of

Ayer's Cherry Pectoral

as a cough remedy.

"While with Churchill's army, just before the battle of Vicksburg, I contracted a severe cold, which terminated in a dangerous cough. I found no relief till on our march we came to a country store, where, on asking for some remedy, I was urged to try AYER'S CHERRY PECTORAL.

"I did so, and was rapidly cured. Since then I have kept the PECTORAL constantly by me, for family use, and I have found it to be an invaluable remedy for throat and lung diseases.

Thousands of testimonials certify to the prompt cure of all bronchial and lung affections, by the use of AYER'S CHERRY PECTORAL. Being very palatable, the youngest children take it readily.

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on the disease, to any sufferer. Give Express and P. O. address. DR. T. A. SLOCUM, 181 Pearl St., New York.

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SUNDAY SCHOOLS "AND ALL HIS WONDROUS LOVE PROCLAIMED"

Is the Title of the NEW SINGING BOOK By Geo. F. ROOT and C. C. CASE, authors of "The Delight." THE WORDS Throughout the entire book are strong, helpful, encouraging and full of the "Wondrous Love" whose praises they proclaim.

THE MUSIC Is fresh, vigorous, and inspiring, and has the charm of exactly expressing the sentiments of the words with which it is associated. It has been specially prepared to meet the increasing demand for bright and harmonious music that can be readily taken up and learned by the whole school. 192 pages. Printed on elegant, high quality paper and handsomely bound in boards. Price, 35 cents by mail, postpaid; \$3.60 a dozen by express, not prepaid. The Publishers will mail a single sample copy to any address, post-paid, for 30 cents. Specimen Pages Free. Published By JOHN CHURCH & CO., CINCINNATI, OHIO.

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HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence at \$22, to the best instrument of the kind. It is possible to construct from reeds, at \$50, or more, illustrated catalogues, 40 pp. 4to, and price lists. UPRIGHT PIANO-FORTES, adding to the improvements in the PIANOS which have been found valuable in instruments, practical value, tending to greater purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos in half a century. The MASON & HAMLIN Company pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs, and for circular with illustrations, full description and explanation.

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GOING WEST. ONLY LINE RUNNING TWO THROUGH TRAINS DAILY FROM CHICAGO, PEORIA & ST. LOUIS. Through the Heart of the Continent by way of Pacific Junction or Omaha to

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Miscellaneous.

The one secret of tranquillity is first to meet in the Lord and then to do good.—Dr. E. Maclaren.

A GOOD GUARANTEE.—H. B. Cochran, druggist, Lancaster, Pa., writes that he has guaranteed over 300 bottles of Burdock Blood Bitters for dyspepsia, bilious attacks and liver and kidney troubles.

ARE you hungering after Christ? Oh soul, if you have known your need of Him, and have a strong desire after Him, the heavenly work is begun!

If you have a Cough, do not neglect it; buy at once a bottle of Allen's Lung Balsam. See adv.

It is not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how fine they be; nor the geometry of our prayers, how long they be; nor the music, logic, or method of our prayers, which God loves, but their fervency.

PRUNE MERINGUE.—One pound of seeded prunes stewed in a pint of wine and half a pint of water; a pint of new milk mixed with the yolks of three eggs.

THE Christian is not a mere excursionist, but a traveller on a life-long journey. Yet, in times of revival, many overlook this fact, and instead of starting with a purpose, fixed as thoughtful determination can make it, to accept religion as a life-work, they attach themselves to the Church with a resolution flimsy as a spider's web.

It is a little trouble to examine the pamphlet wrapped around each bottle of the true MURRAY & LANMAN'S FLORIDA WATER, so as to find the words "LANMAN & KEMP, NEW YORK," which are water-marked or stamped in pale letters on every page.

As to the Imprecatory Psalms, Dr. Watts somewhere makes a suggestion which I have found profitable for above forty years: "Apply them to Satan and our spiritual enemies."

CONSUMPTION CURED. An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men.

THOUGH God has promised always to guide His inquiring children in the way that is right, He has nowhere promised to make this way now right to their friends or neighbours, or even to themselves.—Halyburton.

THE VOLATIC BELT CO., of Marshall, Mich. offer to send their celebrated ELECTRO-VOLTAIC BELT and other ELECTRIC APPLIANCES on trial for thirty days, to men (young or old) afflicted with nervous debility, loss of vitality and manhood, and all kindred troubles.

AN APPETIZING SALAD.—A most appetizing salad is made of raw oysters mixed with an equal quantity of crisp celery, cut very finely, and served with a mayonnaise dressing. The oysters may be cut in halves or be left whole.

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Buy only the genuine Bell Organ. It has stood the test of twenty years. Special designs for church and chapel use.

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CATARRH IN THE HEAD.

Bronchitis, Catarrh of the Stomach (Dyspepsia), the early stages of Consumption, Asthma, Hay Fever and all diseases of the NOSE, THROAT and LUNGS CURED by a new and SUCCESSFUL SYSTEM.

Not a douche, snuff, nor patent medicine.

Each case is treated according to the symptoms, what will cure one case may be worthless in another. Result of 35 years' experience. If you are a sufferer you cannot afford to let this pass, you should at least investigate.

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or order refilled gratis. I have sold vegetable and flower seed to over a million farmers and gardeners in the United States, perhaps some are your neighbors.

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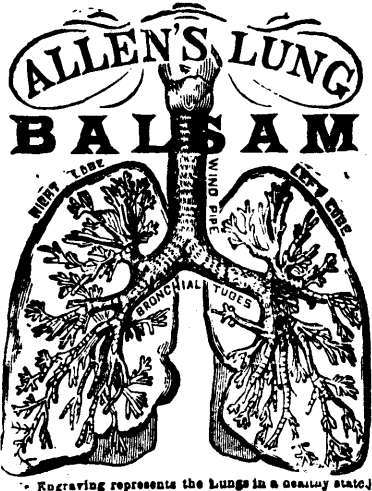
FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known in Churches, Stores, Show Windows, Parlors, Banks, Picture Galleries, Theaters, Depots, etc.



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THE WAY IT WILL AFFECT YOU.

It excites expectoration and causes the lungs to throw off the phlegm or mucous; changes the secretions and purifies the blood; heals the irritated parts; gives strength to the digestive organs; brings the liver to its proper action, and imparts strength to the whole system.



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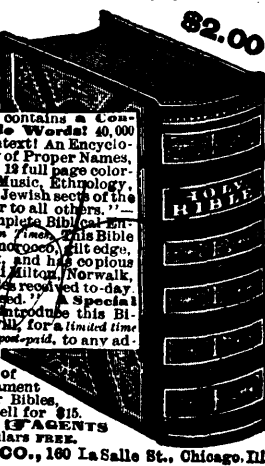
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In use 30 years. The only successful remedy for Nervous Debility, Vital Weakness, and Prostration, from over-work or other causes.

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Publisher's Department.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth.

MEETINGS OF PRESBYTERY.

LINDSAY.—At Sonya Brock, on last Tuesday of May, at eleven o'clock a.m.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet in McNab Street Church, Hamilton, on Monday evening, April 13th, at half-past seven p. m.

Rolls of Presbyteries, and all papers intended for Synod, should be in the hands of the Clerk not later than the 6th of April.

Brantford, 24th March, 1885.

PRESBYTERIAN CHURCH IN CANADA, (Western Section).

Woman's Foreign Missionary Society.

The ninth annual meeting of this Society will be held in the city of Ottawa on Tuesday and Wednesday, 14th and 15th April, in St. Andrew's Church.

BRANTFORD

Young Ladies College.

Summer Term, April 14th. New students will be received immediately after Easter, on Tuesday the 7th, making an additional week in Term.

J. M. MACINTYRE, M.A., LL.B., Principal.

HARMONIZED EDITION

SABBATH SCHOOL HYMNAL

Will be ready early in April, bound in cloth, price 35 cents each.

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APRIZE. Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world.

WHAT IS DYSPEPSIA ?

Among the many symptoms of Dyspepsia or indigestion the most prominent are: Variable appetite; faint, gnawing feeling at the pit of the stomach, with unsatisfied craving for food; heartburn, feeling of weight and wind in the stomach, bad breath, bad tastes in the mouth, low spirits, general prostration, headache and constipation.

MERCHANT TAILORING.

R. J. HUNTER is now showing some Magnificent Suitings, Trouserings, Black and Fancy Coatings, etc., in new Spring Goods.

R. J. HUNTER,

COR. KING AND CHURCH STS., TORONTO.

N. S.

ALEX. McDONALD, Lorne, N. S., writes, "I know of nothing so useful in lung disease, both as a palliative and cure, as DR. WISTAR'S BALSAM OF WILD CHERRY."

ANGUS FRASER, Elgin, N. S., writes, "I would not be without WISTAR'S BALSAM OF WILD CHERRY for five times the cost."

WHAT IS CATARRH ?

Catarrh is a muco-purulent discharge caused by the presence and development of the vegetable parasite amoeba in the internal lining membrane of the nose.

WHITE BRONZE MONUMENTS

Advertisement for White Bronze Monuments featuring an image of a monument and text: "ENDORSED BY SCIENTISTS AS PRACTICALLY INDESTRUCTIBLE. BETTER AND CHEAPER THAN MARBLE OR GRANITE."

ST. THOMAS WHITE BRONZE MONUMENT COMPANY.

Parties requiring monumental work will do well to make immediate inspection and place orders early, as we have now fifty orders for early spring and summer on file not touched.

TESTIMONIALS.

MONTREAL, QUE., Nov. 15th, 1883.

I hereby certify that I have analyzed and tested the material called "White Bronze," manufactured for monumental purposes by the St. Thomas White Bronze Monument Company, and I find it composed, as represented, of Refined Metallic Zinc, of a very superior quality to sheet zinc, and almost absolutely pure.

J. BAKER EDWARDS, Ph.D., D.C.L., F.C.S., Public Analyst.

E. E. Myers, Esq., Architect of the Michigan and Texas State Capitols, says:—

"White Bronze will outlast Marble, Granite and Yellow Bronze."

Designs and prices sent on application We want reliable agents.

Only Manufacturer in the Dominion: ST. THOMAS WHITE BRONZE CO., ST. THOMAS, ONT.

Advertisement for 25 Years in the Poultry Yard, featuring an image of a rooster and text: "16th Edition. 108 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases."

Advertisement for Consolation, featuring text: "A SPECIAL COLLECTION OF NINETY-SIX HYMNS, TUNES and CHANTS FOR FUNERAL AND MEMORIAL SERVICES."

WANTED A WOMAN

DR. LOW'S PLEASANT WORK SYRUP—An agreeable, safe and effective remedy to remove all kinds of worms

Advertisement for ROYAL BAKING POWDER, featuring an image of a tin and text: "ROYAL FULL WEIGHT BAKING POWDER Absolutely Pure."

This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders.

Advertisement for CARTER'S LITTLE LIVER PILLS, featuring an image of a hand pointing to a pill box.

Advertisement for CURE SICK HEADACHE, featuring text: "Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels."

Advertisement for CARTER MEDICINE CO., New York City, featuring text: "Is the base of so many lives that here is where we make our great boast. Our pills cure it while others do not."

Advertisement for PAYSON'S PAIN EXPELLER, featuring an image of a woman holding a child and text: "Most Reliable and Simplest for plain or deocoring a five mark. Use a cent most pains."

Advertisement for ESTERBROOK STEEL PENS, featuring an image of a pen and text: "Popular Nos.: 048, 14, 130, 333, 161 For Sale by all Stationers. R. MILLER, SON & CO., Agts., Montreal."