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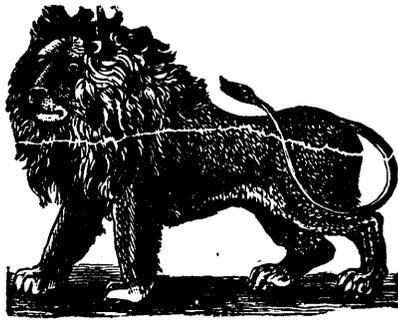
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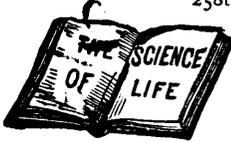
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CORN SWEET CAKE.—Three cups meal, two cups wheat flour, one cup sour milk, one teaspoon soda, half nutmeg, five eggs, whites beaten separately; one cup butter and two cups sugar rubbed well together. Mix all well, and bake until done through.

POTATO BALLS.—Use mashed potatoes left from the dinner, or mash them for the purpose; add the yolk of an egg, and make into flattened cakes. Dip these in egg and cracker crumbs, and fry, or place upon a greased griddle and brown evenly on both sides.

CARE OF OIL-CLOTHS.—Take coach varnish and renew all your oil-cloths. Wash them clean, wipe dry, and apply a coat of varnish. Be careful not to step on them until they are dry.

MENDING CASHMERE.—A merino or cashmere dress may be mended neatly by wetting a piece of court-plaster of exactly the same shade as the goods, and putting it on the wrong side, pressing down every frayed edge and every thread, and laying a weight until it is thoroughly dry.

HOME REMEDY FOR COUGHS.—Use powdered alum and sugar, one part alum and nine of sugar; giving as much as would be put on the end of a case knife, every hour or so; throwing it down, dry, in the throat. Put cold water on the throat and cover well with flannel. Rub the chest with a small quantity of kerosene, and bathe the feet and limbs with hot mustard water.

CREAM BISCUIT.—Take two teaspoons cream tartar, one teaspoon soda, and a pinch of salt. Sift thoroughly through one quart of flour. Now take one pint of sour cream and stir in lightly with a spoon. If not stiff enough to roll, add a little more flour; don't make it too stiff. Roll to three-quarters of an inch in thickness; have your oven hot enough to bake them in ten minutes.

CAN CORN FRITTERS.—One may gain that variety which is essential at the well-regulated table by preparing corn in this way once in awhile: Take a can of corn, open it, and spread the corn over a platter to make sure there are not bits of stalk or silk left in it; beat two eggs very light, stir in with them two tablespoonfuls of flour, a teaspoonful (not heaping) of salt, half a teaspoonful of pepper; have some lard very hot in a saucepan; and drop in the corn, a large spoonful at a time; fry same as green-corn fritters till a light brown.

CHICKEN PIE.—Cut up the chickens and stew until tender. Then take them from the gravy and spread on a flat dish to cool, having first well seasoned them with butter, pepper and salt. Make a batter of one quart milk, three cups of flour, three table-spoonfuls of melted butter, one-half teaspoon of soda, one teaspoonful of cream tartar, and a little salt. Butter a pudding dish, and put a layer of chicken at the bottom, and then a cupful of batter over it. Proceed till the dish is full. The batter must form the crust. Bake an hour, and serve the thickened gravy in agravy boat.

HOW TO CUT CAKE.—It is sometimes desirable to know how to cut a cake in a great many pieces, and have them all in good shape. A large round cake may be cut in this way: Mark a circle in the centre by placing on it a teacup, press it slightly down, then remove it and cut the circle thus marked. Then to make another and larger circle lay a ruler on the cake, and cut around it with a thin, sharp knife. The cake is now divided into three parts; cut each of these in as many pieces of uniform size as possible. Now of course there is danger that the outer row of pieces will present a demoralized appearance; to prevent this put a napkin or a strip of cloth around the edge, and tie as tightly as you can without crowding the pieces too closely together.

LAI'D ON THE SHELF. Mr. Thomas Claydon, Shelburne, Ont., writes: "I have been suffering with a lame back for the past thirty years, and tried everything I heard of without success. Not long ago I was persuaded to use St. Jacobs Oil. I purchased a bottle, and, strange to say, before I had used it all, I was perfectly cured. I can confidently recommend it to any one afflicted. No one can speak too highly of its merits." Mr. W. E. Weeckley, also of Shelburne, thus mentions a matter of his experience: "I have been a sufferer with rheumatism for years. I was laid up with rheumatism for a short time ago, and I can truly say that St. Jacobs Oil produced the quickest relief that I ever experienced. I cheerfully recommend it to every sufferer."

NOTES OF THE WEEK.

THE Queen's return from Mentone is announced by recent telegraphic despatches.

THE President of the British American Business College annually presents a gold medal to the student who shows the most accurately kept and best-written set of books, and a silver medal to the student who has made the greatest improvement in penmanship. This year the gold medal was awarded to Mr. W. S. Gage, and the silver medal to Mr. J. Creery. The judges were Mr. S. B. Harman, City Treasurer, and President of the Institute of Accountants; and Mr. W. H. Eddis, Secretary of the same body.

THE aborigines of Australia are dying off very rapidly. The annual report of the Ramahyuck Mission of the Moravians states that the census returns of the colony show that the natives have decreased in ten years from 1,330 to 768. It says that this decrease is not so apparent at the stations, from the fact that there are constant accessions by those who have wandered from different parts of the country; but there is every indication that the future decrease at the stations will be much greater. Of the seven infants born the past year, all but three, despite the utmost care, died.

THE full text of the Rev. Dr. Jenkins' letter, from which we gave an extract two weeks ago, will be found in the March number of the "Presbyterian Record," for which publication it was originally written. We happened to miss seeing that number of the "Record," and took the extract from some newspaper which had, without acknowledgment, copied the letter or part of it. On the strength of internal evidence, we said it was written to "a friend in Montreal"—a statement which we now find was perfectly correct as far as it went, but somewhat misleading on account of its indefiniteness.

ACCORDING to a recent report of the French Minister of Public Instruction to the President of the Republic, the total amount spent in France since June 1st, 1878, for new school buildings and the improvement of old ones, is 207,830,969 francs. Of this amount, the State contributed 74,457,806, the departments 6,961,736 francs, the communes 126,411,427 francs—total 207,830,969 francs, or say, \$41,566,194. The obligatory education law will require the erection of new schools in almost every department of France. An additional sum of \$25,000,000 will hardly suffice to accommodate all children of school age.

THE Ritualistic churches in London and vicinity are steadily increasing, as appears from the annual table of statistics. Some thirty-seven churches out of 907 now use eucharistic vestments, against fourteen in 1869. Last year there were thirty-five. Ten use incense, against eight in 1869 and eleven last year; fifty-nine have altar-lights, whereas thirty-six had them in 1874. Forty-five have candles on the altar, and in 270 against seventy-four in 1874, the "eastward position" is taken. The gain the past year in the number of churches is twenty. Forty-six churches have daily communion, and 476 have surpliced choirs. 319 have free seats.

ANENT proposed remedies for Irish troubles, the "Christian Leader" says: "Even Mr. Goldwin Smith is going heartily in for coercion, and for more of it too, believing, as he does, that it is absolutely necessary until 'the savage clansman is worked out of the Irishman's character.' But is this really the element that causes the trouble? The Scottish Highlander has probably quite as much, if not more, of the clansman left in his character as the Hibernian Celt, and there is no such need of working it out in his case. Why? Because he has been liberated from the bondage of Romish priestcraft. It is strange that even men of courage like Mr. Goldwin Smith should be afraid to admit a fact that is clearly demonstrated to

anyone who will simply compare Ulster with the rest of Ireland."

MR. SPURGEON opens his magazine this month with an apology. "We could not postpone the affliction," he says, "or we would have had the magazine first, and the gout afterwards; but the sickness waylaid us, and stopped us just when the hour for labour had arrived." He has been obliged to cancel all his engagements. "For some time," he writes, "before we were taken ill, it was a daily burden to refuse all sorts of applications, presented either in writing or by deputations. Those who could not possibly write their business, and therefore forced an interview; those who waylaid us at odd corners and inconvenient times; those who bored us with twenty requests to do the same thing when we told them that it was not possible, have our richest blessing for the chastisement which they alone have brought upon us."

AT the monthly meeting of the Executive Committee of the Grand Lodge of Good Templars of England, held at Birmingham, a copy of the following resolution was directed to be sent to Mr. Tennyson: "Resolved,—That this Executive of the Grand Lodge of England of Good Templars observes with regret that the Poet Laureate's new national song invites to repeated drinking as expressive alike of loyalty, patriotism and freedom, thus pandering to a fast-decaying convivial custom, which inflicts manifest injury upon so many of Her Majesty's subjects, hinders national advancement, and enslaves both body and mind." The note in which Mr. Tennyson's son replied to the foregoing resolution runs thus: "Sir,—My father begs to thank the Committee of the Executive of the Grand Lodge of England Good Templars for their resolution. No one honours more highly the good work done by them than my father. I must, however, ask you to remember that the 'common cup' has in all ages been employed as a sacred symbol of unity; and that my father has only used the word 'drink' in reference to this symbol. I much regret that it should have been otherwise understood. Faithfully yours, Hallam Tennyson."

REV. DR. SOMERVILLE, the Scotch evangelist, who is at present, or was very recently, at Hamburg, has received an invitation to visit South Africa, signed by twenty-eight ministers and laymen belonging to the Dutch Reformed, Scottish Presbyterian, Episcopal, Congregational and Wesleyan Churches. Their letter is as follows: "We have heard with deep interest and pleasure of your evangelistic visits to various parts of the world, and of the fullness of 'the blessing of the Gospel of Christ,' which has by God's grace accompanied them. South Africa alone is left of the British empire for you to visit, and we now unitedly and cordially invite you, if strength and health be given, to come over and help us in this far-off end of the earth. Nowhere perhaps are colonial churches and missionary operations so intermingled and so intimately related; and their mutual sympathy is a matter of the greatest importance to both. In visiting this country, you would naturally make an extended acquaintance with all forms of Christian effort, and from your long and varied experience you would be able to give to all profitable counsel; and spiritually, your visit might be productive, under God, of the happiest results. Some of us have been for some time making a visit similar to those you paid to India and Australia a matter of prayer to God; and we shall continue to ask that God in His providence may open up the way for you to come here, and that the blessing of His presence may come with you. We shall readily guarantee all local expenses, and also undertake to pay a portion of the expenses of the journey to and from England."

THE April number of the "Quarterly Statement" of the English Palestine Exploration Fund contains the particulars of Captain Conder's latest explorations. He has found among the numerous stone circles, dolmens and menhirs already known to exist east of the Jordan, four undoubted great centres,

round which the monuments are disposed. These are at Mushibiyeh, at El Mareighet, at Minyeh—all three south of Hesban—and in the Ghor, near Kefrein. The first of these Captain Conder identifies with Bamoth Baal; the second with Baal Peor; the third with the top of Baal Peor, "that looketh toward Jeshimon;" the fourth with the sanctuary of Baal Peor, in the Jordan valley, where the Israelites worshipped while in Shittim. Captain Conder also claims to have found that a building already seen and described by several travellers, at Amman, is of Sasanian character, which seems to connect it with the curious ruin discovered by Tristram at Mashita. He has also discovered near the city many rock-cut tombs, presumably those of the ancient Ammonites, but ruder in character than those commonly found in western Palestine. The citadel of Amman he considers to be late Roman work. He has discovered at Arak el Emir, the great palace of Hyrcanus, the method of conveying the immense stones—some of them twenty feet long and ten feet high—from the quarry to their destination. At Jerusalem he has explored the tunnel of Siloam, and discovered the place where the workmen met, and he has obtained a cast and made a reading of the now famous Phœnician inscription.

IN a letter to the Woodstock "Sentinel Review," the Rev. G. L. Mackay, D.D., of Formosa, says: "Many of your readers may like to know something of Chinese enterprise in Formosa. Travelling around the world, I heard from a thousand lips, that enterprise and Chinese could not be associated together. From such an opinion I claim to differ, leaving facts to speak straight out. Note the change since I landed here ten years ago. Now there is a coal pit worked, where hundreds of tons are turned out daily. There are only two Englishmen now—all the work, from the anvil to the engine, is done by Chinese. Chinese steamers, built by themselves in their own arsenal, take the most of the coal away. Four days' journey south they are at work with an English engineer sinking a shaft for petroleum. Another day further south, and the lieutenant of this province is carrying on a gigantic work with fully 50,000 men. There is a bed several miles wide covered with stones about the size of a man's head. In dry weather I travelled over without getting my feet wet (they are blistered, however), but when the rains descend and the mountain torrents swell, the whole place is like a sea, fretting, foaming and dashing along, carrying houses, logs, trees, etc., out into the rolling sea. The governor himself is on the spot, superintending the work without any foreign aid. He has iron bridges, made by the Chinese themselves, to be used. When finished, I will write again to you. Now there is a little steamer running between this and Bang Kah three and four times every day. We can go up in an hour. This is all Chinese from first to last. The owner is going to build another out of a wrecked schooner which he bought at Ke-lung. Last year, the 'Hing Shing,' a Chinese merchant steamer, appeared at Tamsui as the first movement in that line. The foreign merchants put on several steamers at once, and the Chinese left; but it is only a matter of time, and that time will not be so long as some imagine. There is a telegraph line in the south of the island, and they are contemplating putting a cable across to the mainland. The governor, of his own accord, issued a very good proclamation regarding Christians. Let the world know and believe it, that this mighty empire, hoary with age, is moving, and her destiny is in the hands of God, not in those of the few narrow-minded, prejudiced, selfish men who cannot see beyond their own miserable shadows. Once the heart will be filled with the glorious Gospel it will vibrate—it will roll on, thundering down through 10,000 streets and into 400,000,000 homes, driving tablets and gods into the flames. 'Imagination!' I hear some one say. Never! never! Hold! and let the mighty God of nations speak. Man, stand back and hear the voice of Jehovah: 'Behold, these shall come from afar; and lo! these from the north and from the west, and these from the land of Sinim.'"

OUR CONTRIBUTORS.

NOTES FROM UPPER EGYPT.

Under date Luxor, Upper Egypt, February 4th, 1882, the Rev. Geo. Burnfield, B.D., writes to the Montreal "Presbyterian College Journal" as follows:

After a Nile trip of nine days from Cairo, I landed here on January 31st, and at once started to see some of the ruins of which I have read, and thought, and dreamed since my boyhood. It is difficult to realize myself in this old land, so intimately connected with the civilization of Greece and Western Europe. For, from this land I feel confident the Greeks received their knowledge of architecture and sculpture, the bulk of their religious ideas, and the foundation of their philosophy. Through the Greeks that knowledge passed into the West, and has influenced and shaped the lives and thoughts of our own race to a large extent. Long before the Acropolis was adorned with its grand temples, or before Rome was founded, the temples and palaces of Thebes and Karnak were built, and as I look at these mighty ruins I feel a deep admiration for the men who could so grandly design and execute so well in those long ago times. From Luxor to Karnak an avenue of Sphinxes and Criosphinxes extended, along which the great kings Thothmes, Amunoph and Rameses went bringing their captives and offerings to the gods of this part of Egypt. Imagination needs not to be very intense to picture Sethi or Rameses driving up that long avenue, the ruins of which are still visible, in their war chariots, followed by bands of captive nobles with their hands tied at the elbows, behind their backs, and then a multitude of people bowing in the dust and adoring the king as a god; and far away from Karnak to Luxor the avenue lined with officers of the king cringing like slaves before him. The 18th, 19th, and 20th dynasties saw Thebes and Karnak in their highest glory. Perhaps the small sanctuary in ruins was originally built in the 12th dynasty, 2,000 B.C. But the great hall, with its grand circular columns and immense architraves, and coloured figures, and groups of cartouches, was erected by Sethi I. about the fourteenth century B.C., and the halls and obelisks were erected by Thothmes II. and his sister Hatasoo. The great obelisk of red granite, 108 feet high, is supposed to have been erected by her, and the hieroglyphics are fresh as if done yesterday. This obelisk was brought from Assouan, about 140 miles farther south than Karnak. It was cut out of the quarries and put in its place in seven months. The three lines of hieroglyphics on the south face come down only about half the distance, and it seems to me as if it were left unfinished. It strikes one with astonishment to see these immense pillars and masses of heavy stone raised in those early days without the use of the powerful machinery that would be deemed necessary to do the same work now. The inside and outside are filled with figures and cartouches relating the deeds of bravery done by the kings, and the victories their arms have won. In this land there are visible evidences in many ways of the truth of the Bible history, where it comes into contact with that recorded by the people themselves. One noted example is seen on the south wall of the temple of Karnak. Here is figured Shishak or Shesonk, with the crown of Egypt on his head. On the one side of him a large space is occupied with hieroglyphics relating the story of his wars and victories, and among other things stating that he had captured Zehooda Melchi, which may mean either a prince of Judea or the country itself. Beneath his feet and on the other side are rows of people of Jewish features and dress, tied with ropes. The king grasps a number of them with one hand; the other is raised to slay them. The hands of the captives are cut off, and they in vain implore for mercy. In 2 Chronicles, 12th chapter, we read, "Shishak, king of Egypt, came up against Jerusalem and took away the treasures of the house of the Lord, and the treasures of the king's house." In Nahum, God speaks of the strength of Thebes; it is said to be infinite. Yet she was carried away. She went into captivity. Her young children were dashed in pieces, all her great men were bound in chains. She shall be rent asunder. Her multitudes shall be cut off. This prophecy is true, literally and fully. Temples and statues are in ruins. Everywhere one sees statues of gods and kings rent in pieces; even that of great Rameses is lying on its face and riven in fragments,

though the weight was 1,000 tons. The glory of No (Thebes) and all the great temples is gone. The idolatry that gave birth to these great works has perished. The very tombs of the kings are rifled by the poor and the Government. The modern Thebes and Karnak are a collection of mud hovels, full of poverty and filth. So it is visible here that the word of the Lord shall endure forever!

The weather is mild here now, and the fields covered with green. Beans are ripe, and barley will soon be formed in the full ear. The Doum palm is laden with fruit, and roses and many strange flowers are in bloom. But the cry of the land is for water. It rains only twice or thrice a year here. Often high winds blow from the western desert, and clouds of sand sweep over the country with great force, and cover man and beast; so that it is impossible to distinguish roses from pieces of earth, and a white man from a native Egyptian. Happy are the people in these storms who have scanty clothing, and little hair on head or face, for the fine dust of Egypt penetrates every place, and remains. Poverty and ignorance are seen in all the land. Many of the Fellahin work in the fields almost naked—some entirely so. Most of them have only one garment, in which they live and die and are buried. It is to be hoped that better days will soon dawn on this land of fine climate, of rich soil, and of ancient prowess and glory. They can only come by liberty to the people, and by the power of the Christian religion. The United Presbyterian Church of the United States is doing a noble work in Egypt. There are twelve stations between Assyroot and Esneh, some of them in places where rest the ashes of the early martyrs who perished in the awful persecution of Diocletian. Dr. Lansing is at present in Luxor, on a visit to the Churches in Upper Egypt. He is a man of faith and power, and has done good for Egypt which she can never repay. The day is fading away. The sun is casting a golden halo over the top of the Lybian hills. Darkness is coming on over the land. The creaking of the water wheels is ceasing. The Mahomedans in the field before my door are bowing toward Mecca. A solemn quiet pervades everything. The stars and moon are appearing in their beauty, and I feel an oppressive sense of loneliness in this distant land. But God has kept me hitherto, and, as I go farther south, I commit myself to Him. My best wishes are for the students of the College, and its professors and principal. I trust that every student will be a man of faith and piety, as well as a man of intellect; for faith, supported by reason, through God, is mightier in our life work than everything else.

NOTES FROM THE MARITIME PROVINCES.

TRURO, N. S.,

Is the county town of Colchester county, and is pleasantly situated on the Intercolonial Railway, on which line it is one of the principal stations. The town is low and flat, and nestles cosily at the base of a well-wooded hill, which presents a good view from some parts of the town. Prince street, which is the principal one, is nearly a mile long, and besides being used for ordinary purposes is much patronized by the fast young men of the town, who seem to vie with each other as to who will drive the fastest horse, no matter how much it may inconvenience those of them whose narrow means can ill afford such a luxury.

On this street are to be seen a number of handsome buildings, including the Normal and Model Schools, and the Y. M. C. A. building, the under part of which is occupied by a branch of the Halifax Bank, under the management of Mr. Allan, who has lately come here from Toronto, and who is a member of the Presbyterian Church.

The town is amply supplied with school and church accommodation, there being six churches, three of which are Presbyterian, and all working harmoniously.

ST. ANDREW'S CHURCH,

which is an offshoot from Dr. McCulloch's, was organized about seven years ago with the concurrence and cordial sympathy of the venerable doctor, who, I understand, has completed his forty-fourth year in the ministry, forty of which have been spent in this town, and of whom it may be said that "his eye is not dim nor his natural force abated." For nearly two years St. Andrew's congregation worshipped in a hall,

where they called the present pastor, who had just arrived from Ireland. The church is a handsome structure, situated in the west end of the town, fitted up with the latest improvements, and upholstered throughout.

A new manse has also been erected on a site near the church, which is a gift from one of the members of the congregation, ten others having subscribed \$100 each towards the Building Fund.

These buildings, which are valued at over \$20,000, add much to the appearance of the locality, and only a small debt remains upon them. The pastor is the

REV. ANDREW BURROWS, B.A.,

who is a native of the south of Ireland, and who came out here about six years ago. Mr. Burrows was educated in Belfast College, and for some years held a charge in the city of Waterford, where he made many friends and did some good word work in the interest of Irish Presbyterianism.

SABBATH SERVICES.

The pastor occupied the pulpit morning and evening. The text of the morning discourse was Romans xv. 13, from which the preacher presented clearly and eloquently the import and extent of the spiritual blessings of "joy and peace" sought for by the apostle on behalf of the Christians at Rome, together with the object for which they were sought. The speaker then showed the indisputable need which saints and sinners have of these spiritual blessings, showing that believers need a multiplicity of them, and sinners not yet brought to Christ need them for the first time. He expatiated on the good for which these blessings should be sought and obtained, which is that they may "abound in hope," and this he explained as exemplifying that strong abiding affection towards the Saviour and His people arising from an experimental acquaintance with the fulness of the Gospel blessings. The preacher then explained the part which the Holy Spirit occupies in the work of man's redemption, as He who begins the work in the sinner's heart, and by whose agency the first streak of light penetrates the darkness of our minds. The evening sermon, which was occupied in setting forth the reason or cause of "errors and mistakes" in religion, was a lucid and eloquent exposition of the text. He applied the principle to the doctrines of grace, and with good taste and judgment traced the many mistakes which people make in religious matters to their "not knowing the Scriptures or the power of God." These sermons, as regard manner and style, give abundant evidence that the preaching supplied in St. Andrew's Church is of the right stamp.

The congregation, though young, has a membership of two hundred, is in a flourishing condition, and has a fine body of elders and managers, who are cordially co-operating with the pastor, and who encourage him in every good work.

The Sabbath school, which is well organized, is under the superintendence of Principal Caulkin, of the Normal School.

There is a union prayer meeting of the three Presbyterian churches held once a fortnight, in turn. The minister in whose church the meeting is held presides, and the other two ministers deliver Gospel addresses. I attended one of these meetings in St. Andrew's Church, when earnest and soul-stirring addresses were delivered by the Rev. Dr. McCulloch, of the First Presbyterian Church, and Rev. John McMillan, of St. Paul's Church.

Much interest is taken in the forthcoming conventions which are to be held here in August in connection with the Y. M. C. A.

As this letter is now long enough, I may on a future occasion give you some notes of the other two congregations. Meanwhile let me express the gratitude which I feel at the position which our Church holds in this town and throughout the Province generally.

"A vine from Egypt brought thou hast
By Thine outstretched hand,
And Thou the heathen out didst cast,
To plant it in the land.

"Upon the one hand, to the sea
Her boughs she did outsend;
On the other side, unto the flood
Her branches did extend."

THE McAll Mission in France has established a station at La Rochelle, once the stronghold of the Huguenots, who were crushed out by their enemies in 1628.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION, WINNIPEG.

MR. EDITOR,—I would like to call the attention of the readers of THE PRESBYTERIAN, and especially of our ministers, to the Y. M. C. A. of Winnipeg. I know of no institution doing a more practical and valuable work. There is not a city in the world where the need for such an organization is greater. Thousands are landing in the city from all parts of the country, and from other countries some of them intending to remain, others only passing through on their way west, others again spending a few days or weeks in it, in the course of business or pleasure. A very large proportion of these are young men, for the time being without a permanent home or settled employment, and, of course, strangers to one another. Anyone can readily see the need for an institution of this kind, and understand how valuable a service it may render under the circumstances. It is a fine thing for one, after a long, fatiguing journey, finding himself among strange scenes, unknown faces, and the almost feverishly bewildering rush of business, to know where he can go, with the assurance that he will be welcomed as an *expected* guest in a pleasant, comfortable room, in which he can rest, collect his thoughts, write letters, and think over his plans.

My chief object in writing is to suggest to ministers and others that they cannot give a better piece of information to any one going to Winnipeg than to tell him of these rooms. I could not conceive of anyone better fitted for the position than the secretary, Mr. C. M. Copeland. His deep interest in the work, his sympathy with young men, his Christian character and experience, together with his bright, genial manner and accurate knowledge of the country, fit him in a peculiar manner for the position he occupies. A similar statement might be made with regard to other of the officers; indeed, the institution altogether is under the most excellent management. Those visiting the rooms in Mackay's Block, Main street, will find the reading-room well furnished with papers from all parts of the country, with the leading magazines, and in other respects arranged with every attention to comfort and attractiveness. One very important service rendered by the Association is the opportunity it affords for the formation and cultivation of safe and elevating friendships. To one being a stranger it is a matter of importance to be able to meet society *at an advantage*—to know whom he meets, and to have some reliable means of putting himself into a good relation to the community at once. In this alone the Association is doing a work of very great value. Young men whose earnestness might soon be dissipated in the intensity and temptation incident to a life so new and strange, are led to associate with others of earnest life, and to form friendships which become strong bonds of safety; and in the interesting and excellent prayer meetings and Bible classes no unimportant help is given to the development of Christian character. Perhaps one of the best things is that the Association seeks to bring young men into the closest relations with the various Churches, its officers being earnest and prominent members of these Churches themselves.

I only add, that if in the growth of the city it should be found necessary for the Association to erect a building, I know of no work in regard to which the liberality of Christians could be more wisely exercised.
St. Catharines, April 13th, 1882. G. BRUCE.

MARCHMOUNT HOME.

MR. EDITOR,—You will greatly oblige me, and I am sure a number of your readers, by allowing me some little space to tell about the Marchmount Home in this city. The lady who superintends the Home is Miss Bilborough, who has been connected with it from its foundation, and for a long period of years. You have doubtless heard of Mr. Quarrier's work in Glasgow, Scotland. It is a faith work, and has for its object the adoption and training of children, who otherwise would be mere waifs. For such children, left to themselves, there is no other prospect than to be utterly lost in the condition of chronic poverty and crime in which they are born, or into which they fall through neglect or misfortune. Mr. Quarrier's object is to rescue all such from the moral pestilence, and then educate and train them in Homes which are specially adapted to this end. The children in the Homes are divided into two classes, not arbitrarily,

but according to their history and their special qualifications. The one is made up of those who are deemed most suitable for situations at home; the other consists of such as are suited for farm life in Canada, and these are sent to Marchmount Home, in Belleville, as the distributing centre. In training these latter, special care is taken to impress upon them that they are to go to Canada to farm, for the reason that otherwise they would come here without any purpose, and would run away with any new-fangled notion that would present itself on their arrival. To show the determination of the boys to become farmers, let me narrate an amusing incident. Last spring a farmer friend asked me to select a boy for him from amongst the immigrants to our Home. I was at once captivated with a bright-looking lad, and when I selected him, and asked him to follow me into the parlour to arrange as to the journey to his new home, I was surprised at his sudden demureness and unwillingness to accompany me. It was explained by Miss B., who overheard him saying he was not going to be a minister. The boy thought I was capturing him for the Church, whereas he had come out to be a farmer.

When the boys and girls arrive here, they are ready for adoption. They may be adopted either entirely or for a limited period. The preference is for the latter in the case of the older children. In the latter instance it is then open to those assuming their charge to arrange for the payment of a yearly sum, and then at the age of twenty-one, in the case of boys, they are free to go without further consideration. Or in addition to the support of the child there may be no further allowance until maturity, when a specified amount is to be given to secure a start in life. It is, of course, desirable that the youngest children be adopted out and out, and we need not enlarge upon the benefit to them resulting from being admitted into the genial atmosphere of a Christian home. On the other hand, how many a childless home might be brightened by the presence of "one of the least of these," taken in the name of Christ into its loving embrace.

By the time this letter can appear in your columns, the first arrival of the season, per "Waldensian," may be expected. This will consist of seventy boys, varying in age from six to thirteen years. The second party will leave Glasgow in the end of May, and will consist of girls and little children for adoption.

All applications should be accompanied by minister's reference. I should mention that the children are well trained in the Scotch Homes, and are supplied with an outfit suitable to our climate, and the work in which they are likely to be employed.

I write this in the hope that some who are looking out for such help, or are thinking of adopting children, may be led to the Marchmount Home for this end. The boy I selected for my friend has given entire satisfaction, and I know of many cases that have proved equally gratifying. Let me say, in conclusion, that it will give me pleasure to answer directly questions addressed to me, or in any way to aid those who may be on the look-out for such boys and girls, or who may desire to adopt children. DAVID MITCHELL.

Belleville, 27th March, 1882.

CHURCH SOIREES.

MR. EDITOR,—The communication in your issue of March 17th, signed "One in Earnest," is on a topic that merits further notice. There is an editorial on Soirees in the March number of the "Canada Christian Monthly" for 1874, by your esteemed friend the Rev. James Cameron, which well merits perusal. I can only give some extracts. They are as follows:—

"On a purely commercial calculation there is no speculation we know of (save perhaps railway shares) so utterly unremunerative, when we count time and trouble of begging and buying and borrowing, of cooking and printing and speaking, as a Church soiree. But supposing money was made, to be counted in pounds where we actually count it in cents, it is money got at a ruinous price. It is money got at the price of departing from apostolic precept and example. It is money got at the expense of *drying up the springs of Christian liberality.*"

"There is no farmer but knows that it is bad policy to train a cow to let down her milk only as she is kept eating. But this is the very principle in which we train the churches of Canada when we, trusting to a false method of selling so much entertainment for so much money, neglect the true method of appealing to the higher principles of the Christian's nature. 'Ye know the grace of our Lord Jesus Christ, that though, He was rich, yet for our sakes He became poor, that ye through His poverty might be made rich.'"

"It is getting money at the expense of dulling the weapon of our warfare. It is getting money at the expense of

lowering the Church's testimony before the world. Did the Spirit of God visit us in Canada as it is visiting other lands—did the thought of a perishing world lie heavy on the Church's heart—did belief in the shortness of the time for working dawn upon our hearts, and the nearness of the Master's coming, then would the question that sent the prophet back to his work, 'What doest thou here?' drive us from the miserable business of Church theatricals, to our true field and our true weapons—prayer and the ministry of the word."

These extracts speak for themselves, and it is in the hope of drawing further attention to this subject that I thus write. Resorting to the ways of the world to uphold and adorn the Church is like one painting the cabin while the ship is in danger of sinking. We have need to pray that Reformed Churches may be reformed more and more, and it is only as we hold by the scriptural standard of things that our Church will be an extensive blessing to this and to other lands.
Egmondville, March 18th, 1882. W. G.

WOMAN'S FOREIGN MISSIONARY SOCIETY—WESTERN SECTION.

The sixth annual meeting of this Society was held in Peterborough on Tuesday and Wednesday, the 11th and 12th inst. The proceedings throughout were deeply interesting, on account of the large number of members from different parts of the country present, and also because of the amount of varied information bearing on the interests of the work which was brought before them. Visitors were also present from similar societies in the United States and Canada, and the generous hospitality of the ladies of Peterborough, shown in their admirable arrangements for the entertainment of the guests, was beyond all praise.

The ladies met three times during the two days. There was also a meeting of the Committee of Management, and on Tuesday evening a large social gathering was held in St. Paul's Church, the Convener of the Assembly's Foreign Mission Committee presiding, and addresses were delivered by Rev. D. J. Macdonnell and local clergymen.

The reports of the Society and of its branches were submitted on Tuesday, and on the same day the officers and Committee of Management were elected. The Committee consists of thirty-six ladies, representing the different interests concerned. The following is the list of officers: President, Mrs. Ewart; Vice-Presidents, Mrs. McLaren, Mrs. W. Reid, Mrs. Macdonnell, Mrs. John McLachlan, and the presidents of all the auxiliary societies; Recording Secretary, Mrs. MacMurchy; Home Secretary, Miss Topp; Foreign Secretary, Mrs. Harvie; Treasurer, Mrs. King.

From the reports of the Society we gather the following particulars: Life members (each paying \$25 at once), 12; ordinary members (each paying \$1 yearly), 668; total number of members, including members of auxiliaries as far as reported, 1,690; number of Presbyterian societies, 3—Hamilton, Whitby, and Peterborough—the first has six Auxiliaries and six Mission Bands, the second ten Auxiliaries and one Mission Band, the third three Auxiliaries. Number of Auxiliaries, 57; largest number of members in any Auxiliary, 126; smallest number, 12. Contributed by Auxiliaries, \$3,792.37. Number of Mission Bands, 12. Contributed by Mission Bands, \$944.45; special donations, \$562.90; total amount contributed during the year, \$5,732.54.

OBITUARY.

Mr. John McCuaig, elder in the Woodville congregation for over thirty-two years, died in peace at his late residence on the 11th inst., aged seventy-four years.

He was distinguished for piety and prudence; a man of sound judgment, mildness and firmness combined. In all his dealings he was thoroughly upright. His consistency secured the confidence, while his amiable disposition won the love of the people.

As a ruling elder he was faithful, judicious and patient. He was conservative in his principles and practice, but by no means bigoted in holding old things because they were old. He held them because they were scriptural, rational and right. His views of divine truth were distinct, definite and deep; and he evidently lived under the influence of the creed which he professed.

The love and attachment of the people were manifested in various ways, especially during his long and painful illness, and at his funeral, which was attended by an immense throng.

"Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

BOOKS AND MAGAZINES.

THE HOMILETIC MONTHLY. (New York: Funk & Wagnalls.)—Several famous preachers, of various schools and classes, appear in the April number of the "Homiletic," such as Dr. Duryea, Dr. Talmage, Henry Ward Beecher and Mr. Spurgeon.

OUR LITTLE ONES. (Boston: The Russell Publishing Co.)—In the beauty and finish of the engravings, and in the general adaptation to their purpose both of the reading matter and the illustrations, this children's magazine is not surpassed by any of its class.

COUNT SILVIUS. (New York: George W. Harlan.)—This is a translation from the German of Georg Horn by M. J. Safford. The story finds its material in the ups and downs of life among the aristocratic families of one of the old Hanseatic cities. It exhibits considerable dramatic power, and the hero, heroine, villain, etc., are duly rewarded according to their works.

THE SOUTHERN PULPIT. (Richmond, Va.: Jackson & Lafferty.)—In the April number of this magazine we have the continuation of Dr. Platt's "Imaginary Symposium between Colonel Ingersoll and a Lawyer," the usual supply of sermons, outlines, etc., with the useful departments of "Preacher's Note Book," "Suggestions on Texts," and "Homiletical Illustrations," all well occupied.

THE HOMILETIC MAGAZINE. (London: Kegan, Paul, Trench & Co.; New York: A. D. F. Randolph & Co.)—The March number of this magazine has reached us, with all the usual departments on the whole well filled. In the Theological Section there is an article with a wrong title. Instead of "The Scripture Doctrine of the Atonement," it would be much more correct to call it "Dr. Littledale's Doctrine of the Atonement."

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The May number of the "Atlantic" contains Mr. Longfellow's last poem, the proof of which was revised by him only a few days previous to the commencement of the brief illness that resulted in his death. The subject is "Mad River in the White Mountains." Among the prose articles Mr. John Fiske's "Arrival of Man in Europe" is specially noteworthy as a valuable contribution to archæology.

TOWARD THE SUNRISE. By Hugh Johnston, M.A., B.D. (Toronto: William Briggs.)—This volume contains a very well-written series of sketches of travel in Europe, Egypt and Palestine. The field has been so thoroughly worked of late years, that one would scarcely think anything new could be found in it, yet the freshness of Mr. Johnston's observations constitute the principal charm of the book. A brief sketch of the late Rev. W. Morley Punshon is inserted at the end.

HOUGHTON, MIFFLIN & CO., 4 Park street, Boston, Mass., will mail their catalogue of books free of charge to the address of anyone who makes application. The catalogue contains portraits of several of the famous authors on the list, namely, of Mr. Aldrich, Hans Christian Andersen, Björnsterne Björnson, Cooper, Dickens, Emerson, Bret Harte, Hawthorne, Holmes, Howells, James, Longfellow, Lowell, Owen Meredith, Stedman, Mrs. Stowe, Tennyson, Warner, and Whittier.

A FRUITFUL LIFE. (Philadelphia: The American Sunday School Union.)—In a nicely got up illustrated volume of 217 pages, we have a narrative of the experiences and missionary labours of Stephen Paxson, a heroic and indefatigable pioneer and organizer of Sabbath schools, for many years in the employ of the American Sunday School Union. The biographer is Mr. Paxson's daughter, who has done her work in such a way as to add to the attractiveness of matter which would be interesting in any form.

WHAT IS PRESBYTERIAN LAW AS DEFINED BY THE CHURCH COURTS? By the Rev. J. Aspinwall Hodge, D.D. (Philadelphia: Presbyterian Board of Publication; Toronto: N. Ure & Co.)—This manual of Church law is a volume of respectable size, containing 545 pages of very solid matter in the form of question and answer. Of course it applies particularly to the American Presbyterian Church, but, with the exception of a few details, it will be found a correct exposition of the laws by which all Presbyterian

Churches are governed. Reference to the various topics is much facilitated by a very full alphabetical index at the end of the book.

THE SOUTHERN PRESBYTERIAN REVIEW. (Columbia, S.C.: James Woodrow.)—In the first number for the year of this quarterly, Professor W. Robertson Smith's recent lectures on Biblical Criticism are pretty thoroughly examined and unsparingly condemned by the Rev. Dr. Dabney, of the Union Theological Seminary, Virginia; the canonicity of the Second Epistle of Peter is defended by Professor Warfield, of Allegheny; and the now popular writings of the late Rev. W. F. Robertson, of Brighton, England, are shown to be very dangerous in all matters relating to Scripture interpretation and doctrine by the Rev. S. M. Smith, of Washington, N.C. Besides these, the number contains half-a-dozen other papers on important subjects.

SPECIMEN GLASSES FOR THE KING'S MINSTRELS. By Frances Ridley Havergal. (New York: A. D. F. Randolph & Co.; Toronto: N. Ure & Co. Price 50 cents.)—The contents of this book consist of a series of papers on modern hymns and hymn-writers. The gifted author, in a brief sketch, introduces to her readers some sweet singer like herself, tells in a few expressive words what she thinks of him and of his work, and then gives a few of his hymns as specimens. In this way a number of the more recent Christian poets are passed in review, the reader's knowledge of a rich department of literature is largely increased, and his taste is probably improved, while he is scarcely conscious of anything further than the enjoyment of some very pleasant reading.

ONE OF CLEOPATRA'S NIGHTS AND OTHER FANTASTIC ROMANCES. By Théophile Gautier. Faithfully translated by Lafcadio Hearn. (New York: R. Worthington; Toronto: Willing & Williamson.)—By the student of literature as a fine art this volume will be welcomed as presenting in English dress some of the more remarkable writings of one of France's most brilliant literary artists. The author's ornate luxuriance of style is well preserved, and his power of painting word-pictures appears to have been shared to a considerable extent by the translator. It is not a book for story readers; they would probably find it wearisome; to them the most brilliant descriptive passages, and the most vivid representations of the life and surroundings of persons who lived two thousand years ago, would not make up for any deficiency in plot and incident. Neither is it a book to be placed in the hands of the young and inexperienced; it would not always be safe for them to follow M. Gautier's imagination.

THE COMPARATIVE EDITION OF THE NEW TESTAMENT. (Philadelphia: Porter & Coates.)—In this edition we have the authorized version of the New Testament and the revised version in parallel columns. In a former notice we expressed our decided preference of this form to any other, as it greatly facilitates the work of comparison. The publishers have now made the following additions and improvements: (1.) Chapter headings in Roman numerals. (2.) Running head-lines, as in the old version. (3.) Chronology of the New Testament. (4.) The Readings preferred by the American Committee, which were adopted by the Committee on Revision, are incorporated in the text. Those which were rejected are collectively in the Appendix, and for convenience of reference are also inserted as foot-notes to the respective passages. (5.) A history of the revision and an account of the methods followed by the Committee. (6.) The text (they say) can be relied upon is absolutely correct.

PREMILLENNIALISM IN RELATION TO REVELATION XX. 1-10. By Rev. Professor McLaren. (Toronto: James Bain & Son.)—At a meeting of the Toronto Ministerial Association, on the 6th of February, Professor McLaren read a paper which attracted considerable attention, and was discussed with much interest at two successive meetings of the Association. That paper is now before us in a neat pamphlet of twenty pages. It shows that even a literal interpretation of the passage indicated in the title fails to teach what is essential as a foundation for the Premillennial theory. This is done with remarkable clearness and force, while at the same time the view is upheld that the language of the passage is to be taken, not literally, but figuratively. Considering that this passage is claimed by Premillennialists as

the foundation of their peculiar doctrine, and as a direct and literal statement of future events, to which all other unfulfilled prophecies must be accommodated, it will be perceived that although the scope of the essay appears at the first glance to be narrow, it really involves the whole question at issue.

DAILY STEPS UPWARD. (New York: A. D. F. Randolph & Co.; Toronto: N. Ure & Co. Price \$1.)—This very tastefully got up volume contains a Scripture text and selection of poetry for every day in the year. We turn to the date on which we write and find the following:—

"APRIL 10.

"Sad to his toil he goes,
His seed with weeping leaves;
But he shall come at twilight close,
And bring his golden sheaves."

Burgess.

"They that sow in tears shall reap in joy."—Ps. cxxvi. 5.

"We must not hope to be mowers,
And to gather the ripe gold ears,
Until we have first been sowers,
And watered the furrows with tears."

Alice Carey.

It adds not a little to the value of the work, that in every case the name of the poet is given. The contents of this book may also be had, mounted on cards, in calendar form, price 75 cents.

HUBBARD'S NEWSPAPER AND BANK DIRECTORY OF THE WORLD. (Newhaven, Conn., U. S. A.: International Newspaper Agency.)—These two huge volumes well illustrate the wonderful enterprise of the present day. The labour and expense attending the accumulation of such a vast quantity of material from sources scattered over the known world must have been enormous. Copious indeed must be the details supplied in a work, described in an extension of the title as "containing the names and descriptions of over thirty-four thousand newspapers and twenty thousand banks throughout the world, embracing substantially all newspapers, magazines and quarterlies published upon every continent, in every empire, kingdom, nation, province and island, together with the names and locations of the leading responsible banks and banking institutions of every country upon the earth; with maps and gazetteer information of all the various nations of the world, with especially full descriptions of the several States of the United States of America." The population of the various places is supplied, as well as the circulation of the different publications. The maps and various statistics are corrected down to the latest date. It will be observed that, in order to be a newspaper and bank directory, the work must be a pretty full gazetteer of the world, and as such calculated to have a very wide sphere of usefulness.

THE TREASURY OF DAVID. By C. H. Spurgeon. (New York: I. K. Funk & Co.; Toronto: Wm. Briggs. Vol. I. Price \$2.)—This "Treasury"—well worthy of the name—contains: "An original exposition of the Book of Psalms, a collection of illustrative extracts from the whole range of literature, a series of homiletical hints upon almost every verse, and lists of writers upon each psalm." Of the exposition Mr. Spurgeon says in his preface: "I consulted a few authors before penning it, to aid me in interpretation, and to arouse my thoughts; but, still I can claim originality for my comments—at least so I honestly think." Regarding the collection of extracts he says: "I am far from endorsing all I have quoted. I am neither responsible for the scholarship or orthodoxy of the writers. The names are given, that each author may bear his own burden; and a variety of writers have been quoted, that the thoughts of many minds might be before the reader. Still, I trust nothing evil has been admitted; if it be so, it is an oversight." The "Hints to the Village Preacher" are especially pitby. The whole forms an exceedingly rich commentary. The American publishers are doing a good work in issuing this edition, unabridged, printed from larger type than the English edition, and at half the price at which that edition is sold on this continent. Vol. II. will be ready about the end of April, and an additional volume will be issued about every two months thereafter. It is expected that six volumes will complete the work. That now before us contains Psalm I. to XXVI. From the high estimation in which the author is held by all evangelical denominations in this country, we should think that the demand for the book here will be very large.

PASTOR AND PEOPLE.

RIDLEY AND LATIMER AT THE STAKE.

The night before his death Ridley rapped with the family of the mayor. At the table no shade of the stake darkened his face or saddened his talk. He invited his hostess to his marriage; her reply was a burst of tears, for which he chid her as if she were unwilling to be present on so joyous an occasion, saying at the same time, "My breakfast may be sharp, but I am sure my supper will be most sweet." When he rose from the table his brother offered to watch with him all night. "No, no," replied he; "I shall go to bed, and (God willing) shall sleep as quietly to-night as ever I did in my life. "The place of execution was a ditch by the north wall of the town, over against Balliol College. Ridley came first, dressed in his black furred gown and velvet cap, walking between the mayor and an alderman. As he passed Bocardo, where Cranmer was confined, he looked up, expecting to see the archbishop at the window, and exchange final adieus with him. Cranmer, as Foxe informs us, was then engaged in debate with a Spanish friar, but learning soon after that his fellow-prisoners had passed to the stake, the archbishop hurried to the roof of his prison, whence he beheld their martyrdom, and on his knees begged God to strengthen them in their agony, and to prepare him for his own. On his way to the stake, Ridley saw Latimer following him—the old man making what haste he could. Ridley ran, and, folding him in his arms, kissed him, saying, "Be of good heart, brother; for God will either assuage the fury of the flames, or else strengthen us to abide it."

They knelt down and prayed, each by himself; afterwards they talked together a little while, "but what they said," says Foxe, "I can learn of no man." After the sermon usual on such occasions, both undressed for the fire. Latimer, stripped by his keeper, stood in a shroud. With his garments he seemed to have put off the burden of his many years. His bent figure instantly straightened, withered age was transformed into what seemed vigorous manhood; and standing bolt upright, he looked "as comely a father as one might lightly behold." All was now ready. An iron chain had been put around the martyrs, and a staple driven to make it firm. The two were fastened at one stake. A lighted faggot was brought and laid at Ridley's feet. Then Latimer addressed his companion in words still fresh—after three centuries—as on the day on which they were uttered: "Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." The flames blazed up rapidly and fiercely. Latimer bent towards them, as if eager to embrace those ministers, terrible only in appearance, which were to give him exit from a world of sorrow into the bliss eternal. Stroking his face with his hands, he speedily, and with little pain, departed. Not so Ridley. His sufferings were protracted and severe. The faggots, piled high solidly around him, stifled the flames, and his lower extremities were burned, while the upper part of his body was untouched, and his garments on one side were hardly scorched. "I cannot burn," he said; "let the fire come to me." At last he was understood; the upper faggots were pulled away; the flames rose; Ridley leaned towards them; and crying, "Lord Jesus, receive my spirit!" his body turned over the iron chain, the legs being already consumed, and he fell at Latimer's feet.—*From the History of Protestantism.*

AT THE DOOR.

The heart closed against Christ leaves life on a very low level. There may be no gross immorality, no violation of the proprieties of life, no positive irreligion, but there are none of the higher aspirations fitting an immortal being. It is a state of mind in which the person is so engaged with other things that there is no interest taken in anything relating to the soul's condition, need or destiny, and in which there is no response to the appeals of Christ's love.

This state may be the habitual indifference of one who gives no serious thought to anything; it may be the busy man's unwillingness to give time to that which he admits to be important, but which he does not feel to be pressing; it may be the result of simple neglect of the ordinances, for the door of the heart is

as on a spring hinge, and closes and fastens itself unless kept open by the word and prayer; or it may be the antagonism of a life under the power of evil. In whatever way produced, this state of mind is from ourselves—the heart is closed from within. No one is shut up to a Christian life; he himself shuts Christ out. Christ knocks and waits to be admitted. He makes His presence known, and then awaits the opening of the heart to Him. He arrests attention by His providence, startling the person and making him feel that God is dealing with him; He appeals by His words setting forth the guilt and the need of the soul and the great love of God; He awakens by His Spirit the consciousness of sin, the sense of need of divine love and help, and the desire for the presence and power of Christ. But not until there is this cordial desire for Him does He come into the soul or give His blessing. He will not force an entrance, but enters only when welcomed within.

Christ seeks an entrance to the heart to give the blessing of divine indwelling and fellowship. Without God life is low and narrow, is shut up within the narrow bounds of earthly being, and is debased by the presence and power of sin. The best things of earth may be chosen, but they are still earthly; they do not, they can, satisfy the need of the soul, for they do not rise into the spiritual and eternal things. But Christ comes that He may supply that great need by His own divine presence. In Him the soul finds one who can meet the utmost desire of its love, and in whose all-comprehending love it can rest and dwell safely. He comes to us, not simply as a guest, but that by His indwelling He may transform the soul into His image, and give to it the purity, the righteousness, the moral power and the peace which belong to Himself. In that transformation His own great joy is found.

Christ is now seeking an entrance to many hearts. In His kindness and love He still knocks. In many places the providence of God has arrested attention and awakened serious thought; in many places His voice is heard, and He has been welcomed by many hearts. This itself is a call to others. It is a time of grace—a favourable time in which to seek the Lord, for He waits to be gracious. Will you open the door? It is for yourself to say whether you will continue to be indifferent or undecided—whether you will continue to be a servant of sin, or whether by a cordial faith you receive Him whose presence will be life and joy. Do not delay, lest the favourable time passes. "Open quickly; God is waiting at the door."—*United Presbyterian.*

FILL YOUR SPHERE.

The lesson that needs to be constantly impressed on men is that loyalty to duty and to Christ does not depend on conspicuous achievements. While often exhibited in connection with great deeds, it is much oftener associated with the doing of humble offices. Our life may be unostentatious, may seem monotonous. But persevere as a Christian in the family, be faithful as a servant of God in your place of business, true and conscientious in your duties as a neighbour and a citizen, and a member of Christ's Church, and you shall in nowise lose your reward.

Place or position does not determine our real standing either with God or men. This depends on faithfulness to duty. Paul in chains was greater than Felix in office; because the apostle was true, while the governor was false. And to show us how our Lord judged in this matter, He dignified lowly positions and humble offices by making Himself, on more than one occasion, a servant of His disciples. Recognizing Him as our great example, it does not become us to be troubled about the sphere in which God has placed us, but rather endeavour to make the most of our talents and opportunities, illustrating our fidelity in every duty and in every department of religious effort. Such a view will not repress our aspirations, but will inspire and direct them into legitimate channels, teaching us that through fidelity in humble duties, whatever they may be, we are to qualify ourselves for wider service, and win our way to higher honours.—*Baptist Weekly.*

As Joab came with a kind salute to Abner, and thrust him under the fifth rib, while Abner thought of nothing but kindness, so sin comes smiling, comes pleasing and humoring thee, while it giveth thee a deadly stab.—*Anthony Burgess.*

MISSION NOTES.

The children of the United Presbyterian Church of Scotland raised, as a New Year's offering, £1,225, to meet the losses in Jamaica caused by the late cyclone. The ladies of the Church raised £4,016 for the New Zenana Scheme of the Church.

At the fourth annual meeting of the Woman's Foreign Missionary Society of the Presbytery of Philadelphia, it was reported that the total receipts of the past year were \$5,254.73, of which sum \$1,446 had been contributed by young people's bands. The Society supports nine missionaries in various fields.

The German "Missionary Monthly Report" gives the full details of the way in which the Roman Catholic missionaries have been turned neck and crop out of the country by the chief of Herero Land, on the west coast of Africa. They brought it upon themselves by intruding upon the field so long occupied by the German Rhenish Mission, which has established itself in the confidence of the Herero chief by many years of unselfish devotion to the people. The Roman Catholic Mission has failed to establish itself at the court of the Zulu chief Umzila, on the east coast, where, on the other hand, Protestant American missionaries have been received with great favour.

A PARSEE believes that to extinguish fire is a great misfortune, on which account many are unwilling to snuff a candle or trim a lamp, lest they should put it out. If their house is on fire, they will lend no assistance to quench it, and sometimes not even allow others to do so. Each head of a family is bound to keep up a perpetual sacred fire in his dwelling. The principal hours of worship are at sunrise and sunset; and it is a painful sight to the Christian, as he takes his evening walk outside of a city in India, to see numbers of these people adoring the sun as he sets in the western sky. In the city of Bombay there are 75,000 of these people, and interesting cases have occurred in which missionaries have successfully endeavoured to lead them to adore Him who is the true Father of Lights, and to trust in Him who is the only Saviour of sinners. A number of the children, too, have been gathered into mission schools, where they are taught the truth as it is in Jesus.

The following is the estimate of the work of Presbyterian missions in India given by Dr. Bainbridge in his "Around the World Tour." "Fifty years ago Scotland began to be stirred in the cause of Foreign Missions by Drs. Chalmers, Inglis, and Duff. Long before, as far back as 1560, John Knox had promised that the Reformed Kirk would "preche this glaid tydingis of the Kyngdome through the hail world;" but not till 1830 was Dr. Duff, its first missionary, enabled to begin his celebrated educational work in Calcutta. It became the centre of many mission stations, extending to the Santal uplands, and the instrumentality of gathering a goodly number of noble converts from among the Brahmans and Hindus of all castes. It cannot, however, be denied that the actual evangelizing results of the vast education enterprise of the Scotch mission have fallen far below the expectations of its founders. A similar work to that at the Indian capital was inaugurated in Bombay and Poona by Dr. Wilson and his associates, and its oversight was transferred to the Scotch Society in 1835. We were pleased to meet their useful convert from the Parsees, Rev. Dahnjeebhoy Nourojee, and their other from the educated Brahmans, Rev. Narayan Sheshadri. From this centre of mission activity other denominations at home were induced to enter upon neighbouring work; particularly the Irish Presbyterian Church in Rajpootana. Two years after, under Rev. Mr. Anderson and his associates, the Madras educational institution was founded. It has become a great power, and is deserving of its present beautiful buildings. The disruption of 1843 threw great financial loads upon the Free portion of the Scottish Church, but under the stimulating appeals of Drs. Duff and Wilson, the needed sacrifices were made and the whole Christian world received a benediction. Immediately the Free Church Society occupied a new mission at Nagpore, in Central India, under Rev. Mr. Hislop, worthy to be ranked with the other founders. To-day the one centre of 1830 at Calcutta has grown to thirty-one stations, with forty missionaries and 280 assistants. Their adherents, including those of all the other Presbyterian missions, number at present 10,000."

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TORONTO FRIDAY, APRIL 28, 1882.

AN obituary notice of the late Mrs. Sarah Johnson Parsons, wife of the Rev. H. M. Parsons, of Knox Church, in this city, will appear next week.

THE Commission of the Synod of Hamilton and London, on the Kinloss case, is to meet in Kinloss church at one o'clock p.m. on Tuesday, the 9th day of May—not on the 6th, as stated in our report of the Synod's proceedings.

ATTENTION is called to Mr. Warden's communication in another column regarding the College Fund. This fund is for the support of the three colleges—Knox, Queen's and Montreal—so that the entire educational machinery of the Western section of the Church depends upon it, and we hope that immediate and general action will be taken in order to make up the deficit by the time specified.

MEMBERS of the Synod of Toronto and Kingston who intend being present at the approaching meeting at Peterborough, are requested to send notice of such intention to Mr. G. M. Roger, secretary of the Accommodation Committee, in order that provision may be made for their entertainment. Midland trains for Peterborough connect with all Grand Trunk trains at Port Hope, except with the night express going east.

WHY should Prof. McLaren's appeal, made in THE PRESBYTERIAN of last week, not bring several good men to the front? Is it because there are difficulties in connection with work in the foreign field? Are there no difficulties at home? Are there no difficulties in building up or even keeping together a congregation in Ontario, the best blood of which is being drained by the North West? Are there no difficulties connected with our Probationers' List? Is it not a higher, better, grander kind of work to go over the seas to India or China, followed by the blessings and prayers of the entire Church, than to fight amidst fifty candidates for a fifth-rate vacancy? The heathen in these countries, when converted, will in most cases treat a missionary with more kindness than some of our Christians at home treat their minister. Dr. George Leslie McKay's congregations treat their ministers much more kindly than some congregations we know in Ontario treat theirs. We are not putting the question on the highest grounds—the Professor did that last week—but we ask young ministers to gravely consider this question of "difficulty." The "difficulties" are not all on the side of the missionary. We could name several Ontario ministers who would be much more comfortable in China or India than where they are.

MEMBERS of Assembly residing west and north of Toronto should remember that they cannot reach St. John in time to be present at the opening of the Assembly by leaving Toronto on the Monday evening previous, if they go via the Intercolonial. By leaving Toronto on Monday morning we believe St. John may be reached on Wednesday by Intercolonial, but not by leaving Monday evening. Those members who cannot possibly leave the week previous, or leave Toronto on Monday morning, we understand, make St. John on Wednesday in this way. Leave Toronto by Grand Trunk on Monday evening, Montreal by same line Tuesday morning for Portland, arriving in Portland Tuesday evening. Then take the International train same evening for St. John, arriving some time on Wednesday. This is a very long, wearisome ride, and we strongly advise our friends who can get away to start the week before, and spend

the Sabbath in some of the cities by the way. The most pleasant way to go to St. John is by rail to Boston, and boat to St. John. A very nice trip would be to start on Friday, spend the Sabbath in Boston hearing the great pulpit orators of that city, and then take the St. John boat on Monday, arriving in St. John on Tuesday. We hope our western friends will strain a point to be present at the opening.

THE rush of good settlers to the North-West may be a very good thing for the churches in the Prairie Province, but we fear it may become a serious thing for some congregations nearer home. There is not the slightest danger that any part of Ontario fit to live in will become depopulated, but there is absolute certainty that the exodus will cripple some of our Ontario congregations. Our smaller congregations, or even larger ones with heavy liabilities, that are situated in places from which many are moving to the North-West, must feel the constant drain that is being made upon them. There are few things more discouraging to an earnest minister than to see his congregation thinned out by circumstances over which he has no control. Such ministers deserve the sympathy and special support of their Presbyteries, and both should be heartily given. Ministers in the rural districts are specially tried by removals from their congregations. If a family leaves a town or city congregation, two families may take their place the following week; but if a Presbyterian farmer sells his farm to a man belonging to another denomination, there may be no change there for half a century. Our Manitoba friends boast that a large proportion of the people pouring in just now are Presbyterians. That is a good thing for Manitoba, but a very discouraging thing for a good many hard-worked Ontario ministers.

FIVE years ago, when the Synods of the United Church held their first regular meetings, it was thought by many that Synods were almost, if not altogether, unnecessary. There was little business, and that little was put through in a somewhat listless manner. A good many people spoke of the Synod as a fifth wheel on the ecclesiastical coach. A great change has taken place. The late meetings of our Synods have been well attended, vigorous and effective. Most important matters bearing upon our Church life and Church work have been discussed and passed upon in the most satisfactory manner. The late meeting of the Synod of Hamilton and London was, we understand, an unusually pleasant and vigorous one. This Synod has already been marked by a large amount of heartiness, vigour and business capacity. Entirely devoid of local, sectional or any other jealousies, the brethren go to work on Church questions in a style that leaves nothing to be desired. Sabbath Observance, the State of Religion, Temperance, the Bible in the Schools, the Schemes of the Church, Cramming in Schools and other important questions, are discussed and action taken upon them with great heartiness and vigour. One peculiar feature of the late meetings of this Synod is that everybody seems to enjoy them. This is a good feature. There is no reason why a minister, elder or visitor should feel he is doing penance every time he sits in a Church court.

WE are very anxious to see a large number of the very best of our young ministers go west. The foundations of a great country are being laid there, and it is all important that our Church should get and keep a firm hold upon the people. Pioneer work is always important. Nor is it, on the whole, unpleasant. We could name a score of the best ministers in the western part of our Church who are ready to testify that among the happiest days they ever saw were the days they were engaged in laying the foundations of this Church thirty or forty years ago. They rode on horseback or travelled on foot, slept in shanties, preached and dispensed the communion in barns, log school-houses, and in the woods, held services in private houses. And they thoroughly enjoyed the work. The people were Gospel hungry, and preaching the Gospel to Gospel-hungry souls is the most glorious work a man ever engages in on this side of heaven. The most appreciative congregation a minister ever addresses is a number of Scotch-Irish Presbyterians in the backwoods, who have not heard a Presbyterian sermon since they left the old country. They don't growl if the sermon is five minutes over half an hour,

or make snarling remarks about the minister's voice, gestures, or matters of that kind. The young minister who settles over a fair-sized, Gospel-hardened little congregation in a worn-out, tumble-down village, instead of striking out for the North-West, seems to us to be in his own light as a matter of comfort and self-interest, to say nothing of usefulness.

PRESBYTERIAN COLONIZATION.

A CORRESPONDENT sends us one of the many prospectuses issued by some of the land companies of the North-West, which, under pretence of zeal for the glory of God, the advancement of the cause of truth and righteousness on the earth, and the benevolent promotion of the temporal well-being of the godly poor and struggling, are being organized for the special benefit of their promoters, and in order that men may reap where they have not sown, and gather where they have not sowed. With this prospectus he sends also the following note: "Should not our Presbyterian Church do something of this kind? We will be apt to lose a number of our people if something is not done." We can only say in reply that the Presbyterian Church will do nothing of the kind. We should be sorry to see it joining in the rush of land-grabbers who are all anxious to get as much of the territory as they possibly can, and all professedly for the most disinterested reasons, when facts point very evidently in a very different direction. We are rejoiced to know that so many Presbyterians are making their homes in the North-West, and it is very natural that friends and relations should draw together and take upland as near to each other as possible. But they will do this all the more efficiently by getting their land directly from Government, and by the Church, as such, avoiding the very appearance of speculating in real estate, and thus turning itself into something very like a Colonization Society, with all the questionable trafficking and speculation which that implies. The Presbyterians who are proposing to go to the North-West are perfectly able to look after themselves, and will, if they are wise, give all these quasi-religious and benevolent associations a very wide berth. The history of the Land Companies of the past has been anything but an edifying one, and history, in this as in a good many other things, is apt to repeat itself. It is not by any means a new thing for individuals and companies to get into their possession great blocks of land under the most benevolent and patriotic of pretences. Everybody almost knows how those Associations of other days, in Canada and elsewhere, came under the most absolute engagements about road and bridge-making, and continuous settlement, and all the rest of it, with professedly the tenderest regard for the best interests of those who were thought to be fortunate enough to settle under their fostering care; and many still living could tell, from bitterly painful personal experience, how those promises were thrown to the winds, and how the tender mercies of those companies were too generally like those of the wicked—in the last degree "cruel" and unscrupulous. Coming generations, we much fear, will have reason bitterly to regret that so much land in our North-West has been given over to the absolute disposal of companies which, whether professedly secular or religious, have as much now as when Sydney Smith, if we mistake not, first uttered the well-known phrase, "neither souls to be saved nor bodies to be kicked;" and therefore we hope that neither the Presbyterian Church as a body, nor individuals under the plea of disinterested zeal for the best interests of Presbyterianism, will rush into those land and colonization schemes, which are already issuing in heartburnings and jealousies, and which it is no want of charity to say would never have been thought of had it not been imagined that thereby a very good stroke of business would be done by the promoters for their own individual interests.

Presbyterians have a strong idea of the value of perfect individual liberty in their movements. They like to choose for themselves, and to see what they are getting before they are irrevocably committed. If these quasi-benevolent associations come to be mere arrangements for buying and selling scrip, as already is the case with an ever-increasing number of them, then the whole thing is simply a large piece of gambling. If settlement and work are actually intended, then our advice to all is to examine for themselves and look before they leap. This at any rate is evident—the Presbyterian Church has too much of its own proper spir-

tual work on hand to go in for land speculation and colonization projects. It "has a great work to do, and it cannot come down." Yes, and we believe it "be in no sense a loser by keeping to its own proper sphere, and refusing to subordinate the preaching of the Gospel to colonizing schemes and land speculation.

OLD COUNTRY IGNORANCE OF CANADA.

THE "Christian Monthly," of Edinburgh, says:

"It is rather a striking circumstance that in at least one colonial town the proportion of those who attended public worship on a particular Sunday was found to be greater than that of those who were present on the census Sunday in the churches of the old country. The town referred to was Toronto, in Upper Canada. Perhaps it is a favourable specimen of a colonial city; but certainly the impression exists that when people emigrate and go beyond the influences of home and the established order of things which exists here, they tend to throw off the restraints of religion. Canada is to be congratulated on being able to show so favourably in the comparison."

The above is simply one of many illustrations of the curious patronizing ignorance displayed about any and everything Canadian, by many in Britain from whom better things might have been expected. We do not expect even journalists in the old country to be minutely acquainted either with our country or with the character and civilization of its inhabitants. But surely they might by this time know as much as to prevent their talking of Torontonians being away from "home influences" and the "established order of things," to say nothing of the "restraints of religion," and all such matters for congratulatory surprise. We suppose our worthy Edinburgh brother is as much astonished at our being even presentable in decent society as was the gruff human bear who laid down the law about the four-footed dancing Bruin, that the "great wonder was, not that the creature danced well, but that it danced at all."

It is not so very long since a prominent London newspaper told its readers that the Victoria Bridge extended from Montreal to Sarnia; and we have known cases of persons who claimed not to be stupidly ignorant asking Canadian visitors if they came overland or by sea! We shall hope to be better known by-and-by, and in the meantime we can only feel amused at the kindly, pitying thankfulness of our old country friends upon their making the most unexpected discovery that we are fairly civilized—all things considered—and that we have even an amount of religious and church-going proclivities about us which they could scarcely have believed to be possible. We are glad to see that the Rev. Dr. McGregor, of West Church, Edinburgh, is doing his best to diffuse among the people of Scotland more correct ideas of what Canada is, and of what it may very easily become. As our readers know, the doctor accompanied the Governor-General in his last year's trip to the North-West, and has been doing most efficiently the work of a first-class emigration agent ever since. Dr. McGregor has a facile pen, an eloquent tongue, a sound judgment, and a kindly heart; and he has been and is giving all these full exercise in praise of Canada in general and the North-West in particular.

LICENSING TAVERNS AND SALOONS.

NO reasonable person can, we should think, have any doubt about there being absurdly too many places licensed to sell intoxicating liquors. Even granting that there ought to be some such places—which, however, we are very far indeed from doing—yet to say that the needs of the travelling public require that there should be as many of them, aye, or half as many, is so manifestly out of all accordance with fact that we stand aghast at people having the courage to advance the plea. It is a matter of notoriety that the large majority of these taverns have not a *bona fide* traveller "within their gates" from one year's end to the other. We shall not say that the following plan is pursued in the present day, but of this we are perfectly certain, that it is not many years since it was not an uncommon practice in Toronto for candidates for license to divide by temporary partitions a comparatively small apartment into two or three, and sometimes even into four, of what were called, by a great stretch of imagination, bedrooms; to hire some wretched pieces of furniture from a second-hand broker, so as to pass muster when the license inspector came his rounds; and thereafter, when the whole thing was safe for another year, to clear off all

such encumbrances and return to the *status in quo ante*. Nor do we think that Toronto was at all singular in having such dodges resorted to with officials who could conveniently be near-sighted. Perhaps all that sort of work is changed now. We hope it is. But will any one have the courage to say that the great majority of licensed taverns still are anything else or anything better than mere grogeries, kept up exclusively by encouraging and ministering to the drunkenness and improvidence of the neighbourhood? There are places of this kind not only in Toronto, but in every city and town in the province—we had almost said in every village—where the wants of the public, even in the common conventional sense of that phrase, no more require such arrangements than a horse requires six legs, or a donkey stands in need of a couple of heads. What then are they there for? Simply to act as traps to the young, the thoughtless, and the dissipated of the locality, and to swell the number of *lovels* that in due time gravitate through the police court to the gaol. We don't wonder at the inhabitants of quiet neighbourhoods getting up petitions and protests, as they have lately been doing in this city, against such corner grogeries being established in places where there is not even the pretence of any need for what at best many regard as perhaps necessary evils. We remember well, when a most abominable outrage of this kind was perpetrated some years ago in a district of Toronto where there were nothing but private houses, that one of the officials who helped to secure the establishment of the nuisance said to one who had made himself active in opposition, "Do you think that you and your boys are to be protected against the dangers attendant upon the establishment of such places, and that the fathers and sons of other localities are to run all the risk and incur all the contamination? Not if I know it. You must take your share of the danger, as other citizens have to do." Yes, and that man thought that this was rather a clever way of putting it. Perhaps, after all, he was right. If so, then an ever-increasing number will get converted to the doctrine of "No license." What is the result whenever one of such grogeries is established "in a quiet neighbourhood?" The "quiet" soon takes its departure. Loafing, idle blackguards, both old and young—but especially the latter—get to loiter about the corner with their rude horseplay, their insolent leer, their foul talk, and their clothes as if thrown on with a pitchfork. That one plague-spot makes the whole locality less respectable. Decent people are fain to move, and as they do so they hope and pray that the License Commissioners may give them some rest for the sole of their foot in the place to which they remove, and some protection from this the abomination which maketh desolate. "Refreshment!" "Necessary accommodation!" "The public convenience!" Heaven help us! It is "the public convenience" that is leading down an ever-increasing number of the men and youths, aye, and of the women also, of our country to dissipation and ruin. It is the "necessary accommodation" which is making so many do worse even than live from hand to mouth, for it is forcing them to work for less than they think they ought to receive, simply because they have put their all into these "losings banks," and must, will they or will they not, either work or starve. It is the "refreshment" by which nobody is refreshed, but which is making only too many weary and jaded for evermore. And yet too many, who ought to know better, will continue to babble as of green fields about "good creatures of God," "innocent enjoyments," modest and moderate "exhilaration," and all the rest of it, as if they did not know that by these things unnumbered thousands were being led down to death, and their steps were continually being made to take hold on hell. No doubt we are assured that nobody is forced to drink. Neither is anybody forced to gambles, nor to frequent the house of the "strange woman," nor fifty other things successful resistance to which may possibly harden the moral fibre of our young men and maidens. And yet society, when in anything like a healthy moral condition, does not take kindly to such plans for hardening and strengthening the moral muscles either of old or young. It is only when intoxicating drinks come to be considered and dealt with that the beauties of temptation as a means for the development of moral and spiritual manhood are dwelt upon with unctious, and commended with becoming urgency and innocence!

Such paltering with and apologizing for the abomination which, more than anything else that could be mentioned, is making desolate both churches and homes, might be regarded as a poor and pitiful jest were it not that this is a matter too sad and too serious to admit of a jest of any kind from even the most frivolous and unthinking. Rachel is weeping for her children, and refusing to be comforted, because so many of them are worse than dead; and yet men are mauding about the "liberty of the subject," are producing the testimony of doctors and chemists to the effect that by very careful, though very risky navigation, alcohol may, in exceedingly small and well-regulated quantities, be taken into the human system without appreciable damage—nay, in cases of disease with positive advantage. Yes; and, wonder of wonders, they are even telling us, with an air of the most helpless, patronizing, quasi scientific condescension, that there is alcohol in everything—in sugar, in water, in wheat, and lollypops—and that therefore, we suppose, if the statement is worth a straw, we ought to be silent and acquiescent when our youth are being demoralized by that which, in another shape, and with perfect safety, they drink with Adam's wine and eat with earth's best nourishment.

Irrelevant statements and foolish inconsequential arguments may occasionally perhaps be matters of necessity, but it is just as well when they are not too foolish, and when they are as rare and as modest as circumstances will possibly permit. In the meantime this will practically test how far a recent statement of a License Commissioner holds good—to the effect, namely, that no license is given in opposition to the expressed wishes of the majority of the people in the neighbourhood, and that if in any case there is such a place established, it must be because the people of the locality had petitioned to that effect. The misery is, that too often the mischief is done before the great mass of the householders are even aware that such a thing is contemplated.

PRESBYTERY OF TORONTO.—A meeting of this Presbytery was held in the usual place on the 13th inst. Rev. Dr. King received the congratulations of his brethren antecedent the honour conferred upon him recently by the Senate of Knox College. The Presbytery recorded its deep sympathy with the Rev. H. M. Parsons in the sad bereavement he has recently sustained, together with an earnest hope and prayer that the Giver of all comfort may abundantly minister to his needs. The reports of neighbouring Sessions antecedent the memorial of persons worshipping in Temperance Hall, Toronto, were taken up anew. It was moved by Rev. J. Carmichael, of Markham, seconded by the Rev. W. Meikle, "That the prayer of the memorialists be granted." In amendment, it was moved by the Hon. A. Morris, seconded by the Clerk, "That a committee of five, to be nominated by the Moderator, be appointed by the Presbytery to confer with the petitioners, and report to next ordinary meeting." The amendment carried, and a committee was appointed. A protest and appeal against the action of West Church Session, Toronto, in removing Mr. Tilley from the office of precentor, occupied a good deal of time. The appeal was dismissed, and the parties acquiesced. Another appeal from the same Session was brought up by Mr. Tilley against the finding of said Session antecedent certain mutual charges between Mr. Tilley and Mr. David Taylor. A motion and an amendment were again moved and seconded, the amendment carrying, which remitted the case to the Session, instructing them to take more complete evidence in the case, and report to the Presbytery. After requisite preliminaries, it was agreed to ask leave of the Synod to take on public trials for license Messrs. D. Bickell, S. Carruthers, John Currie, John Gibson, B.A., John Jameson, D. B. McDonald, D. McLaren, B.A., and John Neil, B.A., as also to ask leave of the General Assembly to receive as a probationer of the Church Mr. G. A. McLachlin, a licentiate of the American Presbyterian Church. Application of Deer Park congregation for leave to mortgage their property to the extent of \$1,000, was granted. Reports were read on Sabbath School Work and Temperance, which were adopted, with thanks therefor to Revs. W. Amos and John Pringle, and ordered to be transmitted to the proper parties for the Synod. Several matters were postponed to next meeting, which was appointed to be held at Peterborough, and within St. Paul's Church there, on the 2nd of May, at 2.30 p.m.—R. MONTEATH, Clerk.

CHOICE LITERATURE.

COBWEBS AND CABLES.

BY HESDA STRETTON.

CHAPTER XL.—(CONTINUED.)

It was so great a relief to have said this much to Phebe, to have broken through so much of the icy reserve which froze her heart, that Felicia's spirits at once grew more cheerful. The dreaded words had been uttered, and the plan was settled; though its fulfilment was postponed till spring; a relieve to Felicia. She regained health and strength rapidly, and returned to London so far recovered that her physician gave her permission to return to work.

But she did not wish to take up her work again. It had long ago lost the charm of novelty to her, and though circumstances had compelled her to write, or to live upon her marriage settlement, which in her eyes was to live upon the proceeds of a sin successfully carried out, her writing itself had become tedious to her. "Vanity of vanities; all is vanity!" and there is much vexation of spirit, as well as weariness of the flesh, in the making of many books. She had made enemies who were spiteful, and friends who were exacting; she, who felt equally the irksomeness of petty enemies and of small friendships, which, like gnats buzzing monotonously about her, were now and then ready to sting. The sting itself might be trivial, but it was irritating.

Felicia had soon found out how limited is the circle of fame for even a successful writer. For one person who would read a book, there were fifty who would go to hear a famous singer or actor, and a hundred who would crowd to see a clever acrobat. As she read more, she discovered that what she had fondly imagined were ideas originated by her own intellect, was, in reality, the echo only of thought long since given to mankind by other minds—in other words, often better than her own. Her own silent claim to genius was greatly modified; she was humbler than she had been. But she knew painfully that her name was now a hundred-fold better known than it had been while she was yet only the wife of a Riversborough banker. All her work for the last fourteen years had placed it more and more prominently before the public. Any scandal attaching to it now would be blazoned farther and wider, in deeper and more enduring characters, than if her life as an author had been a failure.

The subtle hope, very real, vague as it was, that her husband was in truth dead, gathered strength. The silence that had engulfed him had been so profound that it seemed impossible he should still be treading the same earth as herself, and wearing through its slow and commonplace days, sleeping and waking, eating and drinking, like other men. Felicia was not superstitious, but there was in her that deep-rooted, instinctive sense of mystery in this double life of ours, dividing our time into sleeping and waking hours, which is often apt to make our dreams themselves objects of importance. She had never dreamed of Roland as she did of those belonging to her who had already passed into the invisible world about us. His spirit was not free, perhaps, from its earthly fetters so as to be able to visit her, and haunt her sleeping fancies. But now she began to dream of him frequently, and often in the daytime flashes of memory darted vividly across her brain, lighting up the dark, forgotten past, and recalling to her some word of his, or a scene merely. It was an inward persecution from which she could not escape, but it seemed to her to indicate that her persecutor was no more a denizen of this world.

To get rid of these haunting memories as much as possible, she made such a change in her mode of life as astonished all about her. She no longer shut herself up in her library; as she had told Phebe, she resolved to write no more, nor attempt to write, until she had been to Engelberg. She seemed wishful to attract friends to her, and she renewed old acquaintanceships with members of her own family which she had allowed to drop during these many years. No sooner was it evident that Felicia Sefton was willing to come out of the extremely quiet and solitary life she had led hitherto, and take her place in society both as Lord Riversdale's daughter and as the author of many popular books, than the current of fashion set towards her. She was still a remarkably lovely woman, possessing irresistible attractions in her refined face and soft yet distant manners, as of one walking in a trance, and seeing and hearing things invisible and inaudible to less favoured mortals. Quite unconsciously to herself she became the lion of the season, when the next season opened. She had been so difficult to know, that as soon as she was willing to be known invitations poured in upon her, and her house was invaded by a throng of visitors, many of them more or less distantly related to her.

To Hilda this new life was one of unexpected and exquisite delight. Phebe, also, with her genuine interest in her fellow-creatures, and her warm sympathy in all human joys and sorrows, enjoyed the change, though it perplexed her, and caused her to watch Felicia with anxiety. Felix saw less of it than any one, for he was down in Essex, leading the tranquil and not very laborious life of a country curate, chafing a little now and then at his inactivity, yet blissful beyond words in the close daily intercourse with Alice. There was no talk of her marriage, but they were young and together. Their happiness was untroubled.

CHAPTER XL.—THE VOICE OF THE DEAD.

In his lonely garret in the East End, Jean Merle was living in a isolation more complete even than that of Engelberg. There he had known at least the names of those about him, and their faces had grown familiar to him. More than once he had been asked to help when help was sorely needed, and he had felt, though not quite consciously, that there was still a link or two binding him to his fellow-men. But here, a unit among millions, who hustled him at every step, breathed the same air, and shared the common light with him, he was utterly alone. "Isolation is the

sum total of wretchedness to man," and no man could be more completely isolated than he.

Strangely enough, his Swiss proclivities seemed to have fallen from him like a worn-out garment. The narrow, humble existence of his peasant forefathers, to which he had so readily adapted himself, was no longer tolerable in his eyes. He felt all the force and energy of the life of the great city which surrounded him. His birthright as an Englishman presented itself to his imagination with a splendour and importance that it had never possessed before, even in those palmy days when it was no unthought-of honour that he might some day take his place in the House of Commons. He called himself Jean Merle, for no other name belonged to him; but he felt himself to be an Englishman again, to whom the life of a Swiss peasant would be a purgatory.

Other natural instincts were asserting themselves. He had been a man of genial, social habits, glad to gather round him smiling faces and friendly voices; and this bias of his was stirring into life and shaking off its long stupor. He lounged, with intense longing, for some moral ear into which he could pour the story of his sins and sufferings, and for some human tongue to utter friendly words of counsel to him. It was not enough to pour out his confessions before God in agonizing prayer; that he had done, and was doing daily. But it was not all. The natural yearning for man's forgiveness, spoken in living, human speech, grew stronger within him. There was no longer a chance for him to make even a partial reparation of the wrong he had committed; he felt himself without courage to begin the long conflict again. What his soul hungered for now was to see his life through another man's eyes.

But his money, economized it as he might, was slowly melting away. Unless he could get work—and all his efforts to find it failed—it would not do to remain in England. At Engelberg he had secured a position as a wood carver, and his livelihood was assured. There, too, he possessed a scanty knowledge of the neighbours, and they of him. It would be his wisest course to return there, to forget what he had been, and to draw nearer to him the simple and ignorant people, who might yet be won over to regard him with good-will. This must be done before he found himself penniless as well as friendless. He set aside a certain sum; when that was spent he must once more be an exile.

Until then, it was his life to pace to and fro along the streets of London. Somewhere in this vast labyrinth there was a home to which he had a right; a hearth where he could plant himself and claim it for his own. He was master of it, and of a wife and children; he, the lonely, almost penniless man. It would be a small thing to him to pay the penalty the law could demand of him. A few years more or less in Dartmoor Prison would be nothing to him, if at the end of them he saw a home waiting for him to return to. But he never sought to look at the exterior even of that spot to which he had a right. He made no effort to see Felicia.

He stayed till he touched his last shilling. It was already winter, and the short, dark days, with their thick fogs, made the wintry months little better than one long night. To-morrow he must leave England, never to return to it. He strayed aimlessly about the gloomy streets, letting his feet bear him whither they would, until he found himself looking down through the iron railings upon the deserted yard in front of the Houses of Parliament. The dark mass of the building loomed heavily through the yellow fog, but beyond it came the sound of bells ringing in the invisible Abbey. It was the hour for morning prayer, and Jean Merle sauntered listlessly onwards until he reached the northern entrance, and turned into the transept. The dim daylight scarcely lit up the lofty arches in the roof of the farther end of the long aisle, but he gave no heed to either. He sank down on a chair and bent his grey head on the back of the chair before him; the sweet, solemn chanting of the white-robed chorists echoed under the roof, and the sacred and soothing tones of prayer floated past him. But he did not move or lift his head. He sat there absorbed in his own thoughts, and the hours seemed only as floating minutes to him. Visitors came and went, chatting close beside him, and the vergers, with their quiet footsteps, came one by one to look at this motionless, poverty-stricken form, whose face no man could see, but nobody disturbed him. He had a right to be there, as still, and as solitary, and as silent as he pleased.

But when Canon Pascal came up the long aisle to evening prayers and saw again the same grey head bowed down in the same despondent attitude as he had left it in the morning, he could scarcely refrain himself from pausing then and there, before the evening service proceeded, to speak to this man. He had caught a momentary glimpse of his face, and it had haunted him in his study in the interval, until he had half reproached himself for not answering to that silent appeal its wretchedness had made. But he had had no expectation of seeing it again.

It was dark by the time the evening service was over, and Canon Pascal hastily divested himself of his surplice, that he might not seem to approach the stranger as a clergyman, but rather as an equal. The Abbey was being cleared of its visitors, and the lights were being put out one by one, when he sat down on the seat next to Jean Merle's, and laid his hand with a gentle pressure on his arm. Jean Merle started and lifted up his head. It was too dark for them to see each other well; but Canon Pascal's voice was full of friendly urgency.

"They are going to close the Abbey," he said; "and you've been here all day, without food, my friend. Is there any special reason why you should pass a long, dark winter's day in such a manner? I would be glad to serve you if I can. Perhaps you are a stranger in London?"

"I have been seeking the guidance of God," answered Jean Merle, in a bewildered yet unutterably sorrowful voice.

"That is good," replied Canon Pascal; "that is the best. But it is good also at times to seek man's guidance. It is God, doubtless, who has sent me to you. As His servant, I earnestly desire to serve you."

"If you would listen to me under a solemn seal of secrecy," cried Jean Merle.

"Are you a Catholic?" asked Canon Pascal. "Is it a confessor you want?"

"I am not a Catholic," he answered; "but there is a strong desire in my soul to confess. My burden would be lighter if any man would share it, so far as to keep my secret."

"Does it touch the life of any fellow-creature?" inquired Canon Pascal; "is there any great crime in it?"

"No; not what you are thinking," he said; "there is sin in it; aye, and crime; but not crime like that."

"Then I will listen to it under a solemn promise of secrecy, whatever it may be," replied Canon Pascal. "But the vergers are waiting to close the Abbey. Come with me; my home is close by, within the precincts."

Jean Merle had risen obediently as he spoke, but, exhausted and weary, he staggered as he stood upon his feet. Canon Pascal drew his arm within his own. This simple action was to him full of a friendliness to which he had been long a stranger. To clasp another man's hand, to walk arm-in-arm with him, he felt keenly how much of implied brotherhood was in them. He was ready to go anywhere with Canon Pascal, almost as a child guided and cared for by an older and wiser brother.

They passed out of the Abbey into the cloisters, dimly lighted by the lamps, which had been lit in good time this dark November evening. The low, black-browed arches, which had echoed to the footsteps of sorrow-stricken men for more than eight hundred years, resounded to their tread as they walked beneath them in silence. Jean Merle suffered himself to be led without a question, like one in a dream. There seemed some faint reminiscence from the past of this man, with his harsh features, and kindly, genial expression, the deep-set eyes, beaming with a benign light from under the rugged eyebrows, and the firm yet friendly pressure of his guiding arm; and his mind was groping about the dark labyrinth of memory to seize his former knowledge of him, if there had ever been any. There was a vague apprehension about him lest he should discover that his friend was no stranger, and his tongue must be tied, even though what he was about to say would be under the inviolable seal of secrecy.

They had not far to go, for Canon Pascal turned aside into a little square, open to the black November sky, and stopping at a door in the gray, old walls, opened it with a latch-key. They entered a narrow passage, and Canon Pascal turned at once to his study, which was close by. As he pushed open the door he said, "Go in, my friend; I will be with you in a moment."

Jean Merle saw before him an old-fashioned room with a low ceiling. There was no light besides the warm, red glow of a fire, which was no longer burning with yellow flame, but which lit up sufficiently the figure of a woman seated on a low stool on the hearth, with her head resting on the hand that shaded her eyes. It was a figure familiar to him in his old life—that life which lay on the other side of Roland Sefton's grave. He had seen the same well-shaped head, with its soft brown hair, and the round outline of the averted cheek and chin, a thousand times in old Marlowe's cottage on the uplands, sitting in the red firelight as she was sitting now. All the intervening years were swept away in an instant—his bitter anguish and unavailing repentance—the long solitude and gnawing remorse—all was swept clean away from his mind. He felt the strength and freshness of his boyhood come back to him, as if the breeze of the uplands was blowing softly yet keenly across his throbbing and fevered temples. Even his voice caught back for the moment the ring of his early youth as he stood on the threshold, forgetting all else but the sight that filled his eyes. "Phebe!" he cried; "little Phebe Marlowe!"

The cry startled Phebe, but she did not move. It was the voice of one long since dead that rang in her ears—dead, and faithfully mourned over; and every nerve tingled, and her heart seemed to stay its beating. Roland Sefton's voice! She did not doubt it or mistake it. The call had been too real. She had answered to it too many times to be mistaken now. In those days of utter silence, when dumb signs only had passed between her and her father, Roland's pleasant voice had sounded too gladly in her ears ever to be forgotten or confounded with another. But how could she hear it now? The voice of the dead! how could it reach her? A strange pang of mingled joy and terror paralyzed her. She sat motionless and bewildered, with a thrill of passionate expectation quivering through her. Let Roland speak again; she could not answer his first call!

"Phebe!" She heard the cry again; but this time the voice was low, and lamentable, and despairing. For in the few seconds he had been standing, arrested on the threshold, the whole past had flitted through his brain in dismal procession. She lifted herself up slowly and mechanically from her low seat, and turned her face reluctantly towards the spot from which the startling call had come. In the dusky, red light stood the form of the one friend to whom she had been faithful with the utter faithfulness of her nature. Whence he came she knew not—she was afraid of knowing. But he was there, himself, and not another like him. There was a change, she could see that dimly; but not such a change as could disguise him from her. Of late, whilst she had been painting his portrait from memory, every recollection of him had been revived with keener vividness. Yet the terror of beholding him again on this side of death struck her dumb. She stretched out her hands toward him, but she could not speak.

"I must speak to Phebe Marlowe alone," said Jean Merle to Canon Pascal, and speaking in a tone of irresistible earnestness. "I have that to say to her which no one else can hear. She is God's messenger to me."

"Shall I leave you with this stranger, Phebe?" asked Canon Pascal.

She made a gesture simply; her lips were too parched to open.

"My dear girl, I will stay, if you please," he said again.

"No," she breathed, in a voice scarcely audible.

"There is a bell close at your hand," he went on, "and

I shall be within hearing of it. I will come myself if you ring it, however faintly. You know this man?"
 "Yes," she answered.
 She saw him look across at her with an encouraging smile; and then the door was shut, and she was alone with her mysterious visitor.
 (To be continued.)

LIGHT WINES AND BEER.

The often-urged plea drawn from the example of Germany may perhaps be best answered by the following, from the "North-Western Christian Advocate":—
 "And now comes a cry of distress from Germany, the land of wine and lager, a cry of alarm at the increase of drunkenness. The advocates of light wines and beer as substitutes for rum and whiskey have for years pointed to Germany as an illustration. The advocates of the free sale of beer and ale have pointed to the same example. But now the 'Nation' publishes a Berlin letter upon the alarming increase of intemperance, and the use of alcoholic drinks in place of or in addition to the use of beer. Belgium has, since 1840, more than doubled the use of alcohol, and in the industrial districts has a dram shop for every seven persons. In Germany the dram-shops increased in two years 12,261—about 10 per cent. The Emperor of Germany, in his late address to his Parliament, called attention to the serious increase of crimes and misdemeanors committed by men in a state of drunkenness, and Parliament has sought to limit the number of licensed dram-shops. It is apparent that wine and beer are no preventives of drunkenness. Rather they awaken and stimulate the appetite for stronger drinks."
 One more plea remains to be considered—the allegation that the use of beer is conducive to health. In this connection, Sir Henry Thompson, a distinguished London physician, says:—"The habitual use of fermented liquors to an extent far short of that necessary to produce intoxication, and such as is common in all ranks of society, injures the body and diminishes the mental power to an extent which, I think, few people are aware of. Such, at all events, is the result of observations during more than twenty years of professional life, devoted to both hospital and private practice. Thus I have no hesitation in attributing a large proportion of the most dangerous maladies which come under my notice, as well as those which every medical man has to treat, to the ordinary and daily use of fermented drink taken in the quantity which is conventionally deemed moderate."

FRENCH FIELD MICE.

Darwin's familiar paradox, that the fertilization of certain flowers may depend upon the number of cats in their neighborhood, has an illustration now in France, where it may even be carried a step further. Any observer who knows the French rural districts well must be struck by the immense number of mouse holes which may be seen in some places. The surface of the ground at times has quite the appearance of a network of little burrows, where it would be impossible for one of the field-bees required for the fertilization of Mr. Darwin's flowers to find a secure spot for its nest. In the department of the Aisne alone it has just been calculated by a Special Commission that these field mice have cost the farmers no less than thirteen million francs. The climate seems to be especially favourable to these creatures; and, the population being sparse, the number of cats is few, and the mice increase and multiply beyond belief. Arsenic has been tried in the open; but the hares and rabbits get killed first; and now the plan adopted is to construct heaps or small stacks of straw, to which the mice resort in myriads. These heaps are placed partly below the level of the ground, and securely packed and covered in, being first stored with poisoned beetroot, turnips, and carrots. This plan is said to be succeeding well, and without harm to the hares and rabbits.—*Pall Mall Gazette.*

MORNING BRAIN WORK.

It seems strange that the habit of lying in bed hours after the sun is up should ever have obtained a hold on the multitude of brain-workers, as undoubtedly it had in times past. Hour for hour, the intellectual work done in the early morning, when the atmosphere is as yet unspoiled by the breath of myriads of actively moving creatures, must be, and, as a matter of experience, is incomparably better than that done at night. The habit of writing and reading late into the day and far into the night, "for the sake of quiet," is one of the most mischievous to which a man of mind can addict himself. When the body is jaded the spirit may seem to be at rest, and not so easily distracted by the surroundings which we think less obtrusive than in the day; but this seeming is a snare. When the body is weary, the brain, which is an integral part of the body, and the mind, which is simply brain function, are weary too. If we persist in working one part of the system because some other part is too tired to trouble us, that cannot be wise management of self. The feeling of tranquillity which comes over the busy and active man about 10.30 or 11 o'clock ought not to be regarded as an incentive to work. It is, in fact, the effect of a lowering of vitality consequent on the exhaustion of the physical sense. Nature wants and calls for physiological rest. Instead of complying with her reasonable demand, the night-worker hails the "feeling" of mental quiescence, mistakes it for clearness and acuteness, and whips the jaded organism with the will until it goes on working. What is the result? Immediately, the accomplishment of a task is well, but not half so well as if it had been performed with the vigour of a refreshed brain taking in health from proper sleep. Remotely, or later on, comes the penalty to be paid for unnatural exertion—this is, energy wrung from exhausted or weary nerve centres under pressure. This penalty takes the form of "nervousness," perhaps sleeplessness, almost certainly some loss or depreciation of function in one or more of the great organs

concerned in nutrition. To relieve these maladies—springing from this unsuspected cause—the brain worker very likely has recourse to the use of stimulants, possibly alcoholic, or it may be simply tea or coffee. The sequel need not be followed. Nightwork during student life and in after years is the fruitful cause of much unexplained, though by no means inexplicable suffering, for which it is difficult, if not impossible, to find a remedy. Surely morning is the time for work, when the whole body is rested, the brain relieved from its tension, and mind-power at its best.—*London Lancet.*

A LITTLE FURTHER ON.

"A little further on," we say—
 "A little further on"—
 When the hope deferred makes long delay,
 And few delights are won;
 To patient waiting still resigned,
 We fortify the heart and mind,
 Assured the treasure we will find
 A little further on.

To-day we suffer grief and pain,
 And thorns our path annoy;
 The biting winds and beating rain
 Our tender buds destroy;
 And yet a little further on
 The storms tempestuous are gone,
 And tranquilly we come upon
 A miracle of joy.

Though dull and dark these days may be,
 And full of sore distress,
 Though naught around us we may see
 To comfort or to bless,
 A little further on, our eyes
 Are greeted with unclouded skies,
 And from Love's ark an angel flies
 To cheer our loneliness.

Though suddenly, and all too soon,
 Day's golden beams are shorn,
 And at the royal hour of noon
 To-night's embrace are borne;
 Though deepest darkness may prevail,
 Though deepest terrors may assail,
 A little further on we hail,
 A little further on.

"A little further on," we say,
 When health and strength are gone,
 When those we loved have passed away,
 And we are left alone;
 Still to our Father's will resigned,
 We wait with patient heart and mind,
 Assured that peace and rest we'll find
 A little further on!
 —Josephine Pollard.

BOOTS VS. THE GUILLOTINE.

During the French Revolution, a feuilletoniste named Schlaberndorf, who possessed considerable ability as a writer, by heartily espousing the cause of the Girondists in all that emanated from his pen, rendered himself obnoxious to Robespierre, and at the dictation of that fierce leader was incarcerated.

When the death-cast, one morning, came to the prison for a load of those who were that day to be mercilessly butchered, Schlaberndorf's name was on the list of the victims. The jailor informed him that such was the case, and he dressed himself for his last ride very nonchalantly and—he was extremely fastidious as to his personal appearance—with great care. His boots, however, he could not find. Here, there, everywhere, assisted by the jailor, he looked for them to no avail.

"I am quite willing to be executed," said he to the jailor, after their fruitless search, "but really, I should be ashamed to go to the guillotine without my boots. Nor do I wish to detain this excursion party," smiling grimly. "Will it make any difference if my execution is deferred till tomorrow? By that time I shall probably succeed in finding my boots."

"I don't know that it will matter particularly when you are guillotined," replied the functionary. "Suppose we call it to-morrow, then?"

"All right;" and the jailor allowed Schlaberndorf to remain, not unwillingly, as, owing to his universal good humour, he was especially liked by jailor and prisoners.

The following morning, when the cart drew up before the prison door for its "batch" of victims, Schlaberndorf—dressed cap-a-pie—stood waiting the summons of the jailor to take his place therein. But his name was not called that morning, nor the next, nor the fourth, nor, indeed, ever again; for, of course, it was believed he had perished on the original morning.

Till the sway of Robespierre had ended, he remained in prison; then he regained his liberty, as did the rest of those whose heads had not fallen beneath the blood-stained axe.—*Yonah's Companion.*

WHEN we fight more against ourselves and less against God, we shall cease fighting against one another.

TRY not to think evil of a person. Believe only good concerning him till you know to the contrary.

THE Archbishop of York and officers of other denominations in England have recommended to their churches to petition Parliament to stop the opium traffic.

FIREPROOF paper has been successfully made in Germany of ninety-five parts of asbestos and five of wood fibre, which can be raised to white heat without injury. Fireproof writing and printing inks to use with it are also made.

BRITISH AND FOREIGN ITEMS.

FIVE thousand workmen are on strike in Paris.

THERE are 511 Irish "suspects" at present confined in prison.

THERE is a rumour that the Lord Lieutenant of Ireland will resign.

FOUR counties in Kansas have women for school superintendents.

BISMARCK has expressed himself in friendly terms to the Russian ambassador.

TWO members of the Ohio Legislature have been arrested on a charge of bribery.

MESSRS. MOODY and Sankey do not accept the invitation to spend a year in London.

LABOUR strikes are still prevalent throughout the industrial regions of the United States.

ARRANGEMENTS are being made for the emigration to the United States of 12,000 Russian Jews.

AT Rio Janeiro jewels to the value of \$100,000 have been stolen from the ladies of the imperial family of Brazil.

THE Mexican Government has closed a contract subsidizing a line of steamers between England and Mexico.

THREE men-of-war are to be sent to Monrovia to punish the people for ill-treating British subjects belonging to Sierra Leone.

AN English commission is about to be despatched to Madrid to negotiate about a commercial treaty between England and Spain.

THERE is a physician to every 500 or 600 of the population in the United States; the permanent ratio of the sick is 18 to 22 per 1,000.

THERE has been a severe spell of frost in South-eastern Europe, and great damage has been done to the fruit trees, vines, and young wheat.

THE Chester magistrates have received a letter threatening them with death if they sentenced the men charged with assaulting the Salvationists.

BISHOP NULTY, it is stated, has refused to obey the summons of the Committee of the House of Lords to attend and give evidence on the Land Act.

THE Czar of Russia is desirous of an interview with the Emperor of Austria. In view of his approaching coronation he has appointed district marshals in Poland.

MICROSCOPIC insects are preying upon the violet in Europe, so that the sweet flower is threatened with extinction. In the provinces of the Rhone it is already destroyed.

THE leading pastors and influential Christians of New Orleans have organized a Lord's Day League for the education of the masses of the people in the better observance of the Sabbath.

At a meeting of the governors, directors, and proprietors of the Bank of England, it was resolved that the remuneration of the directors should be increased from £8,000 to £14,000 per annum.

THE Merchants' Exchange in San Francisco was closed on the first Sabbath in April, for the first time since its organization. A placard on the door announced, "Closed on account of the Sunday Law."

REV. C. T. WHITMORE states in the London "Christian," that of twenty invited lecturers and writers who have been prominent in the last thirty years, sixteen have abandoned their infidelity and openly professed their faith in Christianity.

At a teachers' meeting recently held in Hartford it was suggested as a good plan for self-cultivation that teachers should devote an entire year to one study at a time, taking up sculpture one year, and the next engraving or chemistry or history.

THE next issue of gold coinage will bear the impression of Her Majesty from a new die. This, which is only the second taken during Her Majesty's reign, will present the features of the Queen as seen at present, and she will be depicted as wearing the imperial crown.

THE Second Annual Convention of the National Land League met in Washington on Wednesday of last week, a large number of delegates being present. Among other resolutions were a series condemning the actions of Minister Lowell, and urging his recall. On Thursday the Convention adjourned.

FATHER CURCI, the Italian Catholic priest who has been censured by the Pope for his liberal views, is translating the Bible from the Hebrew into the Italian for the benefit of the priests. He is sanguine in the expectation, which all Protestants will rejoice to see fulfilled, that "the day is not far distant when the Catholic clergy will turn with ardour to the Holy Scriptures."

THE Minister of the Russian imperial household has issued a circular announcing that the coronation of the Czar will take place in August, at Moscow. The festivities will last a fortnight, and it is estimated that the expenses will amount to 10,000,000 roubles, about \$7,500,000. The celebration when the late Czar was crowned lasted a month, and cost 18,000,000 roubles.

GREAT PAUL, the new monster bell for St. Paul's Cathedral in London, was successfully rung two weeks ago at the foundry in Loughborough. It was swung at the time on its own headstock, being supported two feet from the ground on temporary timbering. It was lifted by a fifty-ton iron crane, and nineteen men were required to ring it properly, though four could make it speak. While shut in by walls and houses, the bell was heard seven miles away. It is said that this is the first case of a bell of anything like the weight of Great Paul being swung. All the large bells of Russia are struck—they are never swung—while the great bell in Notre Dame at Paris is worked by a treadle or some other mechanical arrangement.

MINISTERS AND CHURCHES.

NEW bells have been placed in Zion Church, Carleton Place, and the Presbyterian Church, White Lake.

THE congregation of Knox Church, Ayr, are making preparations for the erection of a manse forthwith.

THE induction of the Rev. Mr. McGregor into the pastoral charge of Tilsonburg will take place on the 2nd of May.

THE Rev. A. Y. Hartley, of Hensall, has received a unanimous call from the congregations of Bluevale and Eadie's.

THE Rev. J. C. Cattanach, of Dundee Centre, Que., has received a call to St. Andrew's Church, Sherbrooke, Quebec.

THE call from Kirkhill to the Rev. W. Ferguson, of Glamis, has been accepted by Mr. Ferguson, and his translation has been agreed to by the Presbytery of Bruce.

THE congregations of Norwood and Hastings have been declared separate and vacant. The Norwood congregation have decided to give a call to the Rev. Mr. James.

THE Rev. F. M. Dewey, B.A., pastor of Chalmers Church, Richmond, Que., has been presented, by his people, with a very kindly worded address and \$130, in view of his departure for a few months tour in Europe.

A SOCIAL, held in the lecture-room of Zion Church, Brantford, on the evening of the 14th inst., was well attended. Brief addresses were given by Messrs. Kerr, Spence, Bradley, Montgomery, and Rev. Dr. Cochrane.

THE Cobourg congregation are presenting a call to the Rev. D. L. McCrae, of St. Matthew's Church, Osnabruck. It is being very largely signed, and a hearty reception will be given to him should he see his way to accept.

A PETITION, signed by over 200 members and adherents of St. Andrew's Church, London, has been presented to the Session, praying that a meeting of the congregation be called at an early date to consider the advisability of introducing an organ into the services.

THE opening services of Knox Church, Stratford, which took place on the 16th inst., were conducted by the Rev. Dr. Cochrane, of Brantford. A musical entertainment was given on the Monday evening following. The receipts, including Sabbath collections, amounted to \$300.

THE congregation of New Carlisle, Clarke county, Ohio, have extended a call to the Rev. W. J. Smyth, B.A., of St. Andrew's Church, Quaker Hill, Uxbridge. The salary offered is \$1,000 and manse, with one month's leave of absence every summer. The congregation pay all expenses to the field.

THE congregation of College Street Presbyterian Church, in this city, have added \$300 to the salary of their pastor, Rev. A. Gilray, making it \$1,500 per annum. This is a pleasing indication of prosperity on the part of the congregation, and it also shows their appreciation of Mr. Gilray's earnest and devoted labours.

THE REV. J. SCRIMGER, M. A., of St. Joseph street Church, Montreal, was presented by the members of his congregation with a purse of \$450, and an address, on the occasion of his leaving for the south of France. We are sorry to learn that the state of Mr. Scrimger's health has rendered a temporary absence necessary, and hope that a brief sojourn in a milder climate may be the means of his speedy recovery.

THE following amounts were collected by the united congregations of Fullarton and Avonbank, during 1881, for extra-congregational purposes: For Colleges, \$73.16; Home Mission Fund, \$75.91; French Evangelization, \$51; Foreign Missions, \$94.50; Aged and Infirm Ministers' Fund, \$17.18; Presbytery Fund, \$19.25; Assembly Fund, \$17; by Sabbath schools, for boys, \$34.25; for Bible Society, \$15.80; for burnt-out people, \$44.67: total, \$442.67.

THE PRESBYTERY OF PARIS.—This Presbytery met at Ingersoll on the 10th inst. The call from Tilsonburg and Culloden was accepted by Mr. M. McGregor, licentiate. The Presbytery appointed Tuesday, May 2nd, at two o'clock p.m., in the church at Tilsonburg, for hearing his trial discourses for ordination. Mr. D. D. McLeod, commissioner to the

Presbytery of Peterborough, reported that the translation of Mr. F. R. Beattie from Baltimore and Cold Springs to First Church, Brantford, had been granted. Mr. Beattie's induction into First Church was appointed to take place on Tuesday, May 9th, at eleven o'clock a.m. Application was made to the Synod for leave to take Mr. McKinlay, student, on trials for license. The remit on standing orders was approved of, with the exception of the clause relating to the evening sederunts of the Assembly. The committee on the proposed regulations of the Aged and Infirm Ministers' Fund gave in a report disapproving of said regulations. The report was adopted, and the Presbytery overtured the Synod in terms of said report. The Presbytery resumed consideration of Mr. Hume's resignation of his pastoral charge, tendered at last meeting. Delegates from the congregation were heard, and a resolution adopted at a congregational meeting was read. Mr. Hume was again heard, and still adhered to his resignation. Thereafter the following motion was unanimously adopted: "That the Presbytery decline to accept Mr. Hume's resignation, impress on him the duty and importance of retaining his position as pastor of the congregation, and assure him of the support of the Presbytery in the work of the Lord at St. George. The Presbytery then adjourned, to meet in Tilsonburg May 2nd, at two o'clock p.m.—W. T. MCMULLEN, Pres. Clerk.

PRESBYTERY OF QUEBEC.—This Court met in Morrin College, Quebec, on the 12th inst. The Rev. T. Charbonnel, French missionary of the Methodist Church, appeared before the Presbytery and applied to be received as a minister of the Presbyterian Church in Canada. After due consideration of his case, the Court agreed to apply to the Assembly for leave to receive him as such. Messrs. S. A. Carrière and John Morrison, graduates of the Presbyterian College, Montreal, appeared and applied to be taken on trials for license. Their examination was sustained, and it was agreed to apply to the Synod for leave to take them on trials for license. In connection with this matter it was moved by Dr. Mathews, seconded by Mr. W. B. Clark and agreed to, "That this Presbytery will not, in the future, take on trials for license any student who has not been connected with it, or is not transferred to it in the regular way." A petition was presented from the congregation of St. Sylvester and Lower Leeds, praying that Mr. John Pritchard, B.A., be licensed so as to become their pastor. It was agreed to apply to the Assembly for leave to license Mr. Pritchard, although his theological course is not yet completed. Dr. Weir and Dr. Mathews were appointed to support the application before the Assembly. Mr. James Allard, licentiate, appeared before the Presbytery and delivered trial discourses with the view of being ordained to the Gospel ministry. His examination was sustained, and his ordination appointed to take place in the French Church, Quebec, on the 13th inst., at half-past seven p.m., Mr. C. E. Amaron to preach and preside. A call from the congregation of Leeds in favour of Mr. McCollough, probationer, was presented. The call was signed by 225 members and eighty-seven adherents, and was accompanied with a guarantee of stipend to the extent of \$700, with manse and glebe. The call was sustained, and should Mr. McCollough accept the same, his ordination and induction were appointed to take place on the 27th inst., at two p.m. Mr. Haskin applied to be released from the charge of the congregation of Inverness on account of family affliction. His application was granted, to take effect on the 1st of May, and the clerk was instructed to prepare a suitable minute anent his resignation, and to give Mr. Haskin a certificate of standing. Dr. Cook was appointed as delegate to the Assembly, in the stead of Mr. Haskin, who resigned. The remits from the Assembly were taken up. The Presbytery approved of the general principle of the Sustentation Fund, without committing itself to the details of the scheme as sent down to the Presbyteries. The overture anent proposed changes in standing orders was approved of, also the changes in the regulations of the Aged and Infirm Ministers' Fund. Mr. C. E. Amaron read the annual report on the State of Religion within the bounds of the Presbytery. The report was more encouraging than that of last year. A committee was appointed to prepare an overture to be transmitted to the Assembly, praying that the interests of Morrin College be considered in the distribution of the College Fund. The overture, when

submitted, was approved of, ordered to be transmitted to the Assembly, and Dr. Mathews, Dr. Weir and Æ. McMaster were appointed to appear in its support. Mr. McMaster reported that there was prospect of building a church at the Chaudière, and requested that trustees be appointed to hold property for the church in that locality. Mr. McMaster, Mr. J. McDonald and Mr. Ross were appointed trustees for that purpose. Mr. Ross, of Lake Megantic, was authorized to solicit aid from persons outside of his own congregation towards the payment of a debt on his manse property. Dr. Cook, Dr. Weir, Dr. Mathews, W. B. Clark and J. McDonald were appointed as a standing Committee on the examination of students, with instructions to submit a scheme of examinations at the next regular meeting. The next regular meeting of the Presbytery was appointed to take place in Scotstown, on Wednesday, 6th Sept, at ten a.m. At half-past seven p.m. on the 13th the Presbytery met in the French church, Quebec, for the purpose of ordaining Mr. Jas. Allard as French missionary. Mr. C. E. Amaron presided, and Mr. Clark addressed Mr. Allard on the duties of the sacred office to which he had been set apart.—F. M. DEWEY, Pres. Clerk.

THE COLLEGE FUND.

The General Assembly in June last established a common fund for the support of Knox, Queen's, and Montreal Theological Colleges.

A careful estimate was made, showing that for the maintenance of these Colleges this year the sum of \$19,000 was required from the congregations of the Church in Ontario and Quebec. Though the ecclesiastical year ends on Saturday first, only about \$14,000 have thus far been received, leaving a balance of \$5,000 yet to be obtained.

As it is exceedingly desirable that the full amount required be got, I have arranged to keep my College cash book open until TUESDAY, 23RD MAY, for three purposes:—

1. To give an opportunity to contribute to those congregations and mission stations that have not yet done so. Ministers and Missionaries are earnestly requested to announce a collection on Sabbath, 30th inst., or 7th May, and to see that it is taken and forwarded prior to the 23rd May. It is hoped that we may be able to report to the Assembly every congregation and mission station as contributing to the College Fund. It is surely not too much to ask that Sessions give their people at least the opportunity to contribute to the fund.

2. To enable those congregations that have already contributed to supplement their contribution by a special collection or grant on behalf of the fund. It is believed that there are many such congregations so interested in the welfare of our Theological institutions that they will gladly give an additional contribution when they know that \$5,000 are still required to end the year free from debt. From not a few congregations having a membership exceeding 150, an average contribution of some 5 or 6 cents per communicant is all that has this year been received for the College Fund. Surely it is not too much to ask an additional contribution from these before the 23rd May.

3. To give an opportunity to private individuals to show their interest in the work of Theological education. The past year has been one of great prosperity to many of the members of our Church. God has blessed them in their undertakings. He has given them health and strength for the daily duties of life. He has prospered them in business. He has made their cup to run over with temporal and spiritual blessings. Is it too much to ask that, in addition to their ordinary contributions through congregational channels, they forward a special contribution—a thank-offering—to aid in making up the \$5,000 still required to free the College Fund from debt?

At present there does not appear much prospect of the amount being got unless a considerable portion of it is obtained in contributions from private individuals. It is earnestly hoped that this may be the case and that many of those to whom God has given the ability will respond to this appeal before the 23rd of May.

All contributions received up to that date will be acknowledged in the report to be presented to the General Assembly in June.

ROBT. H. WARDEN,
Agent of the Fund.

260 St. James St., Montreal, 24th April, 1882.

GOSPEL WORK.

RESULTS OF REVIVAL WORK.

From an interesting and valuable article by Rev. Gideon Draper, D D, in the New York "Christian Advocate," entitled "Results of the Moody Meetings," we quote as follows:—

"The question is asked, from time to time, on both sides of the Atlantic, 'What are the results of the great gatherings called together by the American evangelists? Where are the converts?' There is a misapprehension on the part of good men growing out of an unacquaintance with the facts, and in part, may be, out of unconscious prejudice. Upon a careful and somewhat extended examination, reinforced by the expressed judgment of those most prominently connected with Mr. Moody's operations, and therefore in best condition to pass judgment, we do not hesitate to affirm that the converts remain equally steadfast with those under other auspices, and that in many respects the healthful consequences far exceed those of ordinary great awakenings. Those that did not enter heartily into the Moody meetings, and had not the advantage of the knowledge gathered from the subsequent training of the converts, are the churches, ministers, and members that raise the question of the permanency and healthfulness of the results.

"We have the authority of those most intimately associated with the work in New York, and who interested themselves in the welfare of those who made profession of faith in Christ, that a larger proportion were saved to the Church than is usual in great revivals, and that the number of converts who have become Christian workers is extraordinary, and furnishes pre-eminent cause for thankfulness. There are those, then and there rescued from the lowest haunts of vice and infamy, who have for all these years been leading other sin stained souls by the hundreds to the same loving and forgiving Saviour.

"The published reports of the Moody meetings in San Francisco render substantially the same verdict. Several churches received large additions to their membership—75, 100, 150, 200. Those which received but little benefit were the churches that did not cordially co-operate, and therefore naturally, but criminally, depreciated the movement. In Boston there has been the same outcry in regard to the Moody meetings of 1876-77. We have the testimony of a highly honoured clergyman who was actively engaged in the enterprise from the beginning to the end, and who traced the subsequent lives of the converts, and he affirms as follows: 'The converts gathered in during this revival are, as a whole, maintaining a most excellent standing in their several churches, and the percentage of apostasies is no greater than from ordinary gatherings. In my own Church, of an addition of between two and three hundred, the great majority are standing fast, many of them being the most zealous and consecrated workers among us.'

"Other pastors who shared in the effort make the same report. A marked impulse has been given to Christian work. Christian workers, who received their first real training in the inquiry-room of the Tabernacle, have been earnestly engaged in revival work ever since. The number of Tabernacle converts who are every week holding Gospel temperance meetings, maintaining city mission work, labouring in the slums and alleys of our city, and going out into the surrounding country to preach the Gospel, is in itself alone a standing demonstration of the widespread and permanent blessing which comes to us from the labours of these servants of the Lord. I do not see how an evangelistic effort of three months' duration could have been more effective or satisfactory."

STEADFAST CONVERTS.

Rev. C. L. Goodell, pastor of Pilgrim Church, St. Louis, bears this testimony to the value and permanence of the revival work of 1880 in that city: "During the year in which Messrs. Moody and Sankey were in St. Louis, I received one hundred and fifty-eight members into Pilgrim Congregational Church, the largest number that any Congregational Church in America received that year. Other churches in this city received as many; all whose pastors and people were in the work received large and important accessions. It was a great and profitable work which was done here. I bear most hearty testimony to the solid and permanent value of these meet-

ings in America. There is no question as to their value, when the pastors are ready with their hearts to enter in. Set out a hundred good plants in a garden, and never water and care for them, and only a few will live; faithfully water and care for them, and only a few will wither. That is the whole of it. No matter by whose agency souls are converted—by minister, or evangelist, or parent, or Sunday school teacher—they will not thrive and become strong Christians without patient and careful nurture. If they have that, there can be no failure. In a pastorate of over twenty years, receiving several hundreds to membership, nurturing them in this way, I have lost less than five per cent. And I can truly say I never received more genuine and valuable converts than through the labours of Messrs. Moody and Sankey, for they are born of the pure Word of God, through the power of the Holy Spirit."

MOODY AND SANKEY

decline to promise a year to London. At Edinburgh they also declined an extended term of work. Their work in Glasgow continues to prosper.

THE native Christians of the United Presbyterian Mission in Egypt gave last year nearly three dollars each in their missionary contributions.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XVIII.

May 7, } *SUFFERERS BROUGHT TO CHRIST.* { Mark 7
1882. } 24-37.

GOLDEN TEXT.—"The Lord is good to all: and His tender mercies are over all His works."—Ps. 145: 9.

TIME.—Following close upon the last lesson.

PLACE.—Jesus had left Galilee. The first half of the lesson is in the coasts of Tyre and Sidon, north-west of Palestine. Leaving there the Saviour comes down south-east, below the Sea of Galilee, to Decapolis, the scene of the second half of our study.

PARALLEL.—Matthew 15: 21-31.

NOTES AND COMMENTS.—Ver. 24. "From thence—went" with the renewed desire of rest and quiet, as He "would have no man know it": it is uncertain if He actually crossed the borders—from Matt. 15: 24 it would appear not. "Tyre," an important centre of commerce and manufactures, frequently referred to in O. T.; "Sidon": north of Tyre, one of the oldest cities in the world. They are generally named together.

Vers. 25, 26. In Lesson XII., last quarter, we had a father pleading for his only daughter; now it is a mother. "Heard of Him," the fame of His miracles had spread to these remote parts; "fell:" with the deepest humility and reverence. "A Greek," margin "[Gentile]"; Matt. says (15: 22) "a woman of Canaan:" the Jews called all foreigners "Greeks," as to-day they are called in the East "Franks." She was one of the Phœnician race in Syria, as distinguished from the Carthaginians. The Phœnicians were included among the ancient nations of Canaan (Judges 1: 31, 32; 3: 3). "Besought" (see Matthew's account). She had not only heard of His miracles, but had learned to look to Him as the promised Messiah. "The devil:" another demoniacal possession.

Ver. 27. "Jesus said" (Matthew supplies these facts: that, first, Jesus kept silence, "answered her not a word;" whereupon the woman continuing her importunities, the disciples besought Him to send her away; to which He replied, "I am not sent but unto the lost sheep," etc. She cried again, "Lord, help me"); then follows this verse. "First" only first; "not meet—children—dogs:" under the old covenant the Israelites were God's children (Matt. 8: 12); the "children's bread" is, therefore, the peculiar blessings to them, not yet made common (Heb. 8: 7-13). "Dogs:" lit. little dogs—house dogs, not the wild dogs of the street.

Ver. 28. The tones of the Master's voice and His looks must have given hope, for she catches at the thought, these very dogs may eat of the fallen crumbs; the children's father was at any rate their owner. As *French* says, "From the very word which seemed to make most against her, with the ready wit of faith she drew an argument in her own favour."

Ver. 29. And she succeeds. Matthew prefixes, "O woman, great is thy faith;" and so this second great commendation of faith is, as the first, to a Gentile (see Matt. 8: 10). "Gone out:" she went home with the joy of confidence.

Ver. 30. She was not deceived; "she found the devil gone out," and her daughter free, resting in quiet peace on her bed. Another instance of healing at a distance, as in Matt. 8: 13; John 4: 50-53.

Ver. 31. The narrative of the healing following is special to Mark. "Decapolis:" the region thus called lay mostly beyond Galilee, east of the Jordan; it was chiefly inhabited by Syrians and heathen.

Ver. 32. "One that was deaf—impediment—speech." *Myer* tells us that the correct translation is that he was deaf and dumb; "put his hands:" that was their idea as to what the mode of cure should be, but Jesus will heal in the manner He sees best.

Verse 33. "Took him aside." Why? Several reasons are assigned by different writers—none satisfactory. We can only fall back on the infinite knowledge of Jesus, and be assured that He followed that course best suited to the spiritual needs of each individual case. The motions of Jesus would be in the place of speech to the deaf man; they were symbolical—designed to call out his faith.

Ver. 34. "Looking up," lit. into, "heaven—sighed:" surely the sigh of prayer, and yet of loving sympathy. "Ephphatha:" Mark has preserved to us the very word Christ used, and translates it for the benefit of his Gentile readers, "Be opened."

Ver. 35. "Ears opened—tongue loosed:" immediately, in a moment, as the word was pronounced, the healing was perfected; he heard the voice, and could speak the praises of Jesus.

Vers. 36, 37. "Charged them:" he was there for quiet retirement, in addition to which He would not have these half-heathen champion Him, and deepen the gulf between Him and the Jews. "The more:" they could not, did not, care to understand any reason for the prohibition, and it only quickened their eagerness to publish the miracle. They were bewildered, "beyond measure astonished." "He hath done all things well:" evidently from this, as from "the deaf," which is plural, he had wrought other miracles, some similar. This the refrain of the saved throughout eternity.

HINTS TO TEACHERS.

Dangers.—There are rocks and shoals in all waters to careless navigators; and in every lesson there are dangers, sometimes to all, sometimes only to the thoughtless teacher. In these narratives it is possible to pay too much attention to the mere narrative, and miss the underlying truth, which missed, the teaching is in vain. Use the narratives as the Master used His parables, to illustrate spiritual truths, and for nothing else.

What and How to Teach.—Topical analysis: (1) The faith and reward of the Gentile mother (vers. 24-30). (2) The healing of the deaf-mute (vers. 31-35). (3) The testimony of the people (vers. 36, 37).

It is a remarkable fact in the history of Christ, that of His thirty-three recorded miracles, twenty-four were worked for the relief of the suffering. We have studied several of them already; and while there are certain great truths about the Master which each and all alike teach, there are special and marked characteristics in each, which set forth special and individual truths.

On the first topic note the two central figures—Christ and the Gentile mother. In the actions of the woman show the evidence of her earnestness: she fell at His feet and besought Him to help Her daughter. Why? Because she saw and realized the terrible sufferings of her child. The lesson is not far to seek. Note further, her faith—faith in Jesus as the Messiah; for Matthew tells us that she addressed Him as the Son of David—the expected one; and she had faith that He was both able and willing to heal her daughter. Then we see her humility. Even when Jesus spoke of her as belonging to the dogs instead of the children of the house and home, she did not resent it, but meekly accepted the position, and from it found a fresh argument for her suit, and then there came her reward—such faith, such humility, such importunity, could not be turned empty away, and her heart was filled with rejoicing and gladness.

The action of the Master in this narrative is instructive. Outwardly it appears rough, hard, shaped by prejudice; but underneath is the loving heart of Him who sits as the refiner of silver, aptly illustrating how often we may misunderstand His dealings with us, and think that He has for ever turned away from us, when the clouds are ready to break and the showers of blessing and mercy to descend. While He appeared to repel, He really gave the inward grace to persevere.

The second topic shows an entirely different class of circumstances. The first miracle was public; this was private. The first was performed at a distance. Christ never saw the Gentile woman's daughter; this man he not only saw and touched, but went through certain symbolic forms. In the first there is the innate power; in this there is the looking up to heaven and sighing, as if seeking for help; but in each the grand picture of the Great Healer, the merciful High Priest, is the same.

The summing up of the third topic is in the sentence, "He hath done all things well." To get your scholars to show the truth of this, from the present lesson and any which have gone before, will be the best method of impressing on their minds the glory and excellence of Jesus. You will not rest on these displays of His marvellous power, but lead your scholars on to His unceasing work of pardoning, cleansing, renewing, sanctifying, and fitting for the kingdom of His Father. Every member of your class may feel the hand and hear the voice of Jesus healing and blessing them.

Incidental Lessons.—Learn the teachings of the delays and silence of God. (1) It does not mean denial; (2) nor rejection; but (3) trial of faith, to lead us to place ourselves unreservedly in His hands.

That none are beyond the reach of a Saviour's love. That beneath the seeming "nay" of God there may be a deep-hidden "yea."—*French*.

That the trial of our faith may result in blessing to us and glory to God (1 Peter 1: 7).

The faith of this mother the conducting link between Christ and her daughter. So the nobleman's son (John 4: 50; the centurion's servant (Matt. 8: 15).

As in the days of His flesh, so now, "My Jesus hath done all things well."

Main Lessons.—In coming to God, there must be (1) humility (Ps. 9: 12; 10: 17; Luke 14: 11). Examples: Abraham, Moses, John the Baptist, Paul.

(2) Earnestness (Ps. 145: 19; Rom. 12: 12; Eph. 6: 18). Examples: Wrestling Jacob, Moses, this woman.

(3) Faith (Matt. 21: 22; Heb. 11: 6; James 1: 5-7). Examples: The Gospel histories are full of them.

OUR YOUNG FOLKS.

WHAT THE CHAIRS THINK.

Three little chairs, leant side by side against the nursery bed;
Three little boys lay snug and warm, each tucked up to his head.
The chairs were chatting soft and low, as chairs at night will do;
The children, dreaming side by side, might learn a thing or two
If slyly they would keep awake and hear the talking through.

One little chair went "creak, croak, creak," and stretched its legs a mite.
"Oh dear!" it said, "my joints are loose, my back aches so to-night;
That careless boy perhaps may think I do not feel his blows,
Nor shrink away from every kick and rudeness he bestows.
I wonder if all things can feel; perhaps they can, who knows?"

"Well, I've been chipped by Allie's knife until I sure would bleed,
If any blood were in my veins, and shame his thoughtless deed."
Thus spoke the second, with a sigh, and creaking sad and low:
"Why can't the children tender be, and speak and act as though
They know all things had hearts and nerves?—they'd be much sweeter so."

A tiny pair of arms were raised, as if to ask attention;
Their owner said, "There is a thing which I would like to mention,
For sure I know *one* child at least, who's all we could desire;
He never scratches, cuts nor kicks, nor roasts me by the fire.
I wish we could all other boys with his kind deeds inspire.

"He's kind and gentle to all things, dog and cat as well;
As to the baby sister, dear, the little Claribel,
All things seem brighter when he's near, and better for the way
He speaks to them, or deals with them, indeed, I cannot say
How my arms ache for that dear boy when he is gone all day."

And so, remember, little friends, be gentle, tender, kind;
And live, each day, in such a way, 'twill leave no scar behind.

THE NEW SCHOLAR.

One day a new scholar, named Janet, appeared at the village school. No one seemed to know anything about her. The girls stared at her during recess, and laughed, and shrugged their shoulders. Afterward, though, they went on with their play and talked just as though Janet were a block of wood. When school was over, too, they were taken up with their own affairs—plans for the Saturday holiday and the coming Christmas.

"Who is she?" asked one.

"Don't know," said Kitty.

"Don't care," added Clara.

"Whoever she is, I don't like her," said Meta.

"Why not?"

"I don't know."

"There, Meta, that is what I call unreasonable," said Florence "I think we are all real selfish not to speak a word to the little stranger."

"Where is the use? We cannot like everybody. Besides, there are just enough in our set without any new comers."

Thus the weeks passed, in which no one took the least trouble to draw Janet into "the set" or to show her any friendliness. The teacher must have noticed this. She spoke to one of her pupils one day, and said that she wanted her to do something to make Janet Kingston feel as though she really belonged to the school.

"What can I do?" Florence asked.

"Just what you would like done to yourself if you were in Janet's place," said the teacher.

Florence had never thought of it in that way. She never really took much time to think about anything. But that day she leaned her head on her desk, and asked herself how she would feel if she were Janet instead of Florence. She came to the conclusion that she would have felt great indignation toward every girl in the school.

"I do not believe that one of us has done more than say 'good morning' to her since she came.

Florence kept a bright look-out after that. She was surprised to find how easy it was to show an interest in Janet. No one knew better than Florence how to get her in as one among them without making any parade or attracting special notice to the shy little stranger. It was new work for Florence—this care for others. She ran home that night happier than she had ever before.

"What a selfish life I have been leading," she thought, as she stood by her window in the moonlight; "I, who promised not long ago to be like Jesus. It never seemed to me, though, that I could be like Him in such ways as these."

Why, Florence dear, have you not learned that loving care for others is one of the best ways in which we can show our love to Christ? We trust that it may soon be truthfully said of Florence, and of those who read this little story about her:

"Naught that sets one heart at ease is low-esteemed in her eyes."

A PRETTY STORY.

In Naples the papers tell a pretty story of the Queen of Italy. It appears that as she was driving to the royal wood of Licale the coachman mistook the road, and one of the gentlemen asked a countryman the way. The man, seeing the fine carriage and horses, and all the gay company, thought he was being fooled. "As if you did not know!" he said, with a big grin. The Queen laughed, and assured him that they were lost. Then only did the countryman condescend to point out the way, after which he walked off as if fearing to be laughed at again.

"Give him twenty francs for his trouble," said the Queen to one of her escort, who, going after the countryman, said to him, "Here, my man, is a little present from the Queen of Italy, who thanks you."

"The Queen" cried the countryman, returning to the carriage. "Forgive me that I did not know thee. But I had never seen thee before. Thou art as beautiful as a May rose. God bless thee." And the carriage drove off.

Now, the countryman, who had once seen the Queen, wanted to see her pretty face again, and the following day presented himself at the palace.

"I know her, you know," he added, mysteriously. "I spoke to her yesterday, and I want to speak to her again."

Thinking he had to do with a madman, the porter was about to have the poor fellow

arrested, when the very gentleman who had given him the twenty francs appeared, and recognizing the man told him to wait. He informed the Queen of his presence. "Bring him here, by all means," was the answer.

When the man was for the second time before the Queen he said, "Yes, 'tis thou. I thought I had seen a fairy. Thou art just an angel. I did not tell thee yesterday that I have two little ones without a mother. Wilt thou be their mother?"

"That I will," said the Queen.

"Then there's the twenty francs thou gavest me yesterday. I thank thee, but I want no money."

And he went away crying and smiling like a child.

The Queen has adopted the two little ones, and they are in an institution under special patronage.—*Spectator*.

THE CHANGES IN THE FROG.

Nowhere in the animal kingdom is there so favourable an opportunity for peeping into Nature's workshop as in the metamorphoses of the frog. This animal is a worm when it comes from the egg, and remains so the first four days of its life, having neither eyes nor ears, nostrils nor respiratory organs. It crawls, and breathes through its skin. After a while a neck is grooved into the flesh, and its soft lips are hardened into a horny beak. The different organs, one after another, bud out; then a pair of branching gills; and last, a long and limber tail. The worm has become a fish. Three or four days more elapse, and the gills sink back into the body, while in their place others come much more complex, arranged in vascular tufts, 112 in each, yet they, too, have their day, and are absorbed, together with their framework of bone and cartilage, to be succeeded by an entirely different breathing apparatus, the initial of a second correlated group of radical changes. Lungs are developed, the mouth widened, the horny beak converted into rows of teeth, the stomach and the intestines prepared for the reception of animal food instead of vegetable. Four limbs, fully equipped with hip and shoulder bones, with nerves and blood-vessels, push out through the skin, while the tail, being now supplanted by them as a means of locomotion, is carried away piecemeal by the absorbents, and the animal passes the rest of its life as an air-breathing and a flesh-feeding batrachian.

"HEAR instruction, and be wise, and refuse it not."—*Prov. viii. 33.*

"THE fear of the Lord prolongeth days: but the years of the wicked shall be shortened."—*Prov. x. 27.*

THE Scriptures give four names to Christians—*Saints*, for their holiness; *Believers*, for their faith; *Brethren*, for their love; *Disciples*, for their knowledge.

LOUIS IX., King of France, was found instructing a poor kitchen-boy. Being asked why he did so, he replied, "The meanest person hath a soul as precious as my own, and bought with the same blood of Christ."

Words of the Wise.

ONE ounce of "It is written," gives more confidence than a ton of what we have.—C. H. Spurgeon.

If you have trouble, keep it to yourself. A smouldering fire can be extinguished, but scattered coals are not easily picked up.

TRUE repentance has a double aspect; it looks upon things past with a weeping eye, and upon the future with a watchful eye.—South.

HAVE you enemies, those who hate and abuse you? Then you have a golden opportunity of obeying Christ and manifesting His Spirit by loving them, and doing them good.

THE people look at a minister out of the pulpit, to see if he means what he says when he is in it. And Sabbath-school scholars keep a similar watch over their respective teachers.

CHRISTIAN living and Christian character without Christ are impossibilities—with Christ they have been made a reality, before which the world has ever offered the homage of its admiration and respect.

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

"ALL we want in Christ, we shall find in Christ. If we want little, we shall find little. If we want much, we shall find much; and if in utter helplessness we cast our all on Christ, He will be to us the whole treasury of God."—Bishop Whipple.

DR. TAYLOR, of Norwich, said to a gentleman who had criticised his book: "Have you read it?" "Not the whole, only in spots." "How, then, do you presume to call it unsound?" "If," he replied, "I taste a shoulder of mutton and find it tainted, must I eat the whole of it before I call it bad?"

Do not shorten the beautiful veil of mist covering childhood's futurity, by too hastily drawing it away; but permit that joy to be of early commencement and of long duration, which lights up life so beautifully. The longer the morning dew remains hanging in blossoms of flowers, the more beautiful the day.—Richter.

AN every-day religion—one that loves the duties of our common walk; one that makes an honest man; one that accomplishes an intellectual and moral growth in the subject; one that works in all weather, and improves all opportunities, will best and most healthily promote the growth of a Church and the power of the Gospel.—Bushnell.

BEAUTY is akin to joy, and the beauty of heavenly things has the same effect of making us unworldly. Much of worldliness consists in mental and moral atmosphere; and the beauty of divine things, bringing with them their own especial joy, surrounds us with a supernatural atmosphere, which assimilates our inward life to itself after a time.—Faber.

EVERYTHING is writing nature's history, from pebble to planet. The scratches of the rolling rock, the channels of the rivers, the falling rain, the buried fern, the footprints in the snow, and every act of man, inscribe the map of her march. The air is full of sounds, the sky is full of tokens, and the ground is full of memoranda and signatures which are more or less legible to the intelligent.—Miller.

WHAT we need is not the blaze of a few powerful electric lights in certain conspicuous places, but the steady shining of every lamp in the whole Church of Christ over the land. Brooklyn is not lighted by two or three calcium-burners in its public squares, but by innumerable lamps distributed into every street and alley. A genuine revival means a trimming of personal lamps.—Theodore L. Cuyler.

NO shrinkage or decay may come to Christian hope. Its nature is to become healthier, lovelier, richer, fuller of inspiration thrills. It has in it the quality of eternal youth. Its dreams can never be too extravagant, nor its ambitions too lofty. Years can never dim its eye, nor clip its wing. The frosts of experience may never chill its blood, nor hush its song. Time and age only make it more radiant, robust and fleet.

SAYS Dr. James W. Alexander: "Observe the families which have made this passage from ancient strictness to fashionable Christianity, and you will find their children, one by one, sliding away to looser forms of religion, if not utter carelessness. More than ever," continues he, "do I feel that our families must stand in a kind, but determined opposition to the fashion of the world, breathing the waves, like the Eddystone lighthouse."

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KNOX COLLEGE. THE PRINCE OF WALES PRIZE (\$50 per annum for two years), and THE SMITH PRIZE (\$50) will be competed for this year. Subject for the Prince of Wales Prize: "The Resurrection of Christ;" and for the Smith Prize: "Comparison of the Teachings of the Apostle John on the Love of God with those of the Apostle Paul." The former prize is open to students entering the first year and those entering the second year of the college. The latter is open to students of the second and third years. The Essay prizes will be awarded by the Senate on or before October 1, 1882.

SYNOD OF Toronto and Kingston. This Synod will meet in St. Paul's Church, Peterborough, ON TUESDAY, 2nd OF MAY, 1882, at half-past seven o'clock p.m. All papers to be brought before the Synod will be forwarded to the undersigned at least eight days before the meeting. There will be direct and continuous railway connection between Peterborough and Toronto. The usual railway certificates will be sent to members. JOHN GRAY, Synod Clerk.

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MEETINGS OF PRESBYTERY

- LANARK AND RENFREW.—In Zion Church, Carlton Place, on Tuesday May 29th
LINDSAY.—At Woodville, on Tuesday, the 30th of May, at eleven a.m.
H. R. O.—At Seaford on the second Tuesday of May, at half-past ten a.m.
PETERBORO.—In St. Paul's Church Peterborough on Tuesday 29th of May at two p.m.
WILTBY.—In Newcastle on Tuesday 18th July
LONDON.—In First Presbyterian Church London on Tuesday, May 9th, at two p.m.
PARIS.—At Tilsonburg May 2nd at two p.m.
STRATFORD.—In Knox Church, Stratford, on May 9th, at ten a.m.
TORONTO.—In St. Paul's Church Peterborough the 2nd of May, at half-past two.

Births, Marriages, and Deaths.

NOT EXCEEDING FOUR LINES IN LENGTH

MARRIED

On the 26th instant at Knox Church Montreal, by the Rev. Mr. Fleck, John R. M. Laroche, to Daisy A. only daughter of J. A. Richardson, all of that city. No cards.

At the residence of the bride's mother, Fermoy Lodge, Rosedale, Yorkville, on the 22nd inst. by the Rev. J. Hogg, Alexander Finlayson to Ellen Minam, second daughter of the late S. Arthur Marling, Inspector of High Schools.

DIED.

At Orillia, on Wednesday, April the 19th, Marion Isabelle, daughter of A. H. Beaton, M. I., Superintendent Orillia Asylum, aged two years.

At 77 Homewood avenue, Toronto, on the morning of Tuesday, April 25th, Mary Isabel, infant daughter of J. and M. Bruce, aged four months and twenty-three days.

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No payment will be made on the timber until it has been delivered at the place required on the respective canals, nor until it has been examined and approved by an officer detailed to that service.

Contractors are requested to bear in mind that an accepted bank cheque for the sum of \$500 must accompany each tender, which shall be forfeited if the party tendering declines to enter into a contract for supplying the timber at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not however bind itself to accept the lowest or any tender.

By order, F. BRAUN, Secretary. Dept. of Railways and Canals, Ottawa, 15th April, 1882.

TELEGRAPH LINES.

SELKIRK TO EDMONTON.

NOTICE.

SEALED TENDERS will be received by the undersigned up to Noon on WEDNESDAY the 17th day of May next, in a lump sum, for the purchase of the Government Telegraph Line (embracing the Poles, Wires, Insulators and Instruments) between Selkirk and Edmonton.

The conditions to be that a line of telegraph communication is to be kept up between Winnipeg, Humboldt, Battleford and Edmonton, and that Government messages be transmitted free of charge.

The parties tendering must name, in addition to the lump sum they are prepared to give for the telegraph line, the maximum rate of charge for the transmission of messages to the public.

F. BRAUN, Secretary. Dept. of Railways and Canals, Ottawa, 18th April, 1882.

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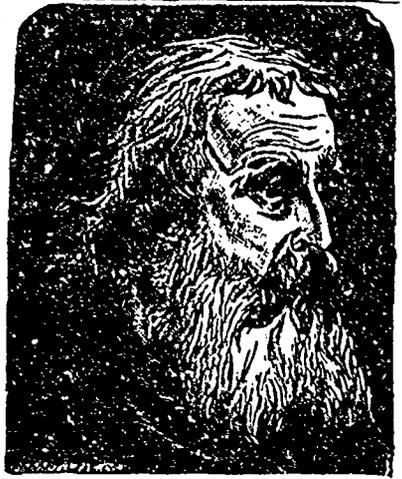


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