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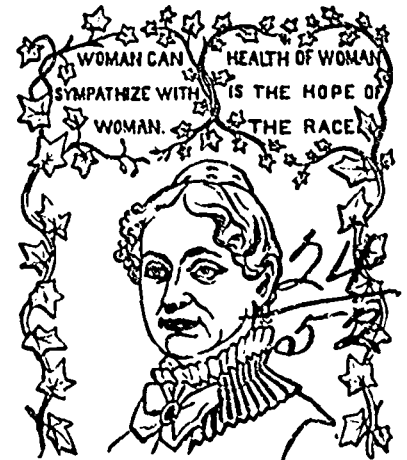
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To make an excellent apple custard, use one pint of sweet milk, one pint of apple sauce, and three eggs. Flavour and sweeten, and bake with a lower crust.

FOR cream sponge cake, which is easily made, take two eggs and beat in a cup and fill with cream, add one teacupful of sugar, and one and a half of flour, and one spoonful of baking powder and pinch of salt.

SAUCE.—A rich pudding sauce is made of the yolks of five eggs, one cup of sugar, half a cup of butter; beat all together till light, then add slowly one pint of boiling water.

APPLE pan-cakes are delicious, and are made of three pints of milk, six well-beaten eggs, and flour enough to make a thick batter; then add salt and six large apples chopped very fine and fry in hot lard.

FOR an excellent cake beat to cream half a cup of butter, two cups of sugar and one cup of milk in which a teaspoonful of soda has been dissolved. After beating thoroughly add one cup of flour with two teaspoonfuls of cream of tartar rubbed in it, and the well-beaten yolks of three eggs.

DESSERT.—A delicious dish for dessert to be served with white and fruit cakes, is made by taking one pint of thick, sweet cream, and beating it until it is very light; then add the grated rind of one large lemon, and the juice of two; half a pound of pulverized sugar must then be stirred with the cream. Serve this in wine glasses, or in small china cups that will hold as much as the after-dinner coffee cups.

CUT AND GO.—It is not necessary for the bride to remain during the whole time that the wedding breakfast is going on. After she has cut the cake, she is at liberty to retire and exchange her wedding-dress for the travelling costume, which is usually of some dark material, with mantle and bonnet to match. Most brides leave their wedding-dress and presents behind them in charge of their mothers until they return from their wedding tour.

TO USE UP COLD ROAST BEEF.—Slice pretty thick when near the bones, and thus a little underdone; place the slices in a pudding dish after merely heating them in a stew pan with a little butter and flour to brown them; add a little salt, pepper, ketchup, and a teaspoonful of Liebig's extract of beef, and a little water. Have some mashed potatoes beat with a little butter or dripping ready to cover up the dish with them, and bake before the fire till browned.

PORK AND BEANS.—Take two pounds of side pork, not too fat nor too lean, and two quarts of navy beans; let the beans soak over night, in a gallon of luke-warm water. After breakfast, scald and scrape the rind of the pork, and let it boil an hour, then add beans; as soon as they boil up, pour off the water, and put on one gallon of fresh water; boil till the beans are tender, adding more water if necessary; do not let them scorch; put them into a bean-pot, first a slice of pork, then the beans, with four table-spoons of molasses, and then the remainder of the pork with the rind uppermost, well scored; season with pepper, and salt if needed, and cover with the liquor left in the pot, and hot water; baking from four to six hours, or even longer, will not injure them; add hot water as needed, keep cover on pot till an hour before serving; remove, and let brown. For those who object to pork, corned beef will be found a good substitute.

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The Alarming Nature of Unseen Dangers Accounted for—Why Men and Women are Timid.

"I fear no evil that I can see!" exclaimed Napoleon, and his acts proved the truth of his philosophy. He could face dangers in every form; but the sunken road of Waterloo was an unseen foe, greater than the armies around him. This same principle seems true with most people. We fear the unseen, we dread the unknown, we shrink from that which possesses the power to harm, that which is liable to break at any moment. A volcano is picturesque; but men do not build their homes upon its sides.

In the midst of so much mystery and so many unseen dangers, we naturally feel a sense of awe. We wonder if some terrible calamity may not be just beneath the surface of what is apparently bright and serene. We wonder if some small portion of the human machinery should get out of order what the result would be; and we fear disaster from powers we cannot comprehend. It is natural, therefore, should do so! It is reasonable we should wonder what would become of us if the delicate mechanism of the brain should get broken. It is natural we should ask what the result would be if the millions of tissues of the lungs, liver or kidneys should become disordered. A slight excess of careless attention to the details of health apparently does no harm, but it soon the less undermines the life. It is a truth upon vitality which must be honored in the future. The trite saying that such acts drive men to one's coffin is as true as it is idle.

But unknown perils is by no means all the unseen injuries that come to the human system. There are a thousand evil influences all around us at war with our lives. They are inhaled into the lungs and poison the blood; they are absorbed through the skin and fester disease, they are devoured with the food and corrode the most important organs of the body; they are transmitted by contact with vegetables and minerals as well as mankind. Good health is a thing to be acquired; it will not come of its own accord. The man or woman who possesses the power to counteract all these evil influences and tendencies has obtained a secret of untold value. The constant strain and exertions above referred to, gradually weaken some of the most important organs of the body, and invite them to welcome the coming of broken health. The lungs, heart, liver and kidneys can very easily become weakened; and how? By these very abuses and strains that are constantly brought to bear upon them. It is necessary to guard these organs and preserve their proper tone at all times.

A prominent gentleman, residing at the east, felt unusually tired one day, but supposing it to be caused by over-exertion, he gave it little attention. The next day he was not so languid, but his head pained him. This he attributed to indigestion and took no further notice of it. Matters went along this way for several weeks, the headaches and languor increasing, accompanied occasionally by certain dull pains in various parts of the body. He was not wholly insensible to these troubles; but being closely occupied he heedlessly overlooked them. There finally came an intense pain in the small of the back; his ankles became swollen to twice their natural size, most violent nausea took possession of him, and life seemed one intense pain. A physician was called, who pronounced it Bright's disease of the kidneys, which he was able to relieve, but could not cure.

Now, had any one warned this gentleman that the symptoms that had troubled him so long arose from the kidneys, he would have attended to them at once. But he did not know it, and many men and women to-day, in every part of America, are suffering, substantially, as did this gentleman, and from the same cause. And it is high time they should know what it means. It means present discomfort, future unhappiness and premature death, unless attended to promptly and treated rightly. The only discovery which has ever been made in the scientific or medical worlds that is a certain remedy for such troubles, is Warner's Safe Cure. Made from a tropical leaf whose properties, the Peruvian bark, are known and invaluable, it acts at once and naturally upon the organs which produce these distressing troubles, carrying health to the entire system and banishing pain.

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"And they will tell you explicitly and emphatically "Buchu."

Ask the same physicians

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CHAPTER II.

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THE CANADA PRESBYTERIAN.

VOL. 11.

TORONTO, WEDNESDAY, MAY 2nd, 1883.

No. 18.

NOTES OF THE WEEK.

PARISIAN litterateurs and artists are an amiable and discriminating people. They seem willing to recognize merit wherever they find it. Nowhere than in Paris has young Canadian genius been more readily and cordially appreciated. Miss Jones, of Halifax, has had two paintings accepted by the Paris Salon, an occurrence that vouches for the meritorious character of her work.

A GREAT many petitions against Sabbath desecration, in which railway companies are notable offenders, have been presented during the present session of the Dominion Parliament. Are these petitions waste paper merely? When interrogated last week on the subject the Minister of Finance said it was not the intention of the Government to take any action on the petitions presented.

THE combination of licensed vidualers felt the need of a more presentable title, so they re-named their institution the Trades' Benevolent Association. That this is a misnomer is pretty evident, as the following will show: A carpenter asked a gentleman to sign a petition for a license to sell drink. "Why not stick to your plane and saw?" "The tavern pays better, sir." "But you will help men to become drunkards, perhaps five every year, if you get this license." "Well, I never thought of that, but it is likely." "If you sell drink for ten years, fifty men may become drunkards through you." The carpenter tore up his petition, and went back to his useful and honest work.

HONESTY of purpose does not seem in all cases to keep pace with chemical science and the arts of humbug. Here is an alluring list of the substances found in a sample of cheap coffee by the Director of the Paris Municipal Laboratory: red earth, flour, coffee grounds, caramel, tato, plumbago, vermicelli, and semolina powder, bean dust, ground peas and lupines, bread crusts, acorns, grilled figs, beetroot, carrots, red ochre, sawdust, brickdust, ashes, mahogany shavings, vegetable earth, sand. Some more expensive specimens differed from this only in containing in addition to this appetizing admixture a proportion of adulterated chicory.

THE deaths of Mr. David MacLagan and Mr. Neil Colquhoun Campbell, the Sheriff of Ayrshire, have been announced. Both were able and prominent Scottish Free Churchmen. The latter was in his seventieth year. He possessed many fine qualities. Professional ability and wide literary culture, denominational fidelity and catholic sympathies, religious earnestness, and a most genial disposition were all exemplified in his life and character. After his appointment to a sheriffship he withdrew from active practice at the bar and devoted his leisure to Christian work, often addressing evangelistic meetings in Ayrshire as well as in Edinburgh and other parts of the country. He was honoured to lead not a few to the knowledge of the Saviour. Among his last words were those he addressed to an old friend: "You and I have been too long Christians to be afraid of death."

THERE are few sadder instances of the blighting effect of a single mistake upon a man's life than that of Capt. Carey, the young officer of the ninety-eighth (British) Regiment. Carey was an officer of great promise. He had won distinction in Yucatan and in the Franco-Prussian war. While in the Staff College he carried off the highest honours. In the Zulu war he happened to be with the Prince Imperial when the latter was attacked by the savages, and, following his first impulses, he put spurs to his horse and escaped. The Prince tried to follow, but his saddle slipped, and he was struck down by the Zulu assegais. If Carey had stayed, he would have simply died with his comrade, but his death would have been accounted glorious. He lived a few years under a cloud of obloquy, only to die in India a few weeks ago utterly broken in spirit. The unhappy notoriety

of being "the man who ran away and left the Prince in the lurch," fairly crushed the poor fellow's life out of him.

THE Canadian Conference of the Evangelical Association met last week at Zurich, Huron county. On the present aspect of the temperance question its members passed the following resolution. Whereas the present license law known as "The Crooks Act," is giving better satisfaction than any previous temperance Act in our Province has done, and has wrought a visibly improvement in sobriety and the keeping holy of the Lord's Day; and whereas it has been rumoured that the Dominion Government purposes to change said Act, therefore resolved.—(1) That we as a Conference hereby give a unanimous expression of our disapprobation of such a change. (2) That we believe that to give the licensing power back to the municipalities would be a retrograding step. (3) That we hope that our Government will take no steps which would undermine the morality of the people and lead to general desecration of the Lord's Day.

THE tendency at present in Canadian and American churches is toward short and ever shorter pastorates. There is a popular superstition that there are great advantages and great merits in a brief pastoral relationship. Change is charming. Now in the old world they are dreadfully slow. What can be thought of a congregation where this state of things is permitted to exist. Dr. Peddie, of Edinburgh, mentioned to his congregation on a recent Sabbath that his father was ordained on 3rd April, 1783, and that he was associated with him during the last seventeen years of his life. Father and son had ministered to the same congregation for one hundred years continuously; neither of them had any other charge. His father was sixty-two years pastor, and he has completed his fifty-fourth. Dr. Peddie added, "It is a comfort to think that the congregation is as strong, at least numerically, as it was when on the first Sabbath of April a century ago my father preached his first sermon to your fathers and grandfathers."

THE Bill making seduction a criminal offence has been thrown out by the committee of Senate, to which it was referred. The reason assigned for its rejection is that it contains a clause which places teachers in an invidious light. Granting that the clause specified is invidious and unfair to a most exemplary and honourable profession, it is obvious that it was seized on as the vulnerable point of a measure intended to deal with a crying social crime. Several objections urged against Mr. Charlton's Bill have been beside the mark. There has never yet been a serious attempt to discuss the question on its merits. The proposed legislation has always been attacked on side issues and irrelevant conjectures. It is not pretended that it is a party measure. Why then the hostility with which it has been assailed? The evil against which the seduction Bill is directed is indisputable. What is the use of legislation if it cannot devise some means to check its continuance and extension? The friends of morality and social order must see to it that a measure fitted to deal effectively with this destructive crime is speedily placed on the statute book of the Dominion.

A GANG of boy burglars has been discovered in Connecticut, with a cave full of booty and a small arsenal of revolvers and other weapons. The young criminals, who had been breaking into post offices, groceries, and barns, are from seventeen to nineteen years old, and the children of respectable parents. They were it seems, robbing on a small scale in the east, merely to get their hands in, by way of preparation for a career of wild villainy in the west. They were, in fact, going to start a "second James gang," and had been going through the usual course of reading for the purpose, including a large number of dime novels. They seem to have combined the New England commercial spirit with a passion for crime in a curious way, for when they have not been stealing or pursuing their biographical studies they have been going about the country as innocent peddlers, disposing of the proceeds of their robberies, thus dispensing

altogether with the expense of middlemen or "fence" resorted to by most adult burglars. They took their arrest very well, regarding it as a "necessary feature of their education," and sang "border songs" in their cells. They express the hope that if they are sent to the penitentiary they may be put at some trade in which they may learn incidentally to make burglars' tools. Altogether they seem to be very promising boys.

AN evidence of the growing influence of the temperance movement is to be found in the keen scrutiny to which applications for licenses are subjected. It is not so long since that people were comparatively indifferent whether a place for the sale of liquor was licensed in their neighbourhood or not. Now an application is vigorously opposed. This action is not confined to this continent, but is becoming general. Here is Spurgeon's protest against increased drinking facilities in the neighbourhood of the Tabernacle and the Elephant and Castle. "I understand that an application is to come before you to license another public-house near to the Elephant and Castle. I beg you to refuse the application. We are overdone already with drink-shops, and around the Elephant and Castle the nightly scenes in the streets show that we need no increase to provocatives of vice. In the interest of public morals, all who wish well to their fellow-men would like to see facilities for drinking decreased rather than multiplied. I may add that, apart from morality, there is no need of more public-houses in the neighbourhood. If drinking were a virtue the most exemplary person could not wish for larger opportunities for its cultivation. The greatest proficient in the art of tipping would hardly be able to exhaust the facilities already provided; when most advanced they may easily stagger from one door to another without the risk of being sobered by the open air."

WEEKLY HEALTH BULLETIN.—The rapid changes in the weather may in some degree explain the continued high degree of prevalence of Bronchitis. Another factor in the prevalence of this disease may be found in the great prevalence of Measles, since the exposure to cold of those who have suffered from this is potent in producing this too frequently serious *sequela*. Influenza appears to have somewhat increased since last week, as it has an area of prevalence equal to Bronchitis. Anæmia retains its previous position of third in degree of prevalence. Neuralgia has made a rapid advance, while its companion Rheumatism has likewise risen, though in less degree. Consumption, retaining almost its former degree of prevalence, has narrowed its area of prevalence. Concerning Fevers, nothing can be added to what was remarked in the last report. Fever Intermittent being still localized in Districts VII, VIII, and X., bordering on Lake Erie. Amongst Zymotic diseases there are several points worthy of notice. Measles, though slightly receding in degree of prevalence, seems to have extended itself in several directions since it is one of the six most prevalent diseases in five districts, whereas last week it appeared in only two. Mumps, remarked last week as having broken out afresh, has followed Measles in widening its area, while its degree of prevalence has also increased. Scarletina, which had lain quiescent for a considerable period, appears again this week amongst the twenty most prevalent diseases. A correspondent in District VIII. reports that its epidemic prevalence in a virulent form has necessitated the temporary closing of the public schools. Had a system of isolation been adopted at the outbreak of the disease, it need hardly be remarked that such a closing would have been unnecessary, as has been proved by the measures adopted by the authorities of the Hamilton schools, in which city Measles was recently prevalent. Diarrhoea, from its steady advance in degree of prevalence, demands that the attention of the people and municipal authorities, be again urgently called to the necessity for the prompt removal of filth, which in its many forms plays the principal part in the causation of this so frequent and fatal malady. Erysipelas maintains its previous position, while Peritonitis has somewhat receded since the last report was issued.

OUR CONTRIBUTORS.

EVANGELIZATION IN ITALY.

In previous letters I described the work of the Waldensian Church, both in the valleys of Piedmont, and throughout the Italian Peninsula from the Alps to Etna. It was stated that when liberty to evangelize was granted by King Carlo Alberto (17th February, 1848) there were only 18 ordained ministers, and that now there are 72; the communicants in the valleys numbering 12,156, and in other parts of Italy 3,225. I also gave some account of the work of the Free Christian Church in Italy, which was organized as an ecclesiastical body in 1865, and which drew up a confession of faith in 1870, when it assumed its present name. It was shown that the ordained ministers and evangelists, adhering to this branch of the Church, numbered 29, its colporteurs and teachers 25, its communicants 1,750, and its catechumens, 284. The present letter will give a brief account of the other Churches which are taking part in the work of evangelization throughout the country.

FREE CHRISTIAN CHURCH (THE BRETHREN).

Before 1848 the Gospel had penetrated into Tuscany, and several Italians, including Count Guicciardini, had been brought to a knowledge of the truth. These, having come into contact with some English Christians, commenced in Florence a work entirely independent of any ecclesiastical organization, which gradually penetrated to all the provinces of Italy. This Church numbers about fifty groups of Brethren; but it has been found impossible to procure accurate information regarding the number of adherents or members. They have places of worship in twenty-two cities, and occupy stations in thirty-four other places, where meetings are held generally in private houses.

THE WESLEYAN METHODIST CHURCH.

This Church commenced its work of evangelization in Italy in Nov., 1861. Its churches and stations are divided into two districts. The northern district is under the superintendence of the Rev. H. J. Piggott, of Rome, and the southern under that of the Rev. T. W. S. Jones, of Naples. In the northern district the number of ordained ministers is 14, probationers 3, theological students 2, evangelists 3, teachers 14, colporteurs 1, making a total of 37. There are communicants 869, catechumens 58, Sunday school scholars 414, week day scholars 530, and evening school scholars 329. There are also some special works, supported in whole or in part by the Wesleyan Methodists. They have three mothers' meetings in Rome, with 160 members. There is also a mission amongst soldiers of an undenominational character, but chiefly supported by them. The meetings are conducted by Signor Cappellini in the hall, 28 Via delle Cappelle, Rome.

In the southern district there are 24 ministers, evangelists, and preachers, 582 communicants, 163 catechumens, 220 children attending day schools, and 239 attending Sunday schools.

EPISCOPAL METHODIST CHURCH.

This denomination, which was organized according to the episcopal system, in 1784, and which is most largely represented in the United States of America, commenced its work of evangelization in Italy in January, 1873. On the 19th of March, 1881, the Italian Mission was constituted into a regular annual Conference, and thus acquired a normal position, and an independent ecclesiastical organization, of which the Rev. Dr. Leroy M. Vernon, Rome, is President. There are now 16 ordained ministers, 7 probationers, 10 Bible women, 16 churches, 7 stations, 707 communicants, 343 catechumens, and 381 Sunday school scholars.

BAPTIST MISSION.

The Baptists in the United States support two great missionary societies—the American Missionary Union, and the Southern Baptist Convention. It is the latter society which commenced the Italian Mission in 1870, the missionaries being the Rev. Dr. Taylor and Rev. J. H. Eager. They have now 10 principal stations and 12 secondary stations, with 12 ministers. The members amount to 250, with an average number of hearers of 1,000; 6 Sunday schools, 1 day school, 5 circulating libraries, 3 evening classes, 2 societies for work and mothers' meetings in Rome and 1 colporteur.

THE CHRISTIAN APOSTOLIC CHURCH.

This Church holds as its distinguishing doctrine the baptism of believers by immersion, but it admits to the communion those who have not been thus baptized (open Baptism Communion). It commenced its mission in 1863, and in Rome in 1870, its missionaries being the Rev. James Wall, Rome, Rev. W. Landels, Naples, and Rev. Robert Walker, Turin. It has churches and stations in nine Italian cities, with 343 members, and hearers varying from 580 to 765. There are 342 Sunday school scholars, and 185 scholars attending evening schools. It also maintains a mission amongst the beggars in Rome.

There is also what is called the Open Communion Baptist Church, which is similar in doctrine to the Christian Apostolic Church, but its work is under the direction of the General Baptist Missionary Society. Connected with this work is one missionary and one minister, both in Rome; the number of members being 20, and average number of hearers 70. Twenty scholars attend the Sunday school; there is also a day school and classes in the evening for adults for the study of French and English.

INDEPENDENT WORKS OF EVANGELIZATION.

There are several independent works of evangelization in Italy, of some of which, such as that at Spesia, I have already given an account. I might also refer to the Harbour Missions at Genoa and Naples, with both of which I am familiar. They are doing a great work, under the superintendence of Presbyterian ministers of the Free Church of Scotland; but, as I am shortly to visit them, I shall leave the details for a letter at some future time.

CONCLUSION.

From all this we see that the Gospel is spreading in Italy something like the leaven in the three measures of meal, very slowly, very secretly, and yet surely. The gains so far are counted only by units. I have seen it somewhere stated that, looked at from a religious point of view, there are three factors at work in Italy—popery, infidelity and evangelical faith. The first is visibly decaying and disintegrating; the second will be transient as it is a reaction from the first; the third which meets all the true wants of man's soul, will yet be welcomed by the heart of Italy. No doubt, the practical, thinking middle class have now very different ideas about Romanism from what they once had; and that hundreds of priests and other dignitaries of the Church of Rome are very uncomfortable in the positions they occupy, and only hold on to their connection, because wanting in that moral courage needed to renounce all for Christ and conscience. Now and again one of them does succeed in breaking the bonds that attach him to the Church, but the struggle is often long and severe. This was shown in the case of Count Enrico de Campello, whose secession a year or two ago, caused such a sensation. In his letter to Cardinal Borromeo, announcing his decision, he said "After two lustres of mature reflection, internal strife and deluded hopes, I may well swear to-day that for no other end but for the peace of my conscience I have come to this decision. May the Lord grant that my example be followed by many, who, like me, deceived when young, then terrorized by the vilest of systems, drag at present the chains of their own slavery, for the breaking of which do not always suffice the lights of science or the continuous disappointments of a long life, or the anguish of all kinds of oppression, etc." Many more, however, although convinced of their error, adhere to their dress and their income, having no other means of gaining a livelihood. Such men do not possess the courage so remarkably displayed last year by Giovanni Besso the farmer at Lessolo, in the story of "God or my mother," told in the report of the Waldensian committee of evangelization, and quoted in my last letter.

When the great politicians and statesmen of Florence were assembled in the grand hall of judgment three centuries ago, and were disputing as to who should be their king, it is said that the great reformer Savonarolo rushed into the midst of them and, holding up an image of the Saviour, exclaimed, "Jesus Christ is your king—Jesus Christ is your king." This is what "Italy needs for her stability, her prosperity, her freedom, her true greatness. And it is coming. Then will the glories of pagan Rome with her emperors and her armies, and of mediæval Italy with her painters and sculptors and poets, pale before the higher and diviner glory of an Italy that bows before the Sceptre of the King of kings." T. H.

Dresden, Saxony, 20 March, 1883.

MARITIME MUTTERINGS.

MR. EDITOR,—The prospects of Presbyterianism in these Provinces by the sea are very much brightened, and the cause strengthened by the filling of the numerous important vacancies in the cities of Halifax, N.S., and St. John, N.B. The prominent churches in the latter city—St. Andrew's St. John's, and St. David's—were vacant at the same time, whilst Calvin Church may be said to have been vacant, as the pastor is at present in Ireland on some business connected with the State. St. David's congregation has settled among them the Rev. Geo. Bruce, formerly of St. Catharines, who brings to his new sphere abilities in scholarship and preaching power of a high order. The Rev. Mr. Fotheringham, who has been installed in St. John's Church as successor to Dr. Bennett, gives promise of occupying successfully a very important field of labour, and whose past success justifies the selection made by the congregation. St. Andrew's congregation has lately extended a hearty call to Rev. Dr. Smith, the popular minister of St. Andrew's Church, Kingston, and the prospect of an early settlement has encouraged the people very much. There is little doubt that if Dr. Smith's health is spared he will soon bring this important congregation up to what it was in its palmiest days. An impressive preacher, gifted with a genial and pleasing manner, and possessed of good administrative abilities, Dr. Smith will doubtless prove himself a successful pastor in the commercial capital of New Brunswick. He will leave Ontario amid the regrets of numerous brethren to whom he was endeared by many acts of kindness, and by the college authorities in Kingston with whom he so cordially co-operated for the benefit of Queen's University. It may not be generally known in St. John that Dr. Smith received the degree of D.D., from two universities on the same day, and among the many degrees that are floating around few have been more worthily bestowed, or have been borne with more becoming modesty.

HALIFAX.

The third vacancy has been very satisfactorily filled in this city by the ordination of the Rev. L. Jordan, B.D., in St. Andrew's Church, rendered vacant by the translation of the Rev. Mr. Duncan to a charge in Scotland. Mr. Jordan is a native of Halifax, who, after a course of study at Dalhousie College, graduated in Scotland, and after returning to his native city was appointed to his present charge. In the case of Mr. Jordan the old proverb that a "prophet is not without honour, save in his own country" is not borne out, as he is to the manor born, and is said to be the only minister in Halifax of any denomination who was born inside the corporation limits. Mr. Jordan is an earnest and impressive preacher, and an important accession to the existing pulpit power of the city.

HALIFAX PRESBYTERY,

composed of about thirty ministers, met lately in Chalmers Church, and among other items of important business transacted, the Presbytery agreed to hold an evening meeting for the purpose of considering the best means of carrying on Sabbath school work. Rev. Mr. Roseborough presided and invited addresses and discussions on topics of interest to those engaged in this most important work.

On the whole, the addresses were good, but as is usual on such occasions where meetings are thrown open, there were opinions put forward which I think in sober moments would not be endorsed by the Presbytery, or by very few of its members. One speaker, for instance, advocated doing away with the Shorter Catechism in the school. Now, if young people are to be instructed in the distinctive doctrines and principles of our Church, where are they so fully and plainly set forth as in this excellent compend of doctrinal truth? If our young people are not to be so instructed, then they may as well go to the nearest school, whether it be Episcopal, Baptist, or Methodist.

SPECIAL SERVICES

are being held jointly in the Presbyterian churches. They were commenced in Fort Massey Church under the presidency of Rev. Dr. Burns and continued all the week, the Rev. Robert Laing and Rev. L. Jordan presiding in turn. The second week the meetings were held in St. Andrew's Church, and the third week in St. Matthew's.

In the north end of the city meetings were held in Poplar Grove Church the first week, and in St.

John's Church the second week, under the presidency of the pastor, the Rev. H. H. McPherson, and the third week in Chalmers Church. All the meetings were largely attended, and cannot fail to be productive of much spiritual benefit.

The Rev. William Donald, of Pictou, was in the city a part of two weeks, and contributed very much to the success of these meetings which he addressed in both ends of the city with much earnestness and power.

ONE RESULT

of the movement is the establishment of a woman's prayer-meeting, which meets every afternoon at four o'clock in the lecture room of Fort Massey Church, and is well attended by the ladies of the various congregations.

The young people of Fort Massey Church gave a concert in the lecture room. A large and fashionable audience attended, the building being filled to the doors. A handsome sum must have been realized. The programme carried out by amateurs was creditably executed.

NEW CHURCH.

Poplar Grove Church, situated in a rather unsightly locality is to be sold, and a new one erected in another part of the city, the surroundings of the present building being anything but attractive. We wish this important congregation every success in their new undertaking, and hope the new building will not only be a credit to themselves, but to the Church at large.

DALHOUSIE COLLEGE,

which has received many favours lately, has been the recipient of a further donation from Mr. Munro, who has endowed a Law Professorship, and appointed as its first incumbent Dr. Weldon, of the College, New Brunswick, whose scholastic attainments are said to be of a very high order. Special lectures on the same branch will be given by two of the judges and two barristers of the city. Such liberal provision will make this department of instruction one of the most complete to be found in the Dominion.

For the benefit of upper Province readers, I may say that Dalhousie is not a denominational college, as the professional staff includes nearly all evangelical denominations. But there is a Presbyterian college here, where students are trained for the ministry of our Church. The professors are Principal McKnight, Rev. Dr. Pollok, and Rev. Mr. Currie, each of whom is eminent in his respective department. The College, situated on the North-West Arm, occupies one of the most beautiful and healthy situations in the city, and, judging from the appearance of the students, it is evident that some attention is given to the important subject of health.

The field of operations of our Church is steadily widening, and the supply of ministers will shortly come to be a serious question. Still, with so many colleges, and educational appliances, any paucity of ministers that may be felt cannot be attributed to deficiency of educational opportunities. What is more likely to curtail the supply is the niggardly salaries doled out in small sums to hard-worked ministers. At this stage in the nineteenth century, it is a question whether ministers are justified in imperilling the comforts of large families by joining a profession which, in the majority of cases, at best only furnishes a scanty living.

K.

Halifax, April, 1883.

MISSION WORK IN DAKOTA.

MR. EDITOR,—Believing that it will be interesting to the readers of THE PRESBYTERIAN to hear how the cause of Christ is progressing in northern Dakota is my apology for writing these hurried lines.

The Presbytery of Pembina of which I am a member, was erected in October last. This court has the spiritual oversight of that territory lying sixty miles south of the Canadian boundary, west to the Rocky Mountains, and I do not know how far east. Two years ago there was not a Presbyterian minister in all this field now there are ten and sixty congregations.

The Presbytery of Pembina met at Grafton on the 3rd instant; all the ministers (except one) and four elders were present. The retiring moderator, Mr. Dykeman, of Warren (a graduate of Queen's University), preached from John iii. 8—"The wind bloweth where it listeth," etc. The Rev. D. G. McKay, of Kensington, a graduate of Knox College, was appointed moderator. The evening sederunt was devoted to a

conference on the State of Religion, which consisted in narratives given by the brethren of their labours, encouragements and discouragements, followed by prayer to God thanking Him for blessings vouchsafed and asking his assistance to overcome difficulties. A missionary meeting was held on Wednesday evening, when able and stirring addresses were delivered by members of the court.

The most important business before the court was the grouping of stations and making arrangements for their supply. We expect several additional labourers in the field this spring, but not sufficient to overtake the work. Would it not be well for some of our Canadian brethren who are crowded two and sometimes three in one small town, to look this way and behold the boundless prairie, thickly dotted with the abodes of men (chiefly their countrymen), without anyone to tell them "the old, old story?" My field of labour is Minto, Ardoch, and Forrest River. Minto was incorporated as a town a few weeks ago with a population of two inhabitants. Ardoch is a village with 200 inhabitants, both on the St. Paul and Manitoba road. Forrest River is a country station six miles west of Minto. A congregation was organized at Minto on the 18th March last with twenty-eight members and two elders, and at Ardoch on the same day with sixteen members and three elders. I have conducted service at Minto and at either of the other two points every Sabbath since my arrival without missing one appointment so much in favour of Dakota weather and roads!

We intend building a church edifice in Minto at a cost of \$2,500. \$1,800 have already been secured by subscription.

By the subscription list handed in to the Presbytery it is believed this field is self-supporting.

The attendance on the Sabbath and at the weekly meetings is very cheering for this territory.

Judging from what little experience I have had, my candid opinion is that there is not another country under the sun better adapted for the development of a Christian man physically and morally than northern Dakota.

A. G. FORBES.

Minto, Dakota, April 10th, 1883.

SHANTY WORK.

MR. EDITOR,—The greatest lumbering region of Canada is the valley of the Ottawa, and it extends with perhaps an average breadth of fifty miles from near Montreal to the watershed of the Hudson Bay—a distance of over 400 miles.

Throughout this region, during the winter months thousands of men are busy in the forest "making logs" and "timber," drawing them to some convenient stream or lake, and in the summer bringing them down on the "drive" to the mills near Ottawa city or to the market at Quebec.

These men have their home in the "shanties." The shanty is a square, low building constructed of logs. The average size would be about forty feet square. Generally there is no window. What light there is finds its way down the spacious chimney, or is supplied from the blazing fire in the middle of the shanty. There is no partition. In this one room fifty men live, eat, and sleep. The sleeping berths are arranged in two tiers around the walls.

The missionary at Mattawa is expected to devote a couple of months each winter to visiting the shanties, giving addresses, and distributing tracts and papers. My first experience of shanty visiting was during the months of January and February of the present year.

The work is in many respects very arduous. The missionary is away for weeks at a time from home, from civilization, from letters, newspapers and the world generally. He has long drives, sometimes through the woods when the roads are occasionally exceedingly rough. He has to climb mountains and go down pitches so steep that there seems imminent danger that himself and cutter will fall over the head of the horse. But the greater part of the driving is over lakes. I am sure I shall be quite within the mark when I say that during these two months I must have driven upon a hundred lakes of different sizes, from the lakelet of half a mile in length to the Kippewa, with its many arms and broad expanse, and the Temiscamingue, seventy-five miles in length and 1,500 feet in depth. Sometimes the driving on the lakes is pleasant; generally it is unpleasant. When it seems calm in the thick woods the wind may be

blowing fiercely over the broad lakes. The track is almost constantly drifted full, and at times the water rising over the ice into the snow makes a deep slush, through which your horse flounders up to the knees. And then at times the cold is very severe, the mercury frequently having fallen under 40 below zero. I have reason to be thankful that though this winter has been extremely cold I did not lose a day, but was out every day, in storm, or snow, or rain.

The missionary here has not only hardships to endure; he has even dangers to brave. There is the danger of his losing his way on some lake where the storm has obliterated every trace of the road. There is danger of darkness overtaking him when amidst a maze of timber roads he is trying to find his way to the shanty, and the prospect of passing a night alone, unprepared, in the woods, when the thermometer is far below zero perhaps, is not pleasant. I confess I think I must have turned pale when, coming to this place, I learned of one of our missionaries having to pass a night wandering over a lake; and of another missionary who drowned his horse in Temiscamingue and narrowly escaped himself; and of another missionary whose horse partly broke through the ice, but recovered himself in time. But we get used to these things here. Getting horses through the ice is of daily occurrence, especially in the fall and spring. Drowning them is not unfrequent. The ravens and the Indians feast upon their carcasses. But though the work has its hardships and dangers, it is not without enjoyment. After a cold, stormy drive one feels thankful for the hearty welcome of the shanty with its cheerful fire, its substantial fare of beef, bread, beans, and tea, so grateful to an appetite sharpened by the cold drive; and one's sleep upon the hard bed is generally sound and refreshing, and there is something exhilarating in driving upon a bright sunny day over a beautiful lake when the dark green spruce mingled with the lighter green of the pine and cedar forms a border to the pure sparkling snow. The wild forest has its own charms—the solemn music of the wind among its tall pines, or its stillness broken only by the hammering of the great black woodpecker, the creak of the raven, the scream of the blue jay, or the softer notes of the purple finch and the chick-a-dee.

Then one frequently meets in the shanties with pleasant companions. You must not imagine that all shantymen are ignorant and half-civilized. The most of them are farmers or sons of farmers; and among them you may find retired soldiers, full of tales of their adventures in various parts of the world, Englishmen fresh from the great metropolis, London, intelligent foremen, clerks, and cullers from Ottawa, Montreal or Quebec.

And then there is the satisfaction of feeling that you are engaged in the Master's work, that you are bringing the Gospel to those whose opportunities of hearing it are scant; and though the fruit of one's labours is not seen immediately we need not doubt but that there shall be fruit though it be after many days. God's own word will not return to Him void.

My work among the shanties for this winter being ended, the pleasure with which I turned my face homeward was not unmingled with regret at leaving the driving on the beautiful lakes of the north, and at leaving the kindly hospitality of the shanties.

D. L. MACKECHNIE.

Mattawa, 24th March 1883.

QUERIES.

MR. EDITOR,—I should like through you to ask the learned and clear-headed amongst us, Can you have a Sadducee without a previous Pharisee?

In modern language can you have a revolt in the Church without previous pride, formality and ritualism?

Again, Give the rule of competition full force, in business and learning, can anything prevent death to some and meanness to others?

When you tell a young man to become a facile expert, do you not put him on the high-way to idiocy?

How comes it that all the first-class infidels have been trained by the Church?

Save John Stuart Mill, how comes it that the children of infidels become a degenerate stock?

A.B.C.

FREE ST. JOHN'S CHURCH, Walkerton—the Rev. Dr. Moffat's—has paid off recently \$600 of its debt, and met all engagements quarterly with punctuality for the past year.

PASTOR AND PEOPLE.

DENOMINATIONAL ZEAL.

We lament the fact that many people, in their effort to avoid fanaticism and offensive dogmatism, allow their zeal for denominational work to degenerate. We would enter a plea in behalf of personal enthusiasm in labouring for the prosperity of that denomination which best expresses the religious sentiments of each individual. Zeal in supporting the branch of the kingdom of God with which one is identified does not necessitate bigotry; it does not preclude fraternizing with representatives of other denominations; it in no way engenders hostility. It is a grand mistake to suppose that neutrality on all points of religion is evidence of earnest support of all, or that a professed indifference as to what denomination is in the ascendant is evidence of whole-souled interest in the general cause of Christian progress. The person who is most interested in the cause of Christianity in general is the one who is most interested in his own Church in particular. He is not a fanatic who honestly strives to glorify God by making his own denomination as influential as possible—he is a man of zeal.

The people most to be dreaded in Christian work are what we would call spiritual gypsies—you may see them on the move at any time. Although holding their membership in some particular church they honour several congregations with their presence, as occasion of state of feeling may direct them here or there. They profess an unbounded love for all shades of religious opinion—from bold Pelagianism to stern Supralapsarianism. As a lady once remarked to the writer, "They have tried them all, and like one Church about as well as another." One of the great defects of these people, who have no enthusiasm for any one branch of Christian work, but are constantly emigrating, is that they have no abiding sense of personal responsibility. They flinch every time an emergency arises, or whenever special effort is demanded. They have, forsooth, too much love for the cause in general to do anything for it in particular. Striving to avoid narrowness and bigotry, but seeing no difference between bigotry and zeal, they deprecate them both, and profess to be religious on general principles. Facts justify us in asserting of ministers and laymen alike, whose zeal is not concentrated, that they are no more to be counted on for real effective work than the stranglers about an army are to be relied on when the trumpet sounds a charge on the enemy.

In order to cultivate fraternal feeling is it necessary that one compromise his belief and remain inactive? Does the fact that a church member gives up all decided opinion, and resolves not to say anything in behalf of his own denomination, indicate that he is willing to endorse the sentiments of all the rest of the religious world? We believe not. Intellectual suicide is not so easy as some people imagine, and it will be found just as difficult to hold adverse sentiments in religion as it is to simultaneously hold conflicting views on any other subject. So long as the human mind labours under its present disabilities men will reason in different ways, will start from varied premises, use different data, and arrive at diverse conclusions on all religious topics. So long as Christianity is prominent in the world it is folly to talk about sinking all personal zeal concerning the differentia of Christian belief, for it cannot be done either until all men see the truth in the same light and in the same relations, or until all men have been alike deluded. Questions of doctrine and Church polity will divide the world until the end of time, but that fact does not argue that zeal in support of these differences must always result in acrimony and hostility. We can easily conceive of differences without divisions; zeal without rancor; firm adherence to the truth, as it impresses itself on the individual heart, without bigotry; the greatest divergence of opinion co-existing with the greatest community of feeling. But we cannot conceive of a world compromise of all opinion as in any manner meaning the same thing as denominational fraternity. Would that all men were zealous in vindicating the truth as they understand it—a position at once safe and charitable.

Now is there any valid objection to denominational zeal? We fail to see the advantage that will accrue to any Church by having such an indifferent member-

ship that the most careful scrutiny will not reveal where they stand or what they believe. The progress of the various branches of the Church, and therefore of the Church at large, has been effected, not by compromise with anybody and everybody, and for the ostensible purpose of pleasing all parties, but by zealous efforts in particular directions. And as neither the external conditions of the Church, nor the internal workings of human nature have change, concentrated zeal must remain an essential factor in Church work.

If a person believes that from off the great ocean-beach of Revelation his denomination has picked the most pebbles of truth divine, he should be zealous in making the cause which is supposed to be nearest his heart as prominent and influential as possible. If from the mirror of his denomination he believes that divine light is most perfectly reflected let him be ambitious to cast its blessed rays all over society. For to pretend to have no zeal about that denomination which Christians by their vows and association declare to be the most transparent medium of sacred truth is desperately weak.—*Rev. Charles Lowell Cooder, in Philadelphia Presbyterian.*

ALL TRUTH IS CALM.

All truth is calm,
Refuge and rock and tower,
The more of truth the more of calm,
Its calmness is its power.

Calmness is truth,
And truth is calmness still:
Truth lifts its forehead to the storm,
Like some eternal hill.—*Bonar.*

THE VIRTUE OF A CHEERFUL FACE.

In one of the board schools situated in a densely populated district of Glasgow on the morning immediately succeeding the short vacation at the new-year time, the young lady and gentleman teachers at the head of the "infant" section were made the delighted recipients of a present from their young charges. The gifts, which were entirely unlooked for, consisted of two of those highly ornate short-cakes with appropriate sentiments in sugar which we were all as children familiar with, and which as "old fogies" we do not entirely taboo. The purchase doubtless had been made at one of the neighbouring confectioners, and the young donors laid their offerings blushing and in childish fashion without a word before their teachers. Both were alike astonished, but the gentleman managed to stammer out some thanks. The young lady's delight was more lingering and she blushing inquired what she had done to merit such kindness. For a time no response was made, until at last a chubby boy on a back bench chirruped out, "Cause you're aye smilin', Miss." It was a day of smiles after that. Teachers! does this incident convey any lesson to you?

AM I A CHRISTIAN?

This vital question is anxiously asked by many, and various are the grounds on which it is suggested. On account of their afflictions, some have painful doubts and fears in regard to this cardinal matter. The inquiry arises in their minds, how can a gracious God love those whom He so greatly distresses? It seems to them that they would not afflict their children as God afflicts them, and hence they are led to fear that they are not the children of God.

In all such distressing apprehensions, however, there is a strange forgetfulness of what the Scriptures teach upon this very point. To all such victims of gloomy, if not agonizing, doubts and fears, the word of the Lord is uttered saying, "Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Troubles are not always witnesses against us, to vitiate our hope of heaven. Often are they rather manifestations of Divine kindness and love. What was said to Job may be accepted by us, as though we were addressed in the words of Eliphaz, "Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty."

Though being in adversity may not be a sure sign of being in a gracious state, yet it may be regarded as an evidence that those thus called to suffer are not

spiritually abandoned, or consigned to utter hopelessness. Such suffering may be no more a mark of condemnation than the pruning-knife is an indication that the tree must fall. The refiner does not heat his furnace for the metal which he knows to be worthless. It is not common for a person to watch over and correct, year after year, a stranger's child. Such attentions are ordinarily confined to the person's own child, or to an adopted child. They tell of parental love which can cause grief in order to bless or save.

We may hear an apostle saying, "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" Some one has said, "Lawns which we would keep in the best condition are very frequently mown; the grass has scarcely any respite from the scythe. Out in the meadows there is no such repeated cutting; they are mown but once or twice a year. Even thus the nearer we are to God, and the more regard He has for us, the more frequent may be our adversities. To be very dear to God involves no small degree of chastisement."—*The Watchman.*

FAITHFUL MINISTERS.

The "Christian Advocate" puts in a good word for faithful ministers:

"To say of a minister 'He has trouble in his church,' is generally thought to be against him; but it may be in his favour. Some men have neither manhood, piety, nor regard for the Church sufficient to make trouble. They will let immorality break in, and fashionable vice creep in, and smile benignly all the while, taking the gifts and flatteries of the people with unctuous delight. Such men have 'no trouble,' but 'iniquity abounds, and the love of many waxeth cold' wherever they go. Whoever succeeds one of them, if honest, must have trouble. What kind of trouble does the minister have? Is he inconsistent, neglectful, capricious, passionate, immoral? If so, he is a curse to the Church. But does he preach the truth, honestly try to enforce the discipline, and raise the standard of right living, and does this make trouble among the backslidden and the ungodly? If so, the trouble is a testimony to his good works. There are churches that will go rapidly to ruin unless some one is sent there to make trouble. Some years ago, a presiding elder, one of the genuine kind, who support every good man, and never join with worldly-minded complainers against the faithful, said that there had been a great revival in a certain town. He was asked, 'How many conversions?' 'Not one yet,' said he, 'but the members have stopped dancing theatre-going, and raffling at church fairs, and have begun to attend class-meetings, and the incorrigible are feeling bitter toward the preacher.' The wisdom that is from above is first pure, then peaceable."

CANON FARRAR ON THRIFT.

At a crowded meeting of the Help Myself Society, in Exeter Hall lately, Canon Farrar took occasion to condemn the recent Westminster outrage, in which he said not a man in England, Scotland, or Ireland sympathized. While these things existed in England, they were not of England; all Englishmen loathed and abhorred from their inmost hearts the recklessness, the wickedness, the abominable wickedness, which vented itself in the act of fiendish spite at Westminster. Continuing to speak on temperance and thrift as the cardinal virtues of "help-myselfism," he said that the working men of the day were spending thirty-six millions annually on drink—a sum exactly equal to the rent they paid. The nation paid an amount equal to their drink bill in doing away with the mischief that drink was working in pauperism, vagrancy, lunacy, criminality, and disease. A sober working man was better off than if he belonged to the middle classes in these days, for manual labour was continually rising in value, and mental labour was being gradually depreciated. Speeches were also delivered by Mr. Arthur Pease and others.

THE man who truly loves, loves humbly, and fears not that another may be preferred, but that another may be worthier of preference than himself.—*Miss Mulock.*

THE ignorant man marvels at the exceptional; the wise man marvels at the common; the greatest wonder of all is the regularity of nature.—*George Dana Boardman.*

OUR YOUNG COLKS.

THE KITTENS' FRIGHT.

Little Kitty Cottontail

Rubbed her sleepy eyes;
Went out for a morning walk,
Stared in wild surprise.

"Meow!" cried Kitty Cottontail,
To her sister calling,
"Poppy, Poppy, let us hide;
See, the sky is falling!"

Cottontail and Poppy ran
Down the yard together;
Baby Jumbo met and stopped
To talk about the weather.

"Meow!" said Kitty Cottontail;
"Meow!" said Baby Jumbo,
So they all ran on again,
With their arms akimbo.

Mother Tortoiseshell they met:
"What means this?" she cried.
"Skies are falling," answered they,
"Come with us and hide."

Mother Tortoiseshell was wise,
And her speech was slow:
"Foolish little cats," she said,
"That is only snow."

THE DONKEY TEAT LIVES IN THE CASTLE.

Many years ago we lived in the Isle of Wight, England. About eight miles from our house was Carisbrooke Castle. In the castle lived a handsome old donkey. His name was Jack. He had lived in that grand old place for nearly thirty years.

In the castle is a very deep well. Perhaps you will guess now why Jack lived in the castle. The well is three hundred feet deep, and I don't believe we should ever have tasted that bright, sparkling water if it hadn't been for good old Jack's help.

He just steps into a large windlass-wheel. Patter, patter go his little hoofs for a minute or two. He turns the big wheel, and up comes a bucket full of the best water you ever tasted.

Then Jack comes out of the great wheel. The children all gather around and pat and pet him. We feed him with the cakes and apples or bunches of water-cresses brought on purpose for "dear old Jack."

No wonder the "well-donkeys" are fat and jolly, and live to be old. The well-keeper told us that one had lived to be fifty years old, and another forty years. I shouldn't wonder if our friend Jack lived as long as any of them.

GREAT THINGS, LITTLE WINGS.

Great ends spring from little beginnings, we all know. Beautiful islands in the Southern Ocean, the work of the tiny coral insect; the unseen worm in the timbers of the ship, unseen until the work of destruction is complete and the vessel lost. These are little beginnings in nature.

The men who make large fortunes are those, as a rule, who began with little, and were careful, industrious men; men who built their fortunes on a small foundation, but well and truly laid. Careless people seldom do great things.

From the very small thing of watching the steam issue from his mother's tea-kettle, young

Watt started the wonderful science of steam engines and machinery, which has changed the whole world.

From the thoughts roused in Newton's mind by the apple falling to the ground sprang the discovery of the law of nature called "gravitation."

It will not do to make a mistake in beginning a thing, as a little story will show: Four men had to attend the trial of the prisoners at some assizes in the west of England. The first overslept himself, lost his train, and did not arrive in court till the case he was wanted for was finished; the second got into a carriage without asking the guard if it was the right one, and was many miles on his journey before he found he was in the wrong train; the next reached the assize town, and then found he had left papers behind, without which his presence was no good; the fourth was careful what he was about, and helped to win the case he was engaged in. The first three began wrong, and nothing afterward could put them right. Great things fly on little wings.

MY SHEPHERD AND GUIDE.

Jesus, my shepherd and my guide,
O keep and shelter me;
With Thy dear flock I would abide,
Thy true disciple be.

Dear Jesus, Thou hast loved me so,
And sought me from above—
O never let me cease to know
The sweetness of Thy love.

Bless Jesus, take and rule my heart,
Each thought, all life be thine;
Thou may I see Thee as Thou art,
And in Thy glory shine.

DON'T SELL IT TO THEM!

One day a young man entered the bar-room of a village tavern and called for a drink.

"No," said the landlord, "you have had the *delirium tremens* once, and I cannot sell you any more."

He stepped aside to make room for a couple of young men who had just entered, and the landlord waited on them very politely. The other stood by silent and sullen, and when they had finished he walked up to the landlord and addressed him as follows:

"Six years ago, at their age, I stood where those young men are now. I was a man of fair prospects. Now, at the age of twenty-eight, I am a wreck, body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now sell me a few more glasses and your work will be done. I shall soon be out of the way; there is no hope for me. But they can be saved. Do not sell it to them. Sell it to me; and let me die, and let the world be rid of me; but for heaven's sake sell no more to them!"

A CAT'S TOES.

How many toes has a cat? This was one of the questions asked a certain class during examination week, and as simple as the question appears to be, none could answer it. In the emergency the Principal was applied to for a solution, and he also, with a good-natured smile, gave it up, when one of the teachers, determined not to be beaten by

so simple a question, hit on the idea of sending out a delegation of boys to scour the neighbourhood for a cat. When this idea was announced, the whole class wanted to join in the hunt. Several boys went out and soon returned successful. A returning board was at once appointed, and the toes counted, when to the relief of all it was learned that a cat possesses eighteen toes, ten on the front feet and eight on the hind feet. After the question was solved the cat was allowed to depart, much to his satisfaction.

A DROP OF OIL.

The sewing machine went hard. Brother Will came and looked over Amy's shoulder and knit his brow, as was his custom when in a puzzle. At last, turning back the machine, he glanced over the works and said: "Do you oil it here, Amy?"

"Why, no; I never thought of that."

A drop of oil was supplied, and in another minute the slender needle was flying through the work like a fairy. It was easy now to turn the wheel. That drop of oil on a dry spot in the machinery made all right.

There are many other places where a drop of oil works just as great wonders. When things go wrong, when tempers get ruffled, there is no magic like a few sweet, cheery words. So when one is in anger and ready to do or say rash things just give him a "soft answer," and you will see how it can cheer and brighten the way for yourself and all about you.

THANKFULNESS.

A Sabbath school teacher in Michigan, at the close of the lesson on a recent Sabbath, handed to her scholars little slips of paper, on which was printed the question, "What have I to be thankful for?" asking that each should take time to consider and answer on the following Sabbath. Among the replies that were then given was the following pathetic sentence, written by a little girl who had doubtless learned by bitter processes the painful truths it told: "I am thankful there are no rum-shops in heaven."

SOLOMON AND HIS PUPIL.

An old man was toiling through the burden and heat of the day, in cultivating his fields with his own hands, and depositing the promising seeds in the fruitful earth. Suddenly there stood before him a vision. The old man was struck with amazement.

"I am Solomon," spoke the phantom, in a friendly voice. "What are you doing here, old man?"

"If you are Solomon," replied the venerable labourer, "how can you ask this? In my youth you sent me to the ant; I saw its occupation, and learned to be industrious, and to gather. What I then learned I have followed out to this hour."

"You have only learned half your lesson," replied the spirit. "Go again to the ant, and learn to rest in the winter of your life, and to enjoy what you have gathered up."

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TORONTO, WEDNESDAY, MAY 2, 1893.

MR. C. B. ROBINSON, Proprietor and Publisher of THE PRESBYTERIAN, sails from New York to-morrow for a short visit to Britain and the Continent of Europe.

AN Edinburgh professor began a sermon the other day to a large congregation of working people by saying that he would not "assume a pulpit tone." Why should any preacher "assume a pulpit tone" in addressing working men or any other kind of men? Why should there be a pulpit tone? Why not speak in a natural tone in the pulpit as well as anywhere else? How does it come that a preacher who can address any kind of an audience in an easy, pleasing, and graceful style often becomes stiff, stilted, and artificial in his manner the moment he enters the pulpit? How is it that a voice which is kept without any effort at medium pitch in conversation flies up into the upper register the moment it begins to preach? One reason is that the owner of said voice thinks there *should* be one tone for the pulpit and another for other places. Why *should* there be? Another reason is that the sermon is written, and it is no easy problem to deliver written composition in an easy spoken style. A third reason is that the preacher is earnest and desires to be forcible, and has never mastered the problem of being forcible without being high and loud. The preacher who has got himself delivered from the "pulpit tone" and can be forcible without being loud, has accomplished a good deal.

THIS question is often asked by parents and Sabbath school teachers. "Should children be taught the 'Shorter Catechism, though too young to understand the doctrines of the catechism?" Most undoubtedly they should. To have their minds stored and strengthened with the truth contained in that magnificent compendium of theology—the best the world ever saw—is a great thing. In time the young folks will know the meaning if they know the letter. Than Doctor Ormiston there is no better authority on this subject. The Doctor is a living example of what the catechism does for a boy. Here is his own testimony:

But I cannot think otherwise than that a loss is sustained when a catechism is not accurately recited and taught, and passages from the Word of God, more extensive than one or two verses, are not committed to memory. I am glad that my memory in childhood was strengthened and filled with the "Mother's Catechism," the "Shorter Catechism" the Psalms of David, the Sermon on the Mount, the entire Gospel by John, and the Book of Proverbs, as also with many excellent hymns.

Sabbath school training that does not embrace the "Shorter Catechism" is apt to produce young people of the mollusc variety. They grow up "soft and inarticulate" in theology and character. A Presbyterian Sabbath school that has got too far "advanced" to use the catechism should be called upon to show why it should exist. In fact, it ought to make an apology for being found in existence.

It seems now to be generally admitted that there is a sad falling off in church attendance in the New England States. Even as brave and hopeful a journal as the "Christian at Work" says "that there is a manifold decline in church attendance throughout New England is assuredly true." Our contemporary also remarks that "what is wanted is to know the cause of the declension." That is what we want to know exactly. New England is very near Canada. We are affected by every great movement among our neighbours. The same causes that diminish church attendance in New England will be in operation here very soon if we do nothing to counteract them. The "Christian at Work" mentions two causes—"toy churches" and "essay-preaching." By "toy churches" are meant churches erected in towns and villages

where they are not needed. With all the Presbyterians and Methodists united into two great bodies we should not be much in danger from "toy churches" in Canada. And anyway it is not very easy to see how too many churches keep people from going to church. The second cause—"essay-preaching"—we commend to the consideration of our college authorities. We rather suspect that a more influential cause than either is lack of parental authority. The young New Englander was allowed to go to any church or meeting of any kind on the Sabbath, and when he grew up he elected not to go to church at all. The same cause is at work in too many places in Canada.

HISTORY REPEATING ITSELF.

THERE is a degree of fascination in anticipating the future. Not in the indulgence of baseless dreams, nor in pretensions of prophetic science, but in calm, sober reflection on probabilities not by any means remote. Forecasting horoscopes is the trifling occupation of the charlatan; reading the signs of the times is a duty resting on all who seek to serve their generation in accordance with the Divine will. "Wisdom and knowledge are the stability of thy times." The future lies latent in the present. The ordinary observer of events cannot fail to notice a striking likeness of the closing years of the present century to the one that preceded it. Popular unrest prepared the way throughout France for the dreadful outburst that levelled the Bastille with the ground, blazed into fierceness in the Reign of Terror, and culminated in the military despotism of Napoleon I. It was a time of rampant scepticism. Rousseau and Voltaire paved the way for Diderot and D'Alembert, and the French aristocracy and the mass of the people were saturated with infidelity. They had lost faith in God, and the future seemed desperate. We hear much sentimental nonsense at present of reconstructed morality apart from religion. But, in the lives of many of the French philosophes of the eighteenth century, when religion went morality did not stay behind. More of them than Mirabeau "swallowed all the formulas."

We have in these days the same open disregard of religion that characterized the closing years of the eighteenth century. Those that assume to be specially wise and learned look down with lofty contempt on people who profess belief in revealed religion. To be religious now-a-days is considered by the superfine apostles of sweetness and light as an evidence of imbecility and want of culture. Much of our current literature is tinged with a cold and heartless scepticism. It is reflected in the newspapers and seeks vent for itself in varied spheres of public life. It would be the merest affectation to suppose that speculative infidelity was comparatively harmless. It inevitably leads to injurious results. It takes from life its grandest purpose and meaning. A materialistic creed degrades those who cherish it. An elevated morality does not spring from a "gospel of dirt."

To the great struggling mass who have no time for philosophic scepticism, life presents only the sternest aspects. They see the great and powerful bent only on selfish aggrandizement, and luxuriating in lavish pleasure. They see gigantic monopolies rendering the pursuit of happiness increasingly difficult for the great army of toilers. If life is not sweetened by the realities of the Christian faith, if the divine hope and charity are banished from the bosoms of the common people, need we wonder if sullen resentments take their place. An anarchic spirit is abroad. It is not specially confined to any one nation just at present. In Russia Nihilism is rampant, destructive, and fiercely in earnest. Fenianism has its nursing ground in the United States, and seeks to terrorize Great Britain. Communism is muttering its maledictions in Paris, Lyons and Marseilles. Socialism is on the alert in Berlin and Vienna, and the Black Hand menaces Spain. Anarchists have a terrible weapon in dynamite. What is to be the outcome of all these ominous forces? Will they gradually disappear and leave no evil effects behind? Or are they the presage of impending revolutions destined to shake the nations? A reconstruction there certainly will be. The storm will pass away. Faith and freedom will emerge from the ordeal and sweep into the younger day. God will continue to speak to men and they will hear his voice. Amid all the changes of this restless epoch there is one truth we can yet hold fast, "The Word of the Lord endureth for ever."

MINISTERS AND CHURCHES.

MR. JOHN MITCHELL, elder, Bradford, who is about to migrate to the North-West, has been presented with an address and various substantial tokens of esteem by his co-workers in the congregation and Sabbath school.

At a meeting of the Presbytery of Whitby, recently held in Bowmanville, the matter of erecting a new Church in the 7th concession of Pickering was taken up. Delegates from the congregation of St. John's were heard. After a short discussion it was decided to appoint a deputation, consisting of Rev. Messrs. Roger (Ashburn), Carmichael (Brooklin), Crozier (Port Perry), with Mr. McCulloch, elder, to visit the congregation at an early date, and confer with them regarding the site for the new building. The cost of the building is to be \$7,000—\$1,000 of which has been already raised.

A SACRED concert and organ recital were given last week in Erskine Church, Toronto, under the auspices of the congregational Young People's Association. The Rev. Mr. Smith presided. The proceedings were opened with praise and prayer. Miss Corlett gave the first number, "The Way to Paradise," which was followed by a duet, "Hope Beyond," pleasingly rendered by Miss Scott and Mr. Lye. Mrs. Beard sang "Come unto Me" with good effect. A solo by Mr. J. H. Dennison, a reading by Mr. J. K. Cameron, and a solo by Prof. Bohner brought the first part of the programme to a close. In the second Miss Scott gave an excellent and effective rendering of "The Better Land." Mrs. Beard, as her number in this part, gave "Sweet Spirit Hear My Prayer." In a melodious and pleasing manner, Mrs. Robins sang, "Consider the Lilies." Solos by Miss Rees and Mr. Lye, excellently rendered finished, a rich and varied programme. Several choruses were sung with fine effect. Mr. Fisher, by reason of sudden illness, was unable to be present, but Dr. Clarke, of Jarvis Street Baptist Church, contributed greatly to the enjoyment of the evening. He is a fit interpreter of high class music. Mr. Bayley is to be congratulated on the complete success that crowned his efforts in the production of an admirable entertainment. A large and appreciative audience were in attendance. The proceeds were for the Sabbath school.

PRESBYTERY OF WHITBY.—This Presbytery met at Bowmanville on the 17th April. There was a full attendance of ministerial members. The first session was occupied with the report of the Committee on the State of Religion, followed with a conference on that subject. The session records of Dunbarton, Newtonville, Kendall, Ashburn, and St. Andrew's, Pickering, were examined and attested as carefully and correctly kept. The treasurer gave in his report, also the Financial Committee, showing a balance on hand of \$100. Commissioners from St. John's congregation, Pickering, informed the Presbytery that they purpose building a new church this summer and would like to appropriate \$1,000 of the Endowment Farm Fund for this purpose. The Presbytery appointed a committee to meet with the congregation and confer with them as to the best place for building, and agree to refer to the Synod the question if it is competent for the Presbytery to grant leave to alienate that fund. Messrs. A. Leslie, S. H. Eastman, J. A. Carmichael, and W. M. Roger, ministers, and Messrs. Robt. McFarlane, F. Blakely, P. Nesbit, and J. Madill elders, were appointed commissioners to the General Assembly. The Rev. Dr. King, of Toronto, was nominated as Moderator of the General Assembly. The Sabbath school report was read and adopted and sent forward to the Synod's Committee. A conference on Sabbath schools will be held at the next quarterly meeting. Mr. Spenser's reasons for protest and appeal were read and ordered to be transmitted, and Messrs. Drummond and Little were appointed to prepare answers. Messrs. Eastman, Carmichael, and Steele were appointed to receive the returns on temperance and prepare a report for the Synod's Committee. Messrs. Leslie, Eastman, and Fraser were appointed to confer with the Rev. John Smith as to the canvass of this Presbytery in behalf of Knox College Endowment Fund. Other matters of less interest were disposed of, and the Presbytery adjourned to meet at Port Perry on the 3rd Tuesday in July.—A. A. Drummond, Pres. Clerk.

PRESBYTERY OF OWEN SOUND This Presbytery met in Division Street Church, Owen Sound, on the 24th of April. Application was made by Kilsyth, etc., for leave to moderate in a call to a minister. Salary promised, \$600, and a manse. The request was granted. A reply from Mr. Charles Cameron, Manager of the Collingwood Line of Steamers, to the memorial on Sabbath Observance passed by the Presbytery at its last meeting, was read. The Presbytery expressed itself as well pleased with the spirit of the reply, and instructed the moderator to acknowledge it in suitable terms. The Rev. D. D. McLennan reported through the clerk that the middle field of the peninsula was prepared to raise \$135 and board for a student for the summer months. Report was received and the thanks of the Presbytery tendered him for his diligence. Circular letters from Presbyteries intimating that application was to be made to the Assembly for leave to receive certain ministers from other Churches, were read, setting forth that the congregation of Nelson revived its call to Mr. Colter, promising a salary of \$1,000 and a manse, and requesting the Presbytery to consider the matter immediately. The Presbytery agreed to cite parties to appear at an adjourned meeting in Division Street Church on the 22nd of May at 1.30 p.m. Mr. Somerville gave notice that at the next meeting he would move that the regular meetings of Presbytery be held quarterly, the dates to be fixed when the motion is discussed. Mr. Dewar gave notice that he would move at next meeting that the collection on Thanksgiving Day be given to the Presbytery's Home Mission Fund. The evening meeting was largely taken up by a conference on Mr. Currie's report on the State of Religion. The report on Theological Examinations was adopted with the exception of the last clause in reference to the place where the examinations are to be held. The Presbytery agreed to meet in Euphrasia Church on the first Tuesday of July, at 1.30 p.m., the congregation to meet for visitation at 7 p.m., and the Holland congregation at 10.30 next morning, and then adjourned to meet in Division Street Church on the 22nd of May at 1.30 p.m., and was closed with the benediction.—JOHN SOMERVILLE, M.A., *Pres. Clerk.*

PRESBYTERY OF TORONTO.—This Presbytery met on the 24th ult., and transacted a large amount of business, of which the following were the main items: A letter was read from Rev. J. Hogg, tendering the resignation of his pastoral charge, because of recent sickness which had greatly reduced his strength, and asking the Presbytery to take final action, without delay, on the step he had felt constrained to take. A paper was also read from Charles street congregation, containing resolutions expressive of strong attachment to their minister, and deep sympathy with him, and setting forth that, but for his decided purpose of taking a lengthened period of rest, and seeking an improvement of health in the North-West, they would not have consented to the acceptance of his resignation. On motion made and seconded, the Presbytery agreed to waive the ordinary rule in this instance, on account of the severe indisposition of the minister and his desire to leave the city at an early day, and to proceed to hear the commissioners. Accordingly the commissioners present were heard, viz. Messrs. J. Brown, Gunn, Durand, Finlayson, Knowles and Banks. Mr. Hogg was asked also if he had anything to say, but he did not wish to say anything. Several members of the Presbytery then spoke, and the following resolution, moved by the clerk and seconded by Dr. Gregg, was unanimously carried: "The Presbytery having heard the papers submitted to them in the matter of the resignation tendered by Mr. Hogg, and also having heard the statements thereon of all the parties immediately concerned, deem it inexpedient and unnecessary to postpone the matter till another meeting, and resolve (though with much reluctance) to accept Mr. Hogg's resignation, the same to take effect from or after the 20th of May. In taking this step the Presbytery would express their sympathy with Mr. Hogg and his congregation in the severe illness through which he has recently passed, and the consequent conclusion to which he has come, that he must rest for a good while from pastoral labour. The Presbytery would record at the same time their deep sense of his personal Christian worth, his diligence and fidelity in prosecuting the work of the ministry, the warm interest he has always shown in the various public affairs of the Church, and the valuable service he has frequently rendered in aiding the deliberations and business of this court. It being his intention,

however, to leave this Province, and go to the North-West, hoping that after some period of rest it may please God to restore him to good health, the Presbytery would fondly trust that his hope may be fully realized; and if he should be able ere long to resume ministerial labours there, they will be glad to learn that his character and labours are as much appreciated as they have been in the field he is about to leave." Besides the foregoing, the Presbytery agreed to appoint Dr. Gregg to preach to the congregation of Charles street on the 27th of May, and to declare the charge vacant, as also to act as *interim* moderator of session. The Presbytery's Home Mission Report for the year was read by Rev. Dr. King. Said report is not at present in the clerk's hands; but its details were as creditable to the Presbytery as in former years, and in some respects more so. The report was received and adopted, with thanks to the committee, especially the convener and treasurer. A valuable report on the State of Religion was also read by Rev. R. D. Fraser, and will come up again at a conference on that matter to be held at Aurora on the 29th of May. An amended report on Sabbath Schools was likewise read by Rev. Mr. Frizzell, and for both reports thanks were cordially given to the conveners. An extract minute of the Presbytery of Kingston was read, granting the translation of Rev. A. Wilson, and his induction as minister of Carlton Street Church, Toronto, was appointed to take place there on the 17th of May, at two p.m., the moderator to preside, Rev. J. Smith to preach, Rev. H. M. Parsons to deliver the charge, and Rev. A. Gilray to address the people. A telegram was received, announcing that the Presbytery of Chatham had granted the translation of Rev. F. Smith, and his induction at St. Andrew's Church, Markham, was appointed for the 15th of May, at two p.m., the moderator to preside and preach, Rev. D. Mackintosh and Rev. J. Carmichael to address the minister and the people respectively. A letter was read from Rev. W. Stewart, of Hornby, tendering the resignation of his pastoral charge there, and asking the Presbytery to apply to the General Assembly for leave to him to retire from the active duties of the ministry. The clerk was instructed to cite the congregation to appear for their interests at an adjourned meeting of Presbytery, which is to be held in the usual place on the 17th proximo, at eleven a.m. The ordination trials of Rev. J. A. McDonald were received and sustained, and his settlement was to take place, as previously conditioned, at Horning's Mills on the 26th ult. Mr. Joseph Builder, M.A., theological student, also underwent examination, and the Presbytery resolved to ask leave of the district Synod to take him on public trials for license. Other matters of no public interest are not reported.—R. MONTEATH, *Pres. Clerk.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XIX.

May 13. } **THE SPREAD OF THE GOSPEL.** { Acts xi. 1-5.

GOLDEN TEXT.—"And the hand of the Lord was with them; and a great number believed, and turned unto the Lord."—Acts 11: 21.

CENTRAL TRUTH.—A living Church will be a growing Church.

CONNECTION.—On the conversion of Cornelius and his friends, Peter directed them to be baptized: and remained for some days with them, giving them further instruction. When he returned to Jerusalem, some of the disciples who were very strict about Jewish forms, spoke against him for eating and holding familiar intercourse with Gentiles. So he went over the whole circumstances of his trance; how the Spirit told him to go to Caesarea; and how six other brethren went with him; and how the Holy Spirit fell with miraculous power on the listening Gentiles. The disciples were satisfied; and rejoiced that God was willing to save Gentiles as well as Jews.

I. THE GOSPEL TO THE GENTILES.—Ver. 19.—scattered abroad: they fled from Saul's persecution. Our Lord said, "When they persecute you in this city, flee ye into another. Travelled as far as Phenice: Phenicia, or "the country of Tyre and Sidon," was a strip, 120 miles long, and twenty broad, between the range of Lebanon and the sea. Beirut (ancient "Berytus") is now the chief port of Syria, and is in Phenicia. Cyprus was sixty miles from the nearest part of Syria. Now possessed by Britain. A large island, with much forest and uncultivated country in the centre; and an unhealthy climate. Anciently, inhabitants of mixed races, Phenicians, Greeks, etc. Barnabas belonged to this Island. Antioch: a great city on the river Orontes, sixteen miles (in a direct line) from the sea. Built by Seleucus, the first Macedonian king of Syria, and named in

honour of his father. The Jews had many privileges there. The people generally were very worthless; sunk in vice, and living only for pleasure. Unto the Jews only: this was before Peter's visit to Cornelius; and they did not understand that God wanted the Gentiles to hear.

Ver. 20. **Men of Cyprus and Cyrene.** Cyrene was a city on the north coast of Africa. Along with Crete, the district formed a Roman province. Colonized originally from the Greek islands. Many Jews there. Had a synagogue of their own in Jerusalem. (Acts 6: 9.) District very fertile. Now called Barca. Spoke unto the Grecians: here the word means, not Grecian Jews (as in 6: 1), but Gentiles who were Greeks. Some of these might be believers in one Supreme God, and enquires after truth, like Cornelius. There are more such among the heathen than we think!

Ver. 21. **The hand of the Lord was with them.** (See Luke 1: 66, Acts 4: 30) it means the power of the Lord; and indicates that signs and miracles of healing were done to establish the doctrine preached. Battered and turned as soon as they were convinced of Jesus as a needed Saviour, they turned from idolatry and vice, to God, in prayer and a new life of holy endeavour. "This was nothing less than the beginning on a large scale of the conversion of the Gentiles."—*Farrar.*

II. BARNABAS AT ANTIOCH. Ver. 22.—Tidings . . . came unto . . . the Church: by comparing one thing with another, we find that this work had been quietly going on for three years. Saul, having caused the dispersion, was converted immediately after, retired to Arabia three years, then visited Jerusalem for fifteen days. (Gal. 1: 17-21) The Jews plotting against him, the brethren sent him to Tarsus. (Acts 9: 23, 30.) We find in this lesson that Barnabas found Saul at Tarsus. And so we get at the interval of time from the first arrival and preaching of the brethren flying from persecution. They sent forth Barnabas: the Church at Jerusalem was divided on the question of receiving on equal terms the Gentiles; Acts 15: 1, 5, 7, and they sent a calm impartial man, a leading brother, one in whom all parties had confidence to go and see about it and report. Exactly what sensible people in like circumstances would do now. Hasty and ill-trained minds would jump to a conclusion, without first investigating.

All these things have lessons for us.—Ver. 23.—Had seen the grace of God a man generally sees what he looks for! Barnabas looked to see if God was working there! and he found heathens converted, and Jews tolerant, and the work spreading—to the glory of Christ. He did not look to see men (1) preaching without direct authority from the Twelve, and (2) receiving Greeks into the Church without first ascertaining the views of the brethren at Jerusalem. If he had begun his enquiries there, perhaps he would never have got any further; and would have made an adverse report on the subject. Was glad, and exhorted them: his joy at the work, and his exhortations, would be a tower of strength to them. Deputations from well established causes to new enterprises, are a much neglected, but most effectual way of strengthening truth.

Ver. 24.—**Full of the Holy Ghost:** the character of Barnabas stands high; a man of love and kindness; and full of the Spirit, and it is said that many people were "added unto the Lord"—many more were made converts.

Ver. 25, 26.—**To Tarsus to seek Saul:** Barnabas wanted help. The work was growing; he could not leave it; the brethren at Jerusalem were yet too full of prejudices to throw themselves heartily into it. Peter was almost alone in the more liberal view of the question. Saul was the man to help him! and he hurries off, a hundred miles, to find him.

Saul had been (we know not to what extent) preaching "in the regions of Syria and Cilicia." (Gal. 1: 21.) Probably he did not sail direct to Tarsus. (Acts 9: 30.) When he had found him: seem to indicate a search. A whole year Barnabas probably sent word to Jerusalem, but could not leave the work. Were called Christians: the name was probably given half in mockery. It was not much used by the Lord's people themselves. It is only elsewhere twice used, Acts 26: 28, 1 Peter 4: 10. In after ages it became their sole designation.

Ver. 27.—**Prophets from Jerusalem:** we may suppose Barnabas sent word of the great work that detained him; and the coming of these prophets seemed "a further sanction given by the Church at Jerusalem to the work Saul and Barnabas were carry on at Antioch."—*Plumptre.*

III. HELP TO THE NEEDY.—Ver. 28.—One of them named Agabus: a "prophet" in the New Testament, is not necessarily a foreteller, it means any inspired Teacher— one speaking for God.—See also Acts 21: 10, 11. **Dearth . . . in the days of Claudius:** he reigned, A.D. 41 to 54. A number of famines in his time. Josephus speaks of a very severe one in Palestine, A.D. 45. So this would be coming on, and might indeed be then begun.

Ver. 29.—**Determined to send relief:** the saints of Jerusalem were very poor. Possibly had injured themselves by their communistic experiment: Acts 4: 32; without doubt many had been ruined in circumstances by persecution; and the prejudices of the Jews would prevent their obtaining work, or doing business.

Which also they did: all contributed; the rich more, the poor less; but every man as he could! Oh for the same devotion to the cause of God and humanity now! It is rising; the world is learning! By the hands of Barnabas and Saul: it was a pleasant providence that sent these men back to Jerusalem with gifts and money for the poor.—See James 1: 27, 2: 14-17.

PRACTICAL TEACHINGS.

1. We may fly from persecution; but we must not give up our religion.
2. All kinds of men need Christ (ver. 20).
3. The true Christian rejoice in souls being saved, by whatsoever agency it is!
4. A nickname may be a crown of glory. Who could think of a better name than "Christian?" A Greek name, with a Hebrew meaning, and a Latin termination! A universal brotherhood, and all nations may have a share in it.

CHOISE LITERATURE.

WORKS OF FICTION.

(Continued.)

Good novels, in the second place, give recreation. The body, sometimes, through overwork, becomes weak and jaded. When this happens, a sojourn in the country is recommended; and the change of scene, new places, new persons, and gentle exercise soon restore the physical powers to their wonted health. In the same way, the mind is often harassed and weakened by its own anxious thoughts. It cannot still them, and they set upon it, and attack it and worry it almost to madness. Now, under these circumstances, a good novel is to the mind what a country sojourn is to the body. It is true that there are other remedies which need not be mentioned here, but this, too, is a genuine remedy. By the force of its charm it carries us away from our tormenting thoughts, interests us with new scenes, incidents, and characters, calls the faculties of our mind and the affections of our hearts into gentle exercises, and thus restores our health and happiness. We have said that the novelist is an educator. We now say that he is a physician, well qualified to cure certain diseases of the mind, to dispel the vapours, to restore the tone and elasticity of the spirits, and to nerve us once more for the duties of life. Look, for example, at the incalculable amount of happiness that one novelist, Charles Dickens, has given to the human race. We refer not to his wonderful powers of conducting a story, sketching original characters, satirizing social abuses, or wielding the highest gift of all, namely, that of poetic imagination. We only refer to his joyous humour. Surely never had travellers into the realms of fiction such an exhilarating guide? What an overflow of the finest animal spirits, what floods of sunny geniality, and what an inexhaustible sympathy with everything good and true! With what intense delight does he dwell upon the varying scenes in nature—the luxuriant foliage of summer, the frosty roads of winter, a little hamlet dozing in the sun, a ship at sea battling with the winds and waves. With what relish does he dive into the busy haunts of men, and take an interest in all their pleasures and amusements! In what a tender and appreciative way does he point out the many estimable qualities that lurk under the rough and mean appearance of the poor man—his patience, his contentment, his love for his wife and children, and for the innocent pleasures of his home! When will the world ever forget that Christmas dinner at Bob Cratchit's, where all the members took part in preparing it, where "Mrs. Cratchit made the gravy ready beforehand in a little saucepan hissing hot; Master Peter mashed the potatoes with incredible vigour; Miss Belinda sweetened up the apple sauce; Martha dusted the hot plates; Bob took tiny Tim beside him in a tiny corner at the table; the two young Cratchits set chairs for everybody, not forgetting themselves, and, mounting guard upon their posts, crammed spoons into their mouths, lest they should shriek for goose before their turn came to be helped?" Even the most commonplace objects catch a brightness from Dickens as he passes by. A portrait he calls "the coloured shadow of a man." The houses of London he represents as "peppered with smoke." A heavy door in an old rambling building is represented as "firing a long train of thundering reverberations. Copperhead's bed in an inn was "an immense fourposter, which was quite a little landed estate." The pockets of the Artful Dodger were so large that they seemed to undermine his whole suit of clothes. A certain dragon was so tall that "he looked like the afternoon shadow of somebody else." Trotty Veck's mittens had "a private apartment only for the thumb, and a common room or tap for the rest of the fingers." Roger Riderhood had "an old sodden fur cap, formless and mangy, and that looked like a furry animal, dog or cat, puppy or kitten, drowned and decaying." See also how much he can make of an old mat: "Being useless as a mat, it had for many years directed its industry into another channel, and tripped up every one." And what a charm he throws around even his most insignificant characters! He has been accused of caricaturing them and making too much of them. But what, after all, does this matter? This habit just arises from his love for the children of his brain, and his desire to make other people like them. In the outburst of his genial humour he pulls them about, puts them into the most amusing attitude, and makes them appear under the most unexpected similitudes. Take a few examples. Some are remarkable for their appearance. We have—Dora's aunts, not unlike birds altogether, having a sharp, brisk, sudden way of adjusting themselves like canaries; the appropos Major Bagstock, "with a complexion like a Sultana cheese, and eyes like a prawn's, and who not only rose in the morning like a giant refreshed, but conducted himself at breakfast like a giant refreshing; the gawky fisher lad, Ham, whose trousers were so stiff that they could have stood alone, and who did not exactly wear a hat, but was covered in atop, like an old building, with something pitchy; Captain Cuttle, every inch a sailor, with a handkerchief twisted round his neck like a rope, a large shirt collar like a small sail, and a glazed hat so hard that it made your very head ache to look at it; the old sailor in the lighthouse, "with his face as damaged and scarred with hard weather as the figure-head of an old ship, and who struck up a sturdy song that was like a gale;" a genuine tar by the name of Blogg, "a weazen, old, crab-faced man, in a suit of battered oilskin, who had got tough and stringy from long pickling in salt water, and who smelled like a weedy sea-beach when the tide is out;" Bill Sykes, whose bawky legs always appeared "in an unfinished and incomplete state, without a set of fetters to garish them; a prize-fighter, named the Game Chicken, whose face bore the marks of having been frequently broken and but indifferently mended; and shabby-genteel Tony Jobling, the rim of whose hat "had a glistening appearance as if it had been a favourite promenade for snails." Other characters are distinguishable by some peculiarity in their disposition. There is Pecksniff, the very ideal of a hypocrite, "like a direction post always pointing out the road

to virtue and never going there himself." There is Miggs, a gaunt servant-of-all-work, who imagines that she is soaring to the very height of Christian charity when she exclaims, "I hopes I hates and despises both myself and all my fellow-creeturs." Then there is Joe Willet, the stolid landlord of the Maypole, who can never think unless he is basking before a roaring fire, whose head, in fact, requires to be cooked before it will let out any ideas. There is also the immortal Micawber, threadbare, poverty-stricken, helplessly in debt; but always great and glorious, when he describes his misery in grandiloquent words and long-resounding sentences.

When we think of the vast amount of innocent enjoyment which we ourselves have derived from Dickens' works; and when we multiply this amount by the millions of people who read these works in all parts of the world, we are lost in astonishment at the incalculable addition to the sum of human happiness which one man has been destined to make. His humour has, indeed, been one of the best topics ever invented, and he himself one of the great benefactors of the human race.

Novels, in the third place, teach history. The novelist is really a historian of the motive and actions of men and of the manners of his own age. But he also sometimes goes back to by-gone ages, into the region of history proper; and this, in our opinion, he does legitimately. Partly from lack of materials, and partly from a deficiency of imaginative power, the historian proper, as a rule, has not been successful in making this region interesting to the general public. It is a misty, colourless, lifeless land. The student is very soon involved in endless tangles of political intrigues and military manoeuvres. The great characters fit before him like ghosts, formless and silent; and there are no every-day people like himself in whom he can take an interest. Now, the historical novelist undertakes to remedy this defect. He sheds the light of his fancy on this dim land. He chooses the most striking of the political intrigues and manoeuvres, and mingles them with tales of private life and adventure. He gives form and soul and colour to the great men; and to make them more life-like he associates with them a number of ordinary mortals, the creations of his own imagination. In fact, he imparts to the whole region, which was only a shadow before, an appearance of reality. Look, for instance, at what Sir Walter Scott has done for Scottish history. Before his time, with the exception of the parts relating to Wallace and Bruce, and Queen Mary, it may be said to have been unknown. It was a confused conglomeration of antiquarian relics in the midst of which nobody, save Dr. Dryasdust, could live. Passing among these remains, the genius of Scott stirred the dry bones and made them live. In his novels we see old Scotland revived. He has built up the old castles. He has filled the old suits of armour with living beings of real bone and muscle. These ghosts of dead warriors that hover over the well-fought fields he has caused to take form and to fight, and to taste again the wild delights of battle. He has made the more notable Scots of old—the Stuart kings, Mary, Regent, Murray, Montrose, Claverhouse, Argyle—walk out of their portrait frames, and move, and talk, and act; and he has surrounded them with imaginary characters so varied, so palpable, so racy of the soil, that they throw an atmosphere of reality over the whole. Scott's sketches of these historical characters may be considered by extremely fastidious critics as incorrect, but they have at least this merit, that they are life-like.

Such are the ways in which novels may be used. But throughout the world there is a countless number who abuse them. They are of both sexes, and of all ages; and though they may be men and women in appearance, in mind they are mere children. None of their mental faculties has been developed save their curiosity. "A story, a story," is all they require to amuse their childish intellect and to kill time. Sometimes they alight upon a good novel; but their minds are so feeble that they cannot digest it. The characters pass through their intellect without leaving any impression. "They come like shadows, and so depart." But generally the novels which they read are of the namby-pamby order, or of that kind called sensational, whose characteristics are murder, mystery, and wicked intrigue. If they are namby-pamby, reading them is like sipping jelly-water. If they are sensational, they are like Mrs. Squeers' posset of brimstone and treacle. In both cases they destroy the mental appetite and make it loathe all solid food.

Now what is the cure for this lamentable condition? How is novel reading to be reduced to a minimum? We cannot have a censor of works of fiction to prohibit the publication of all those that are objectionable. We might prescribe certain tests by which worthless books might be detected; but the majority of readers would not take the trouble to apply the tests, and even if they did, by that time the objectionable works (if they were objectionable) would have been read and the evil would have been done. The only cure is to do what physicians do in so many cases of bodily weakness, namely, to raise the general tone of the system. We would propose, therefore, when the patients are young, to stimulate and elevate the tone of the mental system. This we would do in three ways:

1. We would cultivate the imagination of young people when they are at school. We would say to the teacher: The remedy of this great evil of indiscriminate novel reading is in your hands. Get rid of the notion that the human mind is a mere bag to be filled with knowledge. Get rid of the notion that a boy is an ingenious automaton, that may be made to go through certain motions to please Her Majesty's Inspector at the end of the year. Recollect that he has an imagination that is hungering to be fed with stories about his fellow-beings. Develop and nourish this faculty with narratives from history, biography and general literature. Do not be content with giving (as is generally done) the mere husks of the subject names and dates. Give him the very kernel, the very spirit. Throw your whole being into the subject, place yourself in fancy among the circumstances you are describing; be, for the time, the character you are representing, and make the whole lesson as life-like as possible. If you can do this your success is certain. Surely there is enough of thrilling incidents in history, surely there is enough of striking characters in biography, surely

there is enough of delightful passages in English literature, to charm the very dullest intellect.

2. But if this plan does not succeed, and if young people will still read novels indiscriminately, there is still another remedy in reserve. We should meet novel-readers on their own ground. We should say, "Well, if you will insist upon reading novels, we will read them along with you." We should invite them to hear a course of lectures on the chief novellists of the present century. The lecturer, besides having a thorough grasp of the subject, should not be a dry man, but should be able to make everything he touches clear and interesting. Taking up each of the principal novels in turn, he should tell the plan graphically and vividly, describe the principal characters dramatically, bring out the individuality of each, read illustrative extracts, and point out the merits and defects of each work. If this were done properly, young people could scarcely fail to appreciate the standard works of fiction, and appreciating them would not fall back upon those that are worthless.

"Could they on this fair mountain leave to feed,
And batten on this moor?"

Give an ass the run of a clover field, and he will wish no longer to feed on thistles.

3. There is still another remedy. Young people should never be allowed to idle away their time. Idleness is the soil from which almost every wickedness grows. When we are idle, both our bodies and our minds soon become morbid. Being morbid we look at everything and everybody with a jaundiced eye; and the people of every-day life seem insipid, tiresome, and even hateful. We take refuge in novels, and devote our interest and our affections to the shadowy beings of an ideal world. The disease grows with what it feeds on, and the result is unhealthy sentiment and passion, which not unfrequently end in scandalous deeds. To all young people, therefore, we would say: Have something to do. Whether you are rich or poor, have some useful employment. And let it be some fixed task which you cannot shirk at a moment's notice. Carlyle compares the work of this world to an immense hand-barrow with innumerable handles, of which there is one for every human being. But there are some people, he says, so lazy, that they not only let go their handle, but they jump upon the barrow and increase the weight. Don't let go your handle. There is abundance of work in this busy world for every one who has a human heart.

AN INTERVIEW WITH CETYWAYO.

At length it was announced that the king was prepared to receive us. We followed our guide into the open air and to the front door of the house, which opened directly into one of the princip's rooms. The floor and walls were rough and bare; on the left was a long row of brown wooden chairs, and on the right, facing them, sat Cetywayo, along side a pile of wooden boxes reaching nearly to the ceiling, probably containing the personal effects which he was to transport to his native country. He shook hands with becoming gravity, and as he turned towards the rest of the party I took the opportunity to study his face. It was a purer and blacker negro face than I had anticipated, but entirely without the repulsive features of the Caffre and other tribes which supply labourers to the Cape Colony. Easy good-nature was the quality which seemed most strongly expressed, and there was a general air of frankness about the man which explained how he had made so favourable an impression on his captors.

He was attired in a threadbare suit of blue flannel, well fitted to exhibit a physical development which any man might envy. His shirt collar seemed to have been several days absent from the laundry, and one end had broken loose from its button. Perhaps this as much as anything emphasized the contrast between the impression made by the man and what I knew of his history, and made it hard to conceive that one was in the presence of a modern Attila, who was once the terror of both races through a large part of South Africa. Could this be the king who, when the superiority of civilized weapons was first made clear to him, gave his chief officer till the grass should grow knee-high to arm his troops with muskets, on pain of death or banishment?—this the man who, when a missionary preached hell fire to him, laughed to scorn the idea of a fire which his soldiers could not quench, and made good his words by setting fire to a field of dry-grass, and then sending a regiment into it, who stamped it out with their naked feet?

As we had a little favour to ask, the Astronomer Royal, with diplomatic acuteness opened the conversation upon an agreeable subject. The party had just paid a visit to the admiral of the South African station, and learned that he expected H.M.S. *Bristol*, which was on her way down the west coast, to arrive at Cape Town in a few days, and supposed that she would be designated to convey Cetywayo to Natal without further delay. When this pleasing anticipation was conveyed through the interpreter, the royal reserve vanished in a moment. The king sprang from his seat, danced toward the door, pulled the interpreter after him, and pointed toward the ocean, visible in the distance, with ejaculations of eager anticipation. The interpreter pointed in another direction, and an animated colloquy ensued, ending by the king pulling and laughing at the interpreter in a way which plainly said, "Ah, you rascal, you have been trying to play me a prank!" The interpreter explained that the exciting subject was the direction from which the ship was to come, and that he had been caught pointing in a wrong direction.

This little ebullition still further disarranged the royal shirt collar, the loose end of which now protruded so far as to make the air of dignity with which its owner resumed his seat simply ludicrous. The interpreter, next suggested the comet as a possible subject of interest.

"Would the comet excite fear among your people?" inquired the astronomer.

"No," was the reply. "My people look upon an appearance of that kind above as a sign of good fortune."

"One of the best signs of a healthy mental state you could have given," said I.

The use of the word "above" seemed suggestive of a

simple trust in a superior power. So I enquired what religious ideas he entertained.

"None whatever," replied the interpreter. "He seems to have absolutely no religious feelings or beliefs."

"But what do the funeral ceremonies of the Zulus indicate?"

"They have no funeral ceremonies of any significance."

"Has he no idea of a Supreme Being?"

"Well, he sometimes refers in an unintelligible way to something he calls 'the great.' But it seems to be a mere word. I can't find that he associates any definite idea with it."

He was then told that his visitors were from America. "We have heard of you in America," said I, thinking of that prince of Ashantee whose first question of a civilized visitor was whether they talked much about him in England.

"I have heard that America is a very large country, the other side of Europe," he replied.

Nothing in his countenance indicated that the subject of his renown in America excited any emotion whatever. The interpreter explained that the royal ideas of the figure of the earth were rather confused.

"Is it any use to tell him that these Americans have come here to measure the distance of the sun by the transit of Venus?" inquired the astronomer.

"I fear there is no way to give him an idea of great distance. Even in the Transvaal all the Boers can tell you of any considerable distance is that it is so many hours on horseback. But perhaps we might give him some idea by a railroad train, the speed of which he knows. How long would it be to the sun by rail?"

"Tell him that if the swiftest train were to set out to the sun with a baby, the baby would die an old man long before the train got to the sun."

When this was translated to him his hands were raised in astonishment, and wonder was unmistakably depicted in his countenance. I looked for an expression of incredulity, but saw none. To tell him of the transit was hopeless. More than once we had been greeted by the intelligent inhabitants of the village where our observations had been made with the remark, "I hear you have come to see a star in the sun."

"What did he think of London? and what impression did the sight of its activity make upon him?"

"He was simply bewildered, sir; so struck with wonder he could not take in the relations of things."

"Let him tell us what he will say about London and England when he gets back to his people."

"The first year I am at home I shall say nothing at all about it. After I have been a year among my people I can begin now and then telling them what I saw, a little at a time."

"Did you see anything in London which you would like to introduce into your own country?"

"When I get back I want to build myself a few houses. But I shall not give up my old kraal. I should only like to have some houses besides."—Simon Newcomb, in Harper's Magazine for April.

AMERICA IN 1784.

The following extract is taken from "A History of the People of the United States from the Revolution to the Civil War," by John Bach McMaster.

Of the inventions and discoveries which abridge distance, which annihilate time, which extend commerce, which aid agriculture, which save labour, which transmit speech, which turn the darkness of night into the brilliancy of day, which alleviate pain, which destroy disease, which lighten even the infirmities of age, not one existed. Fulton was still a portrait-painter, Fitch and Rumsey had not yet begun to study the steam-engine, Whitney had not yet gone up to college, Howe and Morse, McCormick and Fairbanks, Goodyear and Colt, Dr. Morton and Dr. Bell were yet to be born.

The furniture in these dwellings (in Boston) was often imported from England. The sideboards were heavy with articles of porcelain and china, many of them of the celebrated Wedgwood ware, whereon blue lovers walked by the side of blue waters, and blue deer lay down to rest, in the shade of blue trees. . . . In the corners of the rooms, or on the landing of the stairs, stood the high clocks of English make, many of which remain yet to attest the existence of the manufacture. Some were surmounted by an allegorical representation of Time. . . . The library was a strange assortment of good books, and books so gone out of fashion that no second-hand dealer will buy them. Huge volumes, long since out of print, and now to be found covered with dust, on the back shelves of public libraries, were then high in favour. Among the sober and sedate readers, of Boston the Puntanical taste was yet strong. The delightful novels of Richardson, of Fielding, of Smollet and of Sterne found no place on their shelves. Reading was a more serious business. Many a young damsel passed from girlhood to womanhood without ever having looked within the covers of Shakespeare or Shendan, without ever having attended a dance, and could not tell whether the ace of spades was black or white, or if the king outranked the knave.

On the stalls on a market day we would miss, again, many of the fruits and vegetables now considered not as luxuries, but as essentials. The tomato was not only uncultivated, but almost unknown. Apples and pears were to be had in abundance, but none of those exquisite varieties—the result of long and assiduous nursing, grafting and transplanting—which are now to be had of every green-grocer. The whortleberries and strawberries were such as grew wild on the hills, and the best of them could bear comparison neither in flavour nor in size with the poorest that are often to be seen at country fairs. Oranges and bananas were the luxury of the rich, and were, with all the tropical fruits, rarely seen, for few packets could then make the voyage from the West Indies under several weeks. Since that day our dinner-tables have been enriched by the cauliflower and egg-plant.

No great companies existed as yet for the distribution of ice. Every thunder storm curdled the milk.

The new England farmer held it an abomination to read a novel, to see a play, to go to a dance, to make a jest, to sing a comic song, to eat a dinner cooked on Sunday, or to give a present on Christmas day. Yet he would at times so far forget his austerity as to play a game of draughts with his wife, or have a romp of fox-and-geese with his children. His conscience did not smite him when he drank palm-tee at a quilting bee or listened to the achievements of his better half at the spinning match. He drank ale and cider at the apple-paring bees, and laughed as loudly as any one when at the corn-husking the lucky finder of the red ear kissed his favourite daughter. But the moment the fiddles were produced he went home to his pipe and sermons, or to a long talk with the schoolmaster.

YE PURITAN MAID.

Ye Puritan maid, with gentle pride,
Her snowy kerchief neatly tied,
In woollen gown of sombre hue,
Demurely dropped her eyes of blue,
And sober seemed, in bonnet wide.

And yet, with roguish glance aside,
Her beauty's power she slyly tried,
And suitors prim oft came to woo
Ye Puritan maid.

But though with down-cast face she sighed,
The smiles about her mouth they spied;
The little witch her power well knew,
Which many a youth precise did rue,
And matrons oft did sternly chide
Ye Puritan maid.

—Florence S. Brown

SOMETIME, SOMEWHERE.

Unanswered yet? the prayers your lips have pleaded.

In agony of heart these many years?
Does faith begin to fail? Is hope departing,
And think you all in vain those falling tears?
Say not, the Father hath not heard your prayer;
You shall have your desire sometime, somewhere.

Unanswered yet? tho' when you first presented
This one petition at the Father's throne
It seemed you could not wait the time of asking,
So urgent was your heart to make it known,
Tho' years have passed since then, do not despair;
The Lord will answer you sometime, somewhere.

Unanswered yet? nay, do not say ungranted,
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what he has begun;
If you will keep the incense burning there,
His glory you shall see sometime, somewhere.

Unanswered yet? Faith cannot be unanswered,
Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere!
—Robert Browning.

A LONDON weekly says that the Deceased Wife's Sister Bill will be dropped for this session.

AN effort is being made to raise some memorial to John Milton in the village of Horton, in Buckinghamshire, where he lived with his father and mother, and in the church of which village his mother, Sarah Hilton, is buried.

PRESIDENT ELIOT, of Harvard, says that the "seminaries bid against each other for young mendicants, who think that the community owes them a theological education," and that "the clerical profession has been deeply injured by beneficial endowments."

THE United States National Board of Health is informed that a terrible plague has appeared in some Persian villages near the town of Sulemanina, Turkey. Physicians sent there by the Turkish Government have been driven away by the excited mob.

THE Lord Chief Justice has rendered a decision in favour of Bradlaugh in his action against Mr. Newdegate, M.P., for maintaining the suit of Clarke against Bradlaugh in regard to the latter's sitting and voting in the House of Commons without taking the oath.

EX-EMPRESS EUGENIE is going to build a church at Flamborough, Eng., in memory of her son. Its estimated cost will be about £70,000. The coffin of Napoleon the III., and of the Prince Imperial will be transferred thither as soon as the building is fit to receive them.

IN the Binghamton Inebriate Asylum there were at one time eighteen cases of persons whose condition was directly traceable to Black Friday. Political failures are also accountable for many cases. Political campaigns always send a considerable contribution to the asylums.

THE old Barony Church, Glasgow, so long associated with the ministry of Dr. Norman Macleod, is becoming unsafe, and may soon disappear. So threatening have the galleries grown that it has been found necessary to discontinue the evening services which were largely attended.

THE Presbyterian Synod of Kentucky proposes to raise \$15,000 by next October to erect a dormitory and boarding hall as an addition to the buildings of the Central University, to be called the Centennial Memorial Hall, and to commemorate the 100th anniversary of the establishment of Presbyterianism in the State, which will occur in October next.

BRITISH AND FOREIGN ITEMS.

TWELVE rabbis have been invited to the Czar's coronation.

THERE are nearly 6,000 claims before the Alabama Claims Commission.

A COPYRIGHT convention between Germany and France has been signed.

THE coronation of the Czar now seems definitely fixed for the 27th May.

HERB. FRIERS, a well known German naturalist and traveller, is dead.

MINNESOTA reports one of the worst snow storms of the season on the 11th April.

ABOUT £25,000 have been subscribed towards a memorial of the late Dr. Pusey.

THE "Newfield," with the Canadian Fishery Exhibit, arrived at London last week.

SILJEMAN PASHA, defender of the Shipka Pass during the Russo-Turkish war, is dead.

ENGLAND, like Belgium, will soon have a uniform minimum telegraphic rate of sixpence.

BISHOP RICHLER has been consecrated as Bishop of the new diocese of Grand Rapids, Mich.

THE Right Rev. George Richard Mackarness, bishop of the Scotch Episcopal Church, is dead.

TWO handsome summer houses constructed of iron have been shipped at Glasgow for Nova Scotia.

MR. D. FRANK RANKING, LL.B., has been appointed Principal of Morningside College, Edinburgh.

DR. J. A. McWILLIAM has been appointed Demonstrator of Physiology in University College, London.

THE Berlin Museum has purchased at the Narishkine sale a celebrated painting by Albert Durer for \$150,000.

THE children at the English Zoo have transferred their elephantine affections to Jingo, Jumbo's attractive successor.

THE Delaware House of Representatives has passed a Bill appropriating \$5,000 for schools for coloured children.

IT is estimated that there are twelve hundred towns west of the Mississippi River without churches or regular preaching of any kind.

A NEW English magazine will be started in London about the 1st of May under Catholic auspices. Its title will be "Merry England."

MR. GLAUSTONE has forwarded £25 to the Lord Mayor for the London Mansion House Fund for the relief of the distress in the Western Highlands.

THE widow of Prof. Henry Draper has given \$6,000 to the National Academy of Sciences, to be used in conferring medals for discoveries in astronomy.

A PETITION against the introduction of instrumental music into public worship has been signed by 355 of the Free Church congregation of Fort William.

SERIOUS fighting is reported among the tribes in the interior of Zululand. The revolt is caused by the restoration of Cetewayo, which is resisted by influential chiefs.

REV. DR. NEWMAN says; "Voting is just as sacred a duty as prayer. You say the politician is dirty; then clean him up. If the caucus is low, elevate it, purify it."

A LITTLE boy in South Carolina has sent \$100 to the Southern Presbyterian Board of Foreign Missions, the proceeds of the sale of canary birds raised by himself.

MR. JOHN RICHARD GREEN, the lamented author of "A Short History of the English People," has left a second volume of the "Making of England" almost complete.

KEGAN PAUL, TRENCH & CO., of London, are printing on vellum six copies of their "Parchment Library Shakespeare." The price of each set, in twelve volumes, is 144 guineas.

JAPANESE investigations in Corea fix the population of that kingdom at 7,294,367. The majority of females is about 200,000. The capital, with suburbs, contains 200,000 persons.

MRS. CRAYCROFT, sister of Sir John Franklin, has died at Durking at the age of ninety. She spent the greater part of her fortune on the expeditions which were sent to the Arctic regions in search of the famous explorer.

THERE is a strong feeling in support of Stanley in England, and the aggressive policy of the French in south-western Africa is regarded with great hostility. A serious conflict is imminent between De Brazza and Stanley.

IT is stated that the object of the alliance between Germany, Austria and Italy is to secure the isolation of France in order to effect a simultaneous disarmament which Bismarck intends to propose at the European congress.

THE United States Commissioner of Internal Revenue reports that from July, 1870, to March, 1883, 6,372 illicit stills were seized, 8,620 persons arrested, 32 officers and employes of the revenue service killed and 56 wounded.

IT is stated that 706 miles of new American railways were laid in the months of January, February, and March last, as against 1,200 miles in the corresponding period of last year, and that an aggregate of 8,000 miles will be constructed this year.

TWO ladies, officers of the Salvation Army, who recently went over H. M. S. Britannia in Dartmouth Harbour, duly entered their rank and names in the book kept on board for visitors, adding, in the column for residence: "Bound for glory."

M. FLOURENS, the Director of Public Worship in France, has caused a statistical account to be prepared, showing the precise numbers of the Roman Catholic clergy in that country. As a result, it has been ascertained that there are 77,385 individuals holding different offices in the Church. Of these eighty-seven are archbishops or bishops.

with a reference to female higher education, cordially endorsing it.

THE CHANCELLOR'S RECEPTION.

In the evening the Chancellor held a reception in the lobby just outside the Convocation Hall. The building was beautifully decorated with flags and bunting and everything that would go to make the occasion brilliant was included in the arrangement for the evening. "B" Battery Band was present, and discoursed music. At 8:45 the reception terminated, and the guests repaired to Convocation Hall. The elite of the city were present, and many ladies and gentlemen from a distance. The Chancellor occupied the chair.

The Hon. O. Mowat made a very brief address, in which he congratulated the Chancellor on his reelection to such an honourable position. He referred to Queen's University, and in order to shew the success which had attended it, compared its present condition with that of its childhood. He said that the first subscription he ever gave to any important undertaking was in aid of Queen's College, which he was glad to say was held in high esteem by all Protestant denominations.

Dean Baldwin, after congratulating the Chancellor, made some remarks concerning education and its developments. The best way, he said, to develop education was to make it in complete accordance with the Gospel of Jesus Christ.

CONFERRING HONOURS.

The laureation of the graduates took place on Wednesday, and the hall was completely packed. The ladies especially were present in large numbers. Convocation opened with reading and prayer by the Acting Chaplain, Dr. Jardine. The first item was the distribution of class prizes, each professor handing books to the students as they advanced amid loud applause. Quite an ovation was extended to Miss Fitzgerald, who took the first prize in junior chemistry, outstripping all other competitors. After the presentation of prizes by the Chancellor—the first to Mr. G. F. Cameron for his poem and the second to Mr. Shortt, winner of the Governor-General's prize for chemistry—the scholarships were distributed, Mr. A. Gaudier being given a cheque for \$60, the Queen's Scholarship for Junior Physics. Dr. Grant, in rewarding young Bain with the McGillivray scholarship, said he was the son of the oldest student of Queen's—a retired minister. The Vice-Chancellor handed the Grant scholarship of \$60 to Miss Fitzgerald, explaining that the money was not donated by him, but by one who felt under compliment to him, and desired to do something for the college. Dr. Grant also bestowed the Nichol scholarship of \$50, won by H. R. Grant in natural science, remarking that the modesty of the donor kept him from appearing on the platform.

The other scholarships were presented without special incident.

An interesting ceremony was the presentation of the gold medals. The Chancellor, with fitting remarks, presented those won by the Art students; and Dr. Fowler, Registrar, performed a similar service towards the medical students—the gold and silver medalists of the Royal College of Physicians and Surgeons. Messrs. J. F. Kidd and W. G. Anglin were at the same time given certificates which entitle them to act during the ensuing vacation as house surgeons of the Kingston General Hospital.

The following essayist and prize lecture writer were singled out for distinction:—W. Nichol, on *Spectrum and Spectral Analysis*; A. Shortt, on *Recent English Psychology*. The examiners pronounced this essay a remarkably able criticism of the philosophy of Herbert Spencer.

It was then announced that honours had been gained at the University examinations as follows: *History*—First-class, N. Gaudier, A. L. Smith. *Mathematics*—A. Givan, first-class. *Chemistry*—W. Nichol, first-class and gold medal. *Philosophy*—A. Shortt, first-class and gold medal. *Political Economy*—D. McTavish, first-class and gold medal; H. W. Westlake, second-class.

Rev. Dr. Cochrane, Moderator of the General Assembly, addressed the graduating class, assuring them that they went forth fairly qualified to undertake the serious duties of life. He gave them earnest and valuable counsels and encouragement, stirring them to noble endeavour by a manly and eloquent appeal.

Mr. J. V. Anglin read the valedictory on behalf of the Art Students. It was well expressed and well re-

ceived. John Strange, B.A., received the degree of LL.B.

The Senate had agreed to confer the degree of D.D. upon the Rev. W. W. Grant, M.D., of Shoal Haven, New South Wales, and upon Rev. William McLaren, Professor of Theology in Knox College, Toronto, and the degree of LL.D. on Robert Bell, M.D., of the Geological Survey of Canada.

In making the presentations, Principal Grant said:—Mr. Chancellor, I have the honour to present to you the name of Rev. Wm. Grant, minister at Shoal Haven, New South Wales, as one adjudged by the Senate worthy of the degree of Doctor of Divinity. Dr. Grant graduated in 1829 as Master of Arts at King's College, and University of Aberdeen; he was ordained minister of the parish of Tenandy in 1836, and in 1853 offered himself for the colonial field; and for the last thirty years he has rendered most valuable services to the Church in New South Wales. Referring to Professor McLaren's claims to the distinction conferred, Dr. Grant continued. His services as Convener of the Foreign Missions Committee have laid the Church and the whole Christian community, under deep obligation. The Senate believes that the conferring of this degree will commend itself to all ministers and members of the Presbyterian Church in Canada, and trusts that it shall be considered to symbolize, in some measure, those sentiments of friendship and esteem which are cherished by senates of institutions which have so much in common.

Rev. Dr. McLaren was received with great cheers. He returned his thanks for the honour conferred upon him, and for the kind words spoken of himself and the institution with which he was connected. The honour given him was a high one; one he accepted, not only as a valuable academic distinction, but as a token of the kind feeling cherished towards Knox College. He trusted that the two institutions, having so much in common, would long work in harmony, advancing the cause of Christ and the interests of those who were committed educationally to their care. The speaker dwelt at some length upon the requirements of those who taught theology successfully. This degree he would consider as a new call, and he would make additional exertions to sustain the favourable opinion entertained of him. As a churchman he was proud to be connected with Queen's University, and wished it prosperity. He trusted its influence would widen and deepen with each new accession of graduates.

The Vice-Chancellor said that Robert Bell was one of the few native Canadians who have devoted their entire lives to scientific pursuits. He comes from a family the members of which have always been remarkable for the interest they have taken in the objects of natural science, and the valuable geological and mineralogical collection presented by his late father formed the nucleus of the museum of this University. Dr. Bell graduated with distinction in McGill College, Montreal. While still a very young man he was employed on the Geological Survey, and enjoyed for many years the teaching and example of the distinguished geologist, Sir William Logan, its first director. He is now the oldest member of its staff, having been appointed more than a quarter of a century ago. Dr. Bell is a practical naturalist, geologist, and geographer. He is also a Fellow of the Geological Society, London, and of the Royal Society of Canada, and a member of various other learned societies; but it has been deemed peculiarly fitting that he should receive from this university, in which he was formerly one of the professors, the honorary academical degree of Doctor of Laws.

Dr. Bell, in a few words, acknowledged the honour. This concluded the Convocation proceedings, and the chaplain pronounced the benediction.

The museum in Queen's University was turned into

A BANQUETING HALL

in the evening, and it was well filled by the alumni and under-graduates of the University, who desired to do honour to the re-elected Chancellor. The place was very neatly decorated, and the tables were surrounded by some eighty ladies and gentlemen. R. V. Rogers occupied the chair.

After the loyal toasts had been given and responded to, the Chairman, in a highly eulogistic speech, proposed the health of the guest of the evening, Chancellor Fleming, who made a happy response in which he pointed out one of the many advantages which ob-

tained in this rapidly advancing land the peculiarly happy and promising ethnological conditions in this country. Men whose forefathers were separated by feelings of hatred meet and intermingle socially or in peaceful emulations. He declared that the intermingling of diverse elements and the blending of races are of incalculable benefit to this country.

Among the speakers at the festive board were Principal Grant, Professor Williamson, Major Walker, of the Military College, Dr. Cochrane, Bishop Cleary, Judge McDonald, Messrs. A. T. Drummond, Montreal, J. MacLennan, Toronto, and others.

BOOKS AND MAGAZINES.

THE CHRISTIAN'S SECRET OF A HAPPY LIFE. By H. W. S. (Chicago; F. H. Revell.)—This is not a new book, but a new and improved edition of a work that has enjoyed a wide and deserved popularity. The style is charmingly fresh and crisp, while the subject-matter is concerned with themes that pertain to religious thought and feeling. While its perusal will be helpful to those of mature years and experience, it would do young people much good to give it a careful reading.

CASSELL'S FAMILY MAGAZINE. (Toronto: J. P. Clougher.)—This publication is what the title implies. It is in the full sense of the term a family magazine. Old and young will find readable, interesting and instructive articles on a variety of topics. It affords reading for entertainment of the best kind. Young people whose tastes for reading are formed by "Cassell's Magazine" will not as a rule be tempted to wander in the dangerous fields of debasing literature. It also contains a number of excellent pictorial illustrations.

COLIN CLOUTS' CALENDAR. By Grant Allen. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This is another volume of the "Standard Library Series." It consists of short chapters written in a most interesting and attractive style. The subjects discussed are for the most part botanical, while the others are selected from the field of natural history. Though the work is scientific, the uninitiated reader is not repelled by dry details or wearisome technicalities. Being true to nature, there is a healthful charm in the manner in which the author, a hearty and accomplished lover of nature, discourses on his favourite themes.

FLOTSAM AND JETSAM. By Thomas Gibson Bowles. (New York: Funk & Wagnalls; Toronto: William Briggs.)—These energetic publishers are entitled to great credit for their enterprise in reproducing so many works of rare excellence at astonishingly cheap rates, while at the same time they deal handsomely by the authors whose books they republish. They are doing a good work by endeavouring to supply the people with a class of unobjectionable reading. Those whose means are limited have no excuse for preferring vicious literature when the best is now brought within their reach. The book before us is No. 54 of "The Standard Library." It is written by an Englishman who is in the habit of thinking for himself—being of a meditative as well as an independent turn of mind. Readers will find "Flotsam and Jetsam" a very enjoyable and suggestive book.

THE ELZEVR LIBRARY. (New York: John B. Alden.)—This marvellous venture in popularizing a high class of general literature is being carried out with undiminished energy and success. It deserves to succeed were it for no other reason than that it is eminently fitted to supersede the demoralizing rubbish that circulates so widely because it is cheap. The publisher who undertakes the circulation of healthful and instructive reading at prices within the reach of all, is a public benefactor. Such evidently is the publisher of "Elzevir Library." Recent numbers are "The Commentaries of Cæsar," by the late Anthony Trollope; "Herodotus," by George C. Swayne; "Cicero," by W. Lucas Collins; and the familiar old favourites, "The Deserted Village," and "The Traveller," by Oliver Goldsmith, in one number; "The Cotter's Saturday Night," by Robert Burns; "How Lisa Loved the King," by George Eliot; "Songs of Seven and other Poems," by Jean Ingelow; and "Demosthenes," by W. J. Brodribb, and "The Highways of Literature," by Daniel Pryde.

RECEIVED—"St. Nicholas" for May, "Harper's Young People," and "The Canadian Educational Monthly."

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AN Irishman in a strange town stood looking at a vessel. "Where are you from, Pat?" "Begorra, sir, I'm from anywhere but here," he replied, "and I'll soon be from here, too, sir."

Mrs. Smith, triumphantly—"The hand that rocks the cradle is the hand that rules the world." Mr. Smith, cynically—"Yes, indeed, my dear; and that's just: why the world's governed so badly."

"Can you box the compass?" said the proprietor of a yacht to an ignorant pretender who was a candidate for the post of captain. "Box it?" repeated the ignoramus. "I could put it in my waistcoat pocket!"

"May I be married, ma?" said a little beauty to her mother. "Why do you want to be married?" remarked the mother. "Why, ma, you know that the children have never seen any body married, and I thought it might please them."

A DENTIST presented a bill for the tenth time to a rich skinflint. "It strikes me," said the latter, "that this is a pretty round bill." "Yes," replied the dentist, "I've sent it round often enough to make it appear so, and I have called now to get it squared."

PARISH clerk (at a vestry meeting on the question of organ-blower's salary, the rector in the chair): "You, see, sir, it isn't as if it was only the hymns, but there's the comic in and the goin' out, and the 'sponses and the prayers, and the Psalms take a wonderful deal o' wind."

A BOY, about four or five years old, was ill with fever, and the doctor ordered his head to be shaved. The little fellow was unconscious at the time, and knew nothing of it. A few days after, when he was convalescent, he happened to put his hand to his head, and after an amazed silence, shrieked out: "Mither! mither! my head's barefoot!"

THE Rev. Whangdoodle Baxter recently met Jim Webster. "What's de reason, James, dat I don't see yer at de church no moah?" asked Whangdoodle. "Because I want dar, I reckon." "But why wasn't you dar?" "I'll tell you parson, peractly how dat am: Eber since I stole dem turkeys outen yer hencoop I has done lost all confidence in myself."

THE recently betrothed couple are walking in the garden, when the husband-elect calmly produces a cigar from his pocket, lights it, and puffs away at it vigorously. "I thought you said you never smoked," says the bride-elect timidly. "I don't—er—smoke habitually—er," responds her partner, graciously, "only when I'm—er—bored, you know—it's a great relief!"

"Pa, I wish you would buy me a little pony," said Johnny. "I haven't any money to buy you a pony, my son. You should go to school regularly, my son, study hard, and become a smart man, and some of these days when you grow up, you will have money of your own to buy ponies with." "Then, I suppose, pa, you didn't study much when you were a little boy like me, or else you would have money now to buy ponies with, wouldn't you pa?"

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TUESDAY, 15TH MAY, 1883.

- for the delivery of the following quantities of coal in the sheds of the institutions named (except as regards the Asylum for Idiots, Orillia, where delivery is to be effected at the Midland Railway Station), on or before the 1st July, 1883, viz:—
- Asylum for the Insane, Toronto.
 Hard coal—900 tons large egg size, 175 tons stove size. Soft coal—400 tons.
 Central Prison, Toronto.
 Hard coal—26 tons chestnut size, 74 tons stove size. Soft coal—500 tons.
 Reformatory for Females, Toronto.
 Hard coal—100 tons stove size. Soft coal—500 tons.
 - Asylum for the Insane, London.
 Hard coal—220 tons egg size, 70 tons chestnut size. Soft coal—1,450 tons.
 - Asylum for the Insane, Kingston.
 Hard coal—250 tons small egg Soft coal—1,400 tons.
 - Asylum for the Insane, Hamilton.
 Hard coal—88 tons stove size, 36 tons chestnut size. Soft coal—1,124 tons for steam purposes, and 75 tons for grates. N.B.—200 tons of the steam coal to be delivered at the pumping house.
 - Asylum for Idiots, Orillia.
 Hard coal—85 tons stove size.
 - Institution for the Deaf and Dumb, Belleville.
 Hard coal—65 tons large egg size, 25 tons stove size. Soft coal—650 tons.
 - Institution for the Blind, Brantford.
 Hard coal—450 tons egg size, 150 tons stove size, 10 tons chestnut size. Soft coal—10 tons for grates, Agricultural College, Guelph.
 Hard coal—300 tons large egg size, 25 tons stove size. Soft coal—125 tons for steam, 20 tons for grates.

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

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S. C. WOOD,
 Treasurer of Ontario.
 Parliament Buildings,
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19

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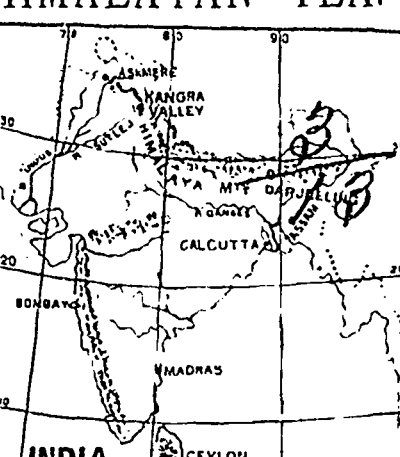
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MEETINGS OF PRESBYTERY.

- HAMILTON—Next dated meeting will be held in Central Church, Hamilton, on the third Tuesday of May (15th), at ten o'clock a.m.
PARIS.—At Paris, in River Street Church, Tuesday, 8th May, at eleven a.m.
STRATFORD.—In Knox Church, Stratford, May 8th, at ten a.m.
LINDSAY.—At Woodville, on Tuesday 29th May, at eleven a.m.
SARINIA.—In St. Andrew's Church, Sarin, on third Tuesday in June, at three p.m.
PARIS.—In River Street Church, Paris, on May 8th, at eleven a.m.
LANARK AND RENFREW.—In Zion Church, Carlton Place, on Tuesday, May 22nd, at noon.
GUELPH.—At Guelph, in Chalmers Church, on the third Tuesday of May, at ten a.m.
BRUCE.—At Finkerton, Tuesday, July 10th, at two p.m.
HYRON.—At Clinton, on second Tuesday of May, at ten a.m.
QUINCY.—At Three Rivers, on Wednesday, June 13th, at ten a.m.
KINGSTON.—In John Street Church, Belleville, on Monday, July 2nd, at half-past seven p.m.
BARRIE.—At Barrie, last Tuesday of May, at eleven a.m.
PETERBORO.—At Norwood, on the last Tuesday of June, at seven p.m.
OTTAWA.—In Knox Church, on the first Tuesday of May, at half-past two p.m.
GLENGARRY.—At Lancaster, second Tuesday of July, at two p.m.
TORONTO.—An adjourned meeting will be held in the usual place, on the 17th of May, at 11 a.m.
WHITBY.—At Port Perry third Tuesday in July.
OWEN SOUND.—In Division Street Church, Owen Sound on the 22nd May, at 1.30 p.m.

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In Bowmanville, on the 27th April, Catharine, beloved wife of Alexander Beth, aged seventy-four years.

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SIGNIFICANT SPRING.

A Dissertation upon its advent, and its effect upon mankind.

The green leaf of the new come Spring.—Shak. Everybody recognizes spring, when it is once upon us, but many persons are not familiar with the exact date of its appearance. Webster, the world-renowned lexicographer, gives us a definition, which may not be inappropriate here. "Spring," says he, "is the season of the year when plants begin to vegetate and rise; the vernal season, comprehending the months of March, April and May, in the middle latitudes north of the equator." Thomson, in his "Seasons," says Shakespeare, in many of his works, "The spring, no peers in describing it, and the vernal spring" is freighted with malaria, "that insidious foe, lurking unseen in the very air breathe." It spreads over the fairest portions of our land; brings death and disease to thousands; cuts off scores upon scores of our children and youth, as well as those in advanced life. A pestilence regarded with little less apprehension, and people everywhere are asking, "What is it?" "Where does it come from?" "What will cure it?"

KIDNEY-WORT AS A SPRING MEDICINE.

When you begin to lose appetite—have a headache, a pain in your side, back, and shoulders; to toss about at night in restless dreams, wake in the morning with a foul mouth and furred tongue; feel disinclined to go about your work, heavy in body and oppressed in mind; have a fit of the blues; when your urine gets scanty or high coloured; to suffer with constipation, diarrhoea, or indigestion; have a pasty, sallow face, red eyes, and a blotched skin;—one or all of these common complaints will certainly be evidence that your liver is disordered, torpid, or perhaps diseased. A bottle of Kidney-Wort is, under such circumstances, a priceless boon to such a person.

Barren assertions of proprietors have come to possess less force than they frequently merit. The cause of this condition of popular skepticism is, in the main, to be found in the fact that charlatanism covers our broad land. Meritorious articles are too frequently found in bad company.

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A PHYSICIAN'S EXPERIENCE.

Dr. R. K. Clark, a regular physician of extensive practice in Grand Isle County, and a worthy deacon of the Congregational Church, at Scath Hero, Vt., has used Kidney-Wort for several years in his practice, and before the present proprietors purchased an interest in it, he had given his unbiased opinion in its favour. This opinion has not changed. "It has done better than any other remedy I have ever used," says the Doctor, and further on he writes "I do not recollect an instance where the patient to whom I have given it has failed to receive benefit from its use, and in some severe cases most decidedly so." These are strong words. They are from a representative, conscientious, ever-approachable public citizen, however, and better still—they are true.

Kidney-Wort will bear all the encomiums lavished upon it by its friends—and their name is legion. "I will swear by Kidney-Wort all the time," writes Mr. J. R. Kauffman, of Lancaster, Pa. We will supplement this by asserting, as a matter of fact, and one capable of demonstration, that all honest patrons of this remedy are its friends and advocates.

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A plan and specification of the work to be done can be seen at this office, and at the Lachine Canal Office, Montreal, on and after TUESDAY, the 22nd day of May next, at either of which places printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms.

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