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Whole No. 692.

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GOOD COOKIES.—Two eggs, two cups of sugar, one cup of butter, one cup of milk, one nutmeg, one teaspoon cream tartar, one half teaspoon soda. Flour to roll.

RICE CROQUETTES.—To one quart boiled rice add the yolks of three eggs and a little salt, make up into rolls, roll in flour or cracker crumbs, and fry like doughnuts.

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DEMOCRAT CAKE.—One pound sugar, one half pound butter, one pound flour, one half pint sweet milk, five eggs, one teaspoonful cream tartar, one half teaspoonful soda.

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CORN STARCH CAKE.—Two cupsful of sugar, one cupful of butter, one cupful of sour milk; one and a half cupsful of flour, one and a half cupsful of corn starch, whites of five eggs well beaten, a little soda. Add essence of lemon flavor.

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CORN STARCH CAKE.—Three cups of sugar, one of butter, one of milk, three of flour, one of corn starch, whites of twelve eggs beaten stiff, two teaspoonfuls of baking powder. Beat sugar and cream, dissolve the starch in the milk, add then the flour and whites. The powder should be sifted with the flour. Bake in a moderate oven.

FROSTED ORANGES.—Pare oranges, remove every particle of the inner skin; divide them into lobes, taking care not to break the skin; beat the whites of two eggs or more to a stiff froth, add a table-spoon of water to the stiffened whites, dip the orange lobes in this and roll part of them in pulverized sugar and part in pink sugar sand and lay them on paper to dry. When dry, heap them in a glass dish, the red and white together, and mix in a few green leaves. This is a pretty dish.

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FRUIT LAYER CAKE. This is a delicious novelty in cake making. Take one cup of sugar, half a cup of butter, one and a half of flour, half a cup of wine, one cup of raisins, two eggs, and half a teaspoonful of soda; put these ingredients together with care, just as if it were a very rich cake; bake it in three layers and put frosting between—the frosting to be made of the whites of two eggs with enough powdered sugar to make it thick. The top of the cake may be frosted if you choose.

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For two or three hours at a time I had to go through the most Excruciating pains, "And the only way I ever got" "Relief!"

Was by throwing up all my stomach contained. No one can conceive the pains that I had to go through, until

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Efforts were no good to me. At last I heard a good deal "About your Hop Bitters! And determined to try them."

Got a bottle—in four hours I took the contents of

One! Next day I was out of bed, and have not seen a

"Sick!" Hour, from the same cause since. I have recommended it to hundreds of others. You have no such

"Advocate as I am."—Geo. Kendall, Allston, Boston, Mass.

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

YOU HAVE

BRIGHT'S DISEASE OF THE KIDNEYS.

The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, bloodlessness, heart disease, apoplexy, paralysis, or convulsions ensue and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint. It must be treated in time or it will gain the mastery. Don't neglect it. WARNER'S BARK CURE has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the specific for the universal

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THE CANADA PRESBYTERIAN.

VOL. 14.

TORONTO, WEDNESDAY, MAY 13th, 1885.

No. 20

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Notes of the Week.

THE International Committee, whose duty it is to prepare a third course of Sunday school lessons for seven years' study, met April 15 and 16, in Cincinnati. It was agreed to have three years of study in the Old Testament, and four in the New, with an alternation once in six months. Lessons were selected for the first year only. For the first three-quarters there will be lessons on Temperance and on Missions, to be used in place of, or in addition to, the quarterly review.

AN interesting ceremony took place in the village of Ormiston, Scotland, recently, when the handsome monument erected in honour of Ormiston's most distinguished son, the late Dr. Robert Moffat, the pioneer missionary in South Africa, was unveiled by Sir William Muir, the recently-installed Principal of Edinburgh University. The Moffat family were represented by Rev. John Moffat, son of the celebrated missionary. Delegates attended on behalf of the London Missionary Society, and a large number of visitors from Edinburgh joined in celebrating an event which will be memorable in the annals of that village.

It is not usual to look to what are called society journals for a condemnation of the besetting sins of the time. Their writers generally affect to look on life with a half-amused, self-satisfied and cynical air. They too often dissect human weakness and imperfections with a merciless keenness and a scornful grin. From their own stand-point they emphasize the Preacher's conclusion: "All is vanity and vexation of spirit." This is what the *New York Hour* says: This is a trivial age; men are not in earnest in any of the affairs of life. Culture is a pretence, art a humbug. Learning is despised. Nobody wants truth or accuracy except a few old-fashioned folks. If people are amused they are satisfied.

MR. W. WHITEHEAD, the President of the Manchester Medical Society, England, said recently that the number of deaths from cancer had increased from 4,807 in 1849 to 14,057 in 1882, the last return available. Mr. Whitehead did not compare deaths from cancer with population, but with the total number of deaths, and he found that whereas in 1849 out of the total mortality one death in ninety was due to cancer, in 1882 the proportion was one in thirty-six. These figures do not represent the extent of the increase fully, because formerly fibroids, polypi, etc., were included under the term cancer. In 1882 twice as many females died from cancer as males, and the proportionate increase has been greater among women.

AGAIN painful tidings have come from the North-West. Colonel Otter's command encountered Poundmaker's band of Indians, and a sharp encounter followed. Though many of the poor red men fell in the fight, our gallant defenders have suffered severely. This sad result brings deep grief to a number of hearts and homes, evoking keen sympathy from the people throughout the land. It is very sad that such dire calamities should have occurred in that section of the Dominion to which the eyes of many were so hopefully turned. The general desire is that this miserable rebellion may soon be suppressed, and that our heroic defenders may speedily return in safety to the pursuits of peace. Meanwhile they have the heartfelt sympathy and the prayers of Christian people.

THE tension of warlike preparations both in Great Britain and Russia has relaxed somewhat for the present. It seems as if a peaceful solution of the agitating disputes between these two great powers may yet be reached. For a few days a more conciliatory disposition has been shown on both sides; but at present it cannot be said with any degree of confidence that peace has been assured. The complications are great, the contingencies are many and the enormous preparations made by both powers have brought the two nationalities to the verge of hostilities. However earnestly all serious-minded people may desire the continuance of peace, there is still room for apprehension that the impending conflict, even should present negotiations prove successful, is only postponed, not averted.

THE Penitentes of New Mexico are said by Birge Harrison, a recent writer on the subject, to number 20,000. A statue of the Virgin was lately placed in the centre of a church and the floor in front of it is strewn knee-deep with cactus, whose poisonous spines will sometimes pierce the heaviest soled shoes. Through this bed of thorns the Penitentes march with naked feet or crawl along on bare knees, calling piteously the while to the Virgin for forgiveness of their sins. As if this were not sufficient, they scourge themselves with great bunches of cactus tied together on a thong and slash themselves with knives. The natural result of these horrible exercises is a death now and then, and many maimed and pitiable creatures who drag out a miserable existence for the remainder of their days.

A STONE is reported to have been found in the ruins of a Christian church at Elatea, Greece, by a member of the Ecole Francaise of Athens, on which is a Greek inscription setting forth that it came from "Cana in Galilee, where our Lord Jesus Christ turned the water into wine." Another partially preserved inscription shows the name Antoninus. The "Itinerary" of Antoninus of Piacenza, who visited Galilee in the sixth century, mentions the couch on which Jesus lay during the marriage at Cana, and says that he rested on it himself and wrote his "unworthy" name and that of his parents upon it. The stone appears to be the very *accubitus* on which Antoninus inscribed his name, the theory being that the stone couch was first removed to Byzantium for safety during some invasion, and thence was brought to Elatea by one of the Latin Princes who ruled in Greece.

SAYS the *New York Times*:—A general conference of the Mormon Church has promulgated a declaration of grievances and a protest addressed to the President and the people of the United States. It represents in tones of injured innocence and righteous indignation that the rights of the Saints are trampled on and their liberties violated. The declaration contains a formal justification of the system of plural marriages on religious grounds, and makes it a matter of conscience with faithful Mormons. The Mormon theory is rather skilfully put. Among the principles of their religion is that of "immediate revelation," and the doctrine of plural marriage is one of their revelations. Its purpose is a conservation of virtue and purity by providing for the marriage of all women, which is a spiritual requirement mutually binding on men and women. Having stated their doctrine and its sanction, the Mormons proceed to a statement of grievances and a protest against wrongs, all of which shows how earnest men may become and how their ideas of right and wrong, of duty and devotion, may in time be formed under the sway of a delusion of the most vulgar origin.

PEOPLE who are in the habit of exclaiming against the Scott Act as being a failure are not infrequently very anxious to prevent its success. There are counties in Ontario where the Act has been carried by very decisive majorities, where it is apprehended that its provisions will not be energetically enforced. Various modes of evading the law have evidently been contemplated by parties who are bent on disregarding the voice of the people as declared at the polls. An in-

flential deputation, who last week waited on the Attorney-General, informed him that druggists' and wholesale licences were being freely given to parties in the various counties where the Act had already come into force or where it would soon be in operation. The deputation urged the appointment of officers whose special duty would be the enforcing the provisions of the Canada Temperance Act. If without the appointments the Act is to become a dead letter, by all means let them be appointed; but the ordinary officers to whom the enforcement of the laws in general is entrusted are unfaithful to their duty if they fail to carry out a law passed by Parliament and endorsed by the direct vote of the people.

So far as the Dominion Senate is concerned the efforts to mutilate the Scott Act may be said to be successful. The large majorities in the many counties who voted for the suppression of the sale of intoxicating drink now see clearly that so far as the Senate can decide, carrying out the spirit and purpose of the Canada Temperance Act is rendered well nigh impossible. The principal clause of the Bill to amend the Scott Act adopted by the Senate permits the sale of ale, porter, cider, and light wines, etc. That looks comparatively innocent, no doubt; but there is no question that habitual indulgence in these drinks will prove injurious to many who would escape the temptation were the Act enforced in its entirety. There is also reason to apprehend that under guise of selling these liquids more fiery potations will readily be dispensed. The Senate in its unwisdom has done all it can do to frustrate the toil of years to secure efficient Temperance legislation. This will be understood by many to be a confirmation of the opinion that an irresponsible body neither understands nor respects the will of the people, as constitutionally expressed. The unusual pressure of work in the House of Commons at this late period of the session will prevent the adoption of the amendment for the present, and by the time it reaches that stage, the Temperance sentiment will find sufficiently vigorous expression to render its becoming law unlikely. It is also doubtful if a majority could be found in the popular branch of the legislature to vote in its favour.

OUR sensible neighbour, *The Canadian Independent*, says: A recent number of the *Nonconformist* has an article "Off to Canada," in which an account is given of the sending off of more than a score of emigrants, "bona fide labourers and mechanics," who, aided by the Emigration Scheme of the London Congregational Union, are on their way to Canada for employment. There is one word we would say regarding this work from a longer experience than "a pioneer missionary work of twelve years," and in some respects a more practical one also. There is room on this great continent, and under the British flag, for any number our brethren may send out of the right stamp. Others will be paupers and vagrants here as they are at home, and the men we want are those who expect to work for their living, attend to their business, leave purely English notions behind them, and be ready to adapt themselves in all honesty to the circumstances in which they will be placed. We do not want the men who come here for a living and then abuse and draw comparisons, ever unfavourable, against our climate, customs and resources; nor do we need those who must be in a city, or some select spot. We have too many of that class already, and would gladly aid them in emigrating. We have agricultural resources, however, practically boundless for two or three generations, and they who come out ready to aid in developing them and the industries which spring therefrom, will not find gold in the streets, nor beds of ease by day, but what is far better, manly independence, hard work, honest rest, bread to eat, raiment to wear, elbow room for themselves and family, good schools, and "freedom to worship God." Our friends must remember the old notion that "anything will do for Canada" has long been exploded here; there is no room for the "ne'er do weel" except to cumber the ground and die.

Our Contributors.

THE BIG DRUM.

BY KNOXONIAN.

A Methodist sister left her own Church and joined the Salvation Army. Her former pastor met her soon afterwards and the following conversation took place:

"Well, sister, do you find the teaching in the Army more edifying than mine?"

"Oh no," was the reply.

"Do you find the society in the Army more agreeable than the society in the Church you left?"

"I cannot say that I do," answered the sister.

"Well then," said the minister, "what did you gain by leaving your Church and joining the Army?"

"Oh," said she, "I find the big drum such a comfort to me!"

That sister was a typical woman. She represents the large class of people who can find the most absurd excuses for doing the most absurd things. The big drum is considered an unmitigated nuisance by nearly everybody that is unfortunate enough to be compelled to hear it; but this good woman, when hard driven for an excuse, solemnly declared that the big drum was a great comfort to her. It is barely possible that the big drum did give her comfort, but it is far more likely that she drew on her imagination for an excuse. The imagination is a very lively faculty and can produce an excuse for doing or not doing anything with the least possible effort. Hundreds of people do precisely what this sister did—they call upon their imagination for an answer and the imagination responds in lively style.

Here is a man who wanted an excuse for leaving his Church. He had none. He asked his imagination for one and got it promptly. He goes over to some little nondescript body, and perhaps that body is small enough to cackle over him on his arrival. For a time he does nothing but talk about his new connection. After a while he finds his new friends are human—some of them very human. They have poor services very often, poor singing quite often, quarrels occasionally and collections quite frequently. Ask that man what he gained by leaving and his answer, if he tells the truth, will substantially be—"The big drum is such a comfort to me."

Here is a congregation, a part of which has become restless. They want a change. No one knows why and they don't know themselves. They draw on their imaginations and conclude that if they were just vacant they could get a pastor who would stand head and shoulders over every other pastor in their part of the world. They become vacant. They call two or three times and are refused. Finally, after much quarrelling and wrangling, those who have not been wearied or worried out of the Church succeed in getting a pastor. There is a little splurge made over him as long as he is new, but it is soon admitted by everybody but the restless few that he is not as good a preacher, not as good a pastor, and, what is worse, not nearly as good a man as the old pastor. Ask the men who raised the disturbance what they gained by it and, if they tell the truth, they will say something equivalent to this—"The big drum is such a comfort to us."

Young Timothy wishes to study for the ministry, but has got the idea that none of the theological colleges in Canada have the necessary educating power to put his intellect in form for preaching and doing pastoral work. Perhaps he is right. A good deal of power and skill are necessary for the training of certain grades of intellect. So Timothy goes across the lines or across the water in search of a college capable of doing him justice. Of course he writes from his seat of learning inviting his student friends to follow him immediately and wonders how men endowed with reason can remain in such slow institutions as Knox, Montreal and Queen's. Timothy returns to find that he neither preaches better, nor speaks better, nor writes better, nor does any better than the average man who got his education in Canada. Ask him what he gained by leaving his country and making such a fuss, and the answer may be the exact equivalent of—"The big drum was such a comfort to me."

(Let it be assumed that it is a capital thing to take a post-graduate course in Union, Princeton, Edinburgh or even Germany. That is a very different thing.)

For some reason a minister becomes dissatis-

fied with his church relations in Canada. He hears and reads marvellous things about the churches on the other side of the lines. He has a hazy kind of idea that the position of minister in the States is very much better than the position of a minister in Canada. He goes over there and finds that although a few congregations in large cities do more for their minister than any of ours can do, many of them are unable or unwilling to do as much. He finds, too, that in that country a minister has all the difficulties to contend against that he has in Canada, and a good many more that, happily, we know little or nothing about. At the end of a dozen years say to him, quietly: "Now, brother, what did you gain by coming over here?" Perhaps he may admit that he gained nothing, and perhaps he may have a reason that is just as good as—"The big drum is such a comfort to me."

The Church is not, by any means, the only place in which people follow the big drum.

A young man in business gets the idea that nothing can be done in Canada. He hears and reads fabulous stories about business chances in the West. He goes out there and for a time is electrified with the prospects. He wonders that any one can live in such a slow, stick-in-the-mud place as Canada. He remains there for some years and if he makes money it often goes as fast as it comes. This is not, by any means, true of all, for thousands of Canadians are doing well in the West, but it is sadly true of many. Years roll on and our young man comes home to see his friends. He finds quite often that some of the young men he left have made a nice little home for their nice little wives and families, have a nice little business and a nice little balance in the bank, while he, perhaps, has nothing but big talk about the West and big ague in his bones. The big drum did not bring him much comfort.

Some of our Ontario farmers have been following the big drum lately. Suffering from that restlessness which men who have worked hard in their youth are very liable to feel in after years when success leaves them little to do but think about themselves, they pulled up their stakes and moved to the North-West. This is a good thing to do if a man must go some place, but a miserable mistake if he is comfortable in Ontario. Ask that man who left Ontario years ago and settled on a prairie farm how much he gained by the change and nine times out of ten the answer won't have any more sense than—"The big drum is such a comfort to me."

Three years ago the big drum sounded loudly in Winnipeg. Our business men responded nobly to the call and rushed to the front in hundreds. They put more money in mud-holes around the city and in several paper towns and cities than would have endowed half-a-dozen colleges and sent a dozen missionaries to any part of the world. The end of the big drum got knocked in and it brings comfort to nobody now.

Moral: Don't make any serious change in life unless you have some better reason for making it than that the big drum is a comfort to you.

THE McALL MISSION IN FRANCE.

The Thirteenth Annual Report of the Evangelical Mission in France, known as the McAll Mission, has just been received; and as, on former occasions, I send you a *resume* of some of its leading features. Like its predecessors it contains by way of introduction, a letter addressed to Mr. McAll by the venerable Rosseau St. Hilaire, member of the Institute of France, in which he refers to certain outstanding facts in the history of the Mission during the past year. In this letter he points out that, while the *reunions* were first commenced in the suburbs of Paris—the special sphere and stronghold for such mission work—in 1871, during last year a new hall was opened on the great

BOULEVARD BOUVE NOUVELLE

in the centre of the gay city, which is surrounded by a population very different in character from that of the other halls—a busy people, hasting to get rich, and more intent on the interests and pleasures of this life than on the salvation of their souls. And still, this new hall the Salle Baltimore, situated on one of the most brilliant, fashionable and worldly thoroughfares in the world—has become as popular as any of the older ones. Mr. McAll, in another part of the Report, tells that, at the close of a crowded meeting here, the members of the "Fraternal Society," formed only a week before, were invited to gather in a side room with any who might wish to join, and sixty persons remained. No wonder that this excited deep feeling on the part of Mr. McAll and his fellow-workers, when they looked upon such a company so recently collected from amongst the spiritual ignorance and contempt of divine things characteristic of that particular locality,

more, perhaps, than any other in the civilized world. A few months before, when preparations for opening this hall were being made, the neighbours came enquiring as to its object. On being told that the Gospel of Christ would be preached freely to all who chose to enter, the answer received was that such a thing was impossible. "Do you think," said they, in substance, "you can make the frequenters of the boulevards religious? You cannot mean it seriously." And here is the result—a group of men and women, to the number of sixty—previously strangers to Mr. McAll and to each other, now gathered together as one family; A few were aged persons, most were in middle life; but not the least interesting portion of the assembly was a band of young men, apparently as thoughtful and earnest as the rest. When it was requested that those who believed in Christ as their own Saviour, and those who desired to do so would signify the same by lifting up a hand, the instant response was: "There is no need to lift the hands, we are all one in this;" and this reply was echoed throughout the room. The Bible was then read verse by verse, though often with faltering lips; several testimonies as to blessings received in the Salle were given in a few broken words, and one voice among the newly-enrolled members was heard in prayer. It must, indeed, in these circumstances, have been difficult to realize that all this was taking place within a few yards of the incessant noise and folly of the crowded boulevards. Well might Mr. McAll say that God is thus owning his humble efforts to plant the standard of the Cross "where Satan's seat is."

I have dwelt on this particular fact because it illustrates in a remarkable manner the *judgment* and *tact* which have characterized, from the very beginning of these meetings, the "honorary Director" and his co-adjutors, and which undoubtedly have been the chief human elements in the marvellous success which has crowned their labours in France.

Professor St. Hilaire, in his letter, refers to another attraction of these reunions, viz., the

DISTRIBUTION OF TRACTS,

many of them specially prepared by himself, amongst those present at the meetings, and quotes the old proverb, "Spoken words take wings, but written ones remain." All classes, it seems, largely receive and read these tracts, which must deepen and, in some instances, complete the impression made by the addresses and other exercises within.

THE PREVAILING CHARACTERISTIC

of the auditors, both in Paris and in the Provinces, is readiness to listen attentively to a searching and thorough presentation of the truth. Mr. McAll unhesitatingly affirms that alike in the mission halls frequented by the well-to-do classes, and in the great and gay boulevard as in the remotest and most uncultured suburb, the speakers who keep most closely to the essential truths and the direct, loving appeals of the Gospel, are the most welcomed by those who attend, and the most attentively listened to.

What an important lesson to all engaged in evangelistic work, is thus incidentally given by one who brings the weight of thirteen years of daily and close observation of the meetings of Paris to enforce his statement.

FEW NEW STATIONS.

The exigencies of the financial position during the past year prevented the opening of any new stations in Paris, except the Central Hall already referred to, and even the expenses of this were defrayed by the ladies of Baltimore, U.S. In the Provinces the only considerable new undertaking has been that at Nantes and the neighbouring seaport of St. Nazaire, which had been promised a year ago. Aid has been given in some instances to local pastors to commence *reunions populaires* in their respective towns, by contributions to the rent of rooms, etc. Through friends at Springfield, Mass., a second station has been opened at Ajaccio, in the island of Corsica. There has been a considerable strengthening of the

MISSION STAFF IN PARIS

which caused some financial anxiety. This, however, was imperatively demanded, not only by the addition of the Salle Baltimore and its daily services, but especially by the *deepening* of the work in the older stations, which required an increased provision for the spiritual nurture and oversight of the more serious hearers and recent converts. Thoughtful friends in Scotland and the United States urged this as an "indispensable provision."

A point has now been reached in this Mission which has long been aimed at, and which has been referred to in previous reports, that is, the constitution of the Mission as a

REGULARLY FRAMED SOCIETY,

the directors as a body having the pecuniary and administrative responsibility, in place of its being, as heretofore, individual only. This permanent basis, wholly unsectarian and purely evangelical in character—in view of the uncertainty of the life and strength of Mr. McAll—is a matter of the greatest importance to the stability of the Mission. The total number of

MISSION STATIONS

now open is ninety-four, of which thirty-four are in Paris and its environs, and sixty in Marseilles and other provincial towns. Sitting room has been provided for 15,135. The religious meetings for adults during the past year were 10,441, at which 729,756 persons were present. Sabbath school, children's services, young women's classes, etc., 4,150, with an attendance of 171,395. Domiciliary visits made, 19,465; and Bibles, Testaments, tracts, etc., etc., circulated, 564,253.

FINANCIAL POSITION, JANUARY 15, 1885.

Some months before the end of 1884, the Directors had reason to fear that, at the year's close, a very serious deficit would, for the first time in its history, rest against the Mission. This apprehension was founded on a careful and close estimate of the expenditure and of probable receipts. As the result, however, of continued efforts on the part of the Directors to effect every possible economy, and of a series of special contributions in England, Scotland and America, they found themselves with a moderate balance (£391) on hand. The total income for the year was £12,277, and the total expenditure £12,256; the balance on hand on 16th January, 1884, being only £21 less than on 16th January, 1885.

There is material enough in this report for another letter when I find time to study fully its interesting contents. T. H.

Clarens, Switzerland, April, 1885.

THE ELDERSHIP—TERM SERVICE.

BY REV. A. HENDERSON, HYDE PARK.

The General Assembly is to be overtured this year in favour of allowing what has been called "Term Service of the Eldership." That is, that elders, instead of being elected to serve in the Session for life, or till resignation or deposition, should be elected—as members of managing boards usually are—for a term of say three years, when they shall fall from office, being eligible, however, for re-appointment by a vote of the congregation.

It is not the business of those opposed to this change to prove that it would be an improper one. It is surely the duty of those who are disposed to agitate in favour of this new thing, to give the Church good, solid reasons why she should depart from the order of things that has obtained from the beginning of our Canadian Church.

I do not think any such sufficient reason has yet been advanced. Manifestly, the object of the proposed innovation is to provide a short and easy method of getting rid of unmanageable elders whose usefulness may be believed, by certain parties, to be gone. Whether the end is a desirable one or not, I do not now debate; but I say the end does not justify the means. If a system of term-service is a good thing and a Scriptural, *per se*, let it appear so, and let the Church adopt it at once. But if no special excellence can be claimed for it in itself, and no particular Scriptural warrant can be adduced, then it is not enough to say that a certain end would be gained. For in dealing with a matter that affects a spiritual office in the Church of Jesus Christ, we deal with what is by no means indifferent. I hold that the proposed new system is *not* good in itself. Its tendency would be to degrade the office of the eldership, and ultimately the ministry. It should be proper to address every elder in the words of Acts xx. 28: "Take heed to . . . all the flock, over which the Holy Ghost hath made you overseer, to feed (rule?) the Church of God." I say you cannot make such an officer step down from this position—that the flock should sit in judgment upon him in view of a re-election—without degrading him and the office he fills. One of the excellencies of our British constitution, as over that of the United States, is that those who are called to administer the laws of the State, from the Sovereign down to the Justice of the Peace, are appointed for life. It is this that maintains the dignity and independence of the

Bench, and gives the people confidence in the integrity of our Judges. A ruler in the Kingdom of our Lord Jesus should not be less independent of those who are instructed to obey them that have the rule over them, and submit themselves, seeing that they watch for their souls "as those who must give account"—but surely not to the congregation!

The First and Second Books of Discipline have been referred to with more or less parade, to show that this proposed system is not inconsistent with Presbyterianism, and also desirable in itself, in as much as it had the approval of such men as John Knox and was in operation in Reformation times. To which I answer, first, that Presbyterianism dates a great while farther back than the Reformation, and that John Knox is not its father. It is hardly short of puerile to have to rake amongst the musty records of 300 years ago to show what Presbyterian principles are, or ought to be. Second, I have never before heard that the fact that a thing had been proposed and attempted in the past—had been of ephemeral existence, and had been abandoned—was a good reason for its re-adoption. I do not say that is sufficient to condemn it; but that brethren should gravely use its abandonment as an argument to commend it seems queer.

One of the strongest things said at the Synod of Hamilton and London in its favour appears to me most fatal to it. It was there contended that the great principle of Presbyterian parity demanded such a change as is proposed. The ruling elder is in office for life. So long as no charge can be brought against his character he is immovable, no matter how inefficient he may become. The minister, on the other hand, is not so secure in his position. If his ministry were not acceptable, or ceased to be so; or, if any prejudice should arise against him, justly or otherwise, there were many ways open for the congregation to make it hot for him, to put the financial screws on him, etc., etc., so that sooner or later he is driven to seek another field of labour, or, indeed, to resign. All this, we admit, is too true as regards the ministry at the present day in this country. But, I ask, is it desirable? Is it right? Is not the ministry of our Lord Jesus Christ degraded and dishonoured by this very thing? Is it not, to a large extent, robbed of its spirit of independence and consequent power for good by this deplorable state of things? Will those who refer to this fact in this connection say that this is just what it ought to be? I trow not. If one class of elders, then, is degraded and crippled by being made the victims of certain ecclesiastical "screws," how will you better their condition, or in any way mend matters by bringing the other class into a similar degradation, and making them subject to similar screws? No, if you will equalize where there are inequalities, let it be by *lifting up* those who are down, and not by levelling down those who at least have not been shown to be higher than they ought to be. If there is an argument stronger than another in favour of Endowment and Sustentation Schemes, it is here.

But, again, let the object of the overture be attained, and then, it is pertinent to ask: Where would this "parity" of elders be? Let it be granted that you have the ruling elder completely under control, and the refractory one who "aye objec's," "removable at pleasure," without even the pressure of "screws." His term of office expires, and he quietly, meekly expires ecclesiastically too, without a murmur, or a kick. What, then, about the minister? These "screws" are just as necessary for him as ever. This short and easy method of dealing with the *ruling* elder has not endowed the minister with one scruple more of gumption or acceptability. Nor has it given the people one hair more of piety, forbearance, or Christian loyalty. If anything the reverse. People sometimes say, now, that the Methodist system is a good one, because it gives a congregation an easy method of getting rid of an unacceptable pastor. Would they not say more readily then: "Our elders are elected every three years; why, by the law of Presbyterian parity, should not our minister be elected too?" If the term-service is good for the ruling elder, why not, *a fortiori*, for the preacher? We are told the great United States Church has permitted this change. But they have also permitted the system of *Stated Supply*. Is our Church ready for that? Would the promoters of this scheme care to submit themselves, on its passing the Assembly, to the popular vote of their own congregations every three years? It is fair to ask: If

they would, in the beginning, have cared to accept a call hampered by such conditions? And even if they would, it still remains to be asked: Is such a state of things desirable, not only for the ministry, but for the welfare of the Church at large? Here is how Dr. John Hall puts that. After referring lately to various disreputable methods that congregations resort to, to apply "the screws" so as to get rid of their minister, a supposed congregation, having several times succeeded, hears the usual candidates during the vacancy. He goes on to say:

"After the usual hearing there is unanimity in favour of the Rev. Samuel Simple. They invite him. The Presbytery Clerk is not troubled now. They arrange with the favoured brother that he shall be 'stated supply.' In the next 'Minutes' he will stand somewhere 'Samuel Simple, S.S.' What he is exactly it is hard to say. But he is one thing in the mind of the trustees—he is 'removable at pleasure.' Rights that his people are bound to respect, definite position, place among his peers, the idea of *fixedness*, of recognition, of plans to be worked out through coming years, of conceded authority—where are these? The excellent hymn, 'I'm a pilgrim and a stranger' must have a touching significance to Mr. Simple as he looks over the book on Saturday."

This I hold is a fair representation of Term Service applied to the ministry. If the promoters of the scheme are not prepared to approve of this state of things, then I think they should at least drop the "parity" argument.

This whole eldership question needs overhauling. That the ministry and eldership are too often in antagonism, as if they were two different and indeed adverse orders, is too manifest to be denied, and is much to be regretted. I do not forget that there are elders who neglect their solemn ordination obligations to "take heed to the flock," while they occupy themselves in the more congenial task of taking heed to the minister. There is perhaps no pastor who has not been more or less borne down by the dead weight of those who should have been rallying about him, and making common cause to uphold him in the Master's work. There are perhaps few sessions where there are not some who will sit like cobbles and pick his very heart out, if he is tender enough to let them. All this may be true. I do not excuse it. I believe there is a true remedy for it, if it could but be found; but I do not believe it is to be found in Term Service.

FROM EDMONTON.

BY REV. A. H. BAIRD, B.D.

I take pleasure in being able to report that the Indian Rebellion as far as Edmonton is concerned has been nipped in the bud and without loss of life. At Fort Pitt, the nearest Hudson Bay Company's fort down the river, fourteen persons have been killed, but here there has been nothing worse than insolent talking, the killing of cattle and the raiding of houses or stores that were in exposed situations. Mr. E. S. Glass, the Methodist mission teacher at the Bear's Hill, was warned to leave, and after he was gone his house was cleaned out, the furniture smashed and his cattle killed. Some of the Indians nearest to the town remained loyal, but most of them made every preparation for war, and confessed that they were only waiting for news of the success of their friends in other places to encourage them to commence a general raid. At Edmonton, too, preparations had been made. The defences of the Hudson Bay Company's forts were strengthened, the women and children gathered there or in other places of safety at Fort Saskatchewan and St. Albert; the men enrolled themselves as a volunteer corps, mounted guard, patrolled the settlement, sent out scouts to learn of any suspicious movements on the part of the Indians. We did everything in our power to secure ourselves against a surprise. The friendly Indians, one band of whom I visited and preached to a fortnight ago, were afraid that they would be compelled to take part against us to save themselves from attack, so of course they could not be depended on as allies. But between the hesitation of the Indians and our promptness, the days slipped by until General Strange and 1,000 men were despatched to our assistance. Their mounted advance guard will be here in a few days, but the very news of their approach has done so much to intimidate the Indians that all fear of an attack is over. Much damage has been done by the interruption of business, and especially of farming operations. The seeding was just commencing when the alarm came. Among minor inconveniences it may be mentioned that we have had no mails for a month, and no telegraphic news for a still longer period. The telegraph wires have been cut where they run through Indian reserves. But thankfulness that we have escaped is the uppermost feeling in all hearts.

SYNOD OF TORONTO AND KINGSTON.

CONFERENCE.

The Conference in connection with the Synod of Toronto and Kingston met in the Presbyterian Church, Cobourg, on Monday evening, 4th inst. The Rev. Alexander Young, of Napanee, occupied the chair, leading in devotional exercises.

The first topic was: "How to develop amongst the people a taste for the study of the Bible," on which Rev. H. Parsons dwelt with his accustomed interest and earnestness. He adverted to the fact that many people grow up with the impression that they cannot understand God's Word without the help of commentaries. When God speaks to us we should get an impression that He speaks to us as clearly and distinctly as when a friend speaks with his friend. The speaker then illustrated the following points: That the Church must study the Word that it may become better acquainted with the Lord Jesus Christ; that ministers and elders should lead in this study with a view to finding Christ there; and that there should be a reform in the style of our services. The Sabbath morning service might be devoted to united study of God's Word.

Rev. Messrs. J. McAlpine, R. Wallace, and others took part in the discussion of the subject. The next topic was

THE CHURCH AND YOUNG MEN,

introduced by Rev. D. J. Macdonnell, who spoke in an earnest and impressive manner. He stated some of the reasons why in our cities and towns so many young men, worthy in many respects, stood aloof from the Church. He summed up the general reason why so many young men assumed an attitude of indifference or antagonism as comprehended by the expression "the world, the devil, and the flesh." Young people have a sense of independence and a resentment of control. This is one of the expressions the devil uses as a snare—"We want to see life." It isn't life, but death—moral death—to which this too often leads. After a time there comes a positive love of vicious indulgence. It is terrible when by deliberate choice one comes to say I prefer self-indulgence to the service of the Lord. It is a bad thing to be free from moral restraint. We all need all the safeguards we can get. The world also has its influence in keeping young men out of the church. Modes in which business is often conducted conflict with their moral perceptions. While they drift with the current they feel as if they cannot without hypocrisy take their place at the Communion table. This tenderness of conscience is good, but let it be enlightened by the Holy Spirit. Then the spirit of scepticism is abroad. There is eager enquiry both within and without the Church. He then referred to the want of adaptation sometimes observable in the public services of the Church. It is not the discussion of sensational subjects that is needed, but the bringing of the eternal truths of God's Word to bear on the actual condition of affairs and life here and now. Much could be done to influence young men outside the Church for good by young men inside the Church.

Several of the points suggested by Mr. Macdonnell's address were discussed by Rev. Messrs. Hugh Pedley, H. M. Parsons, J. McAlpine, R. D. Fraser, Mr. J. Henderson, and others, after which the conference was adjourned with devotional exercises.

SECOND DAY.

The Conference was opened with devotional exercises, Rev. D. D. McLeod, Barrie, presiding.

Rev. Principal Grant delivered an address on "Conditions of Ministerial Success." He proceeded to discuss hindrances to ministerial effectiveness. Men who are apt to fail do not look for the causes of failure in themselves. What is meant by ministerial success and failure? Managers and trustees are disposed to measure success or failure by a financial standard. This leads to the gathering of what may be denominated the respectable class into the Church. This, however, is not the highest success. It must be determined by the end and object the ministry have in view. That should be the same as Christ's aim. "I am come that they might have life." That is what we want—to seek and to save that which is lost. Does the minister add to the spiritual life of the Church and community? Is he a veritable ambassador of Christ ministering to the actual needs of his people? If a minister does this he succeeds; if not he fails. The learned Principal then proceeded to consider the spiritual, intellectual, and temperamental conditions of ministerial success. The minister must be spiritually minded. It is marvellous how readily a congregation responds to the teaching of a minister who is imbued with the mind of Christ. He must have a clear conviction that he has entered the ministry from the noblest of all motives. The historical position of the Church is that the minister should have a liberal education—not exclusively theological. His intellect should be fresh, vigorous, and elastic all his life. He ought to advance all the time. Without this the mind becomes torpid, withered, ossified. Such ministers never dream that their congregations are tired to death under a monotonous ministry. Congregations lapse into a state of intellectual quiescence. He referred to the freshness of intellect as seen in St. John Macdonald and Mr. Gladstone. They continue to read all that is recent in literature and keep their intellectual youth. There are men in the Church who have been preaching for fifty years and are yet fresh and vigorous. Why have we such short pastorates? Temperament has much to do with this. Ministers require to cultivate patience, reticence, an entire absence of fussiness, and to repress the desire to show themselves off. He briefly but graphically sketched the minister with a grievance, the tale bearer, the one who was ever interfering with the duties of the managers, and the fearful man who brings his grievances into the pulpit, the illiberal and penurious man. Paul in his epistle to Timothy described the model minister.

The discussion on Dr. Grant's paper was participated in by Rev. Messrs. F. McQuaig, J. McAlpine and H. M. Parsons.

Rev. G. M. Milligan, P. A., then conducted a prayer-meeting, with which the morning conference concluded. He delivered a very suggestive and appropriate address in the line of the morning's discussion.

In the afternoon Mr. J. Henderson, Cobourg, presided, opening the meeting with devotional exercises.

Rev. Principal Caven, after a brief introduction, in which he defined the distinctive positions of Presbyterians, Congregationalists, and Episcopalians, stated that he held there was a distinction between teaching and ruling elders. There were two main views on this subject. Some held that the office of ruling and teaching elders was the same. If the same it is competent for elders to administer ordinances. The present practice in that case is only one of expediency. The second theory makes fundamental distinction between the office of teaching and ruling elders. There is a specific distinction between them, as expressed in 1 Tim. v. 17; Rom. xii. 8, and 1 Cor. xii. 28. One modification of the theory is that elders are not presbyters, but are designated among helps, governors, rulers. This is, evidently, the view accepted by the compilers of the Directory of Worship. If both offices are the same our practice is seriously at fault. The usage of the Church has been based on this distinction. Either the second or third view must be correct. The office of ruling elder is no less divine and authoritative than the office of the teaching elder. His functions are determined by the term ruling. If this term is taken in its broadest sense it covers all that is necessary. He has duties to the Church and to the ungodliness outside of the Church. He co-operates with the minister in the admission of members. This duty is of the utmost importance. The elders have a better means of knowing people than ministers. Every minister finds it a strength and comfort when he has a bench of competent elders. Elders share with ministers the oversight of those within the fold. The exercise of discipline is very important. Here the minister relies on his faithful elders. The elder will admonish, reprove and give counsel as he moves among the people. He will visit those under his care. Every elder should have his own district, and might do much good by his visitations. He will especially visit both the aged and the young. The Principal maintained that the elder, above all, should be prominent in the work of Sabbath school instruction. The elder's relation to the outside world should lead him to take an active interest in the missionary enterprise. His co-operation with the minister in the promotion of the missionary spirit is very valuable. Blessed is the minister who is cheered by worthy elders. Every elder should be both a praying and a paying elder.

An interesting discussion followed Dr. Caven's address, in which Principal Grant, Rev. Messrs. D. D. McLeod, W. Frizzell, W. Bennett, J. Carmichael, Norwood, F. McQuaig, H. M. Parsons, P. McF. McLeod, G. M. Milligan, J. Smith, Grafton, and H. Grace took part. This was followed by an address by Rev. J. C. Smith, Guelph, on

INDIVIDUAL RESPONSIBILITY IN CHRISTIAN WORK.

Work done for Christ anywhere and by anyone, within or without the visible Church, is Christian work. One besetting sin of the present day is indicated by the frequency with which people have to be reminded of their individual duties. It is not my neighbour's vineyard, but my own, for which I have to answer in the judgment. The first requisite is a willing mind. This is an outcome and evidence of grace. To do Christ's work I must know and submit myself to Him. Only as we are living in practical Christian communion with the Saviour can we in a true sense do His work. God is calling for workers everywhere. He has given to every one his work. This direct sense of responsibility is vivid and overwhelming. It is not for nothing that God has given each his various gifts and opportunities. There is much unused power, spiritual talent and force in the Church of God. How to utilize these is one of the Church problems of the time. He is the best minister who sets others to work for Christ. We must have more personal holiness, more of the indwelling of the Lord Jesus. Let the heart be filled with the Word of God. Christianity is a system of spiritual life, therefore it is our duty to extend that life. There is ample room for the exercise of all the varied talents with which Christians are endowed. There is a sphere for the humblest as well as the highest. Above all, we must seek to be Christ-like in spirit and service. Christian influence is a sacred trust. Let us draw our inspiration from the love, sufferings and example of our Master. Let us learn of Him every day. Let us work with a loving heart and a willing mind.

Rev. E. D. McLaren having been called upon to deliver an impromptu address on "How Young Children may be Brought to Confess Christ," said: Young children really belong to Christ. A great amount of evil has been done by ignorant and inexperienced persons expressing themselves in a formal and artificial way. We ought to remember that Christ by His death has redeemed the children. We ought to give them a constant exhibition of what Christianity is. Christians are Bibles that the unchristian read. The beauties and glories, not the trials and difficulties, of the Christian life ought to be fully and freely presented to the minds of the young. Many children might be brought to Christ by personal dealing. The truth ought to be earnestly and lovingly presented to their minds.

Remarks were made by Rev. Messrs. H. M. Parsons and S. H. Eastman, after which Rev. R. D. Fraser moved that this Conference would express its gratification with the action of the Synod's Committee on the State of Religion in arranging for the Conference, and with the selection made of subjects for this session. It begs to offer its thanks to those brethren who have presided at the different sessions, and to those who have introduced the various topics, and would further record its sense of the great value of such a conference as in itself refreshing and stimulating, and as an excellent preparation for the business of the Synod which is to follow.

Rev. S. H. Eastman seconded the resolution, which was unanimously adopted.

THE SYNOD.

The Synod of Toronto and Kingston met in the Presbyterian Church, Cobourg, on Tuesday evening. The retiring Moderator, Rev. Alexander Young, Napanee, preached a thoroughly evangelical and appropriate sermon from Isaiah lxiii. 1. The application of these words is to the

Church of the New Testament dispensation; the terms Righteousness and Salvation set forth the true service of God in the Church collectively and individually. This service places us under a heavy responsibility and imposes an important duty. The fulfilment of this prophecy implies the emancipation of the Church from the influences at variance with her character and aim. Some of our mission work has been interrupted in the North-West, our representatives are exposed to danger; in Fortuna the missionaries were driven from the field, but through the good providence of God they have now been permitted to return. The text also implies the duty of extending the Church's territories and increasing the number of her members. The first place in our affections should be given to Christ; the second to His Church, and so we ought to labour for its prosperity and extension. The Church has always been most prosperous when missionary effort was greatest. Never since the Apostolic age has there been so much missionary zeal as at present. The text also implies that the Church should appear in her true spiritual character. The service of God must be the service of the heart. It implies the clear manifestation of the spirit of unity. Over this society our glorious Head is placed, from whom all believers receive blessing, and to whom they are united. That Head is Christ. The ultimate triumph of the Church is assured. A prominent means is prayer, which is an appointed instrumentality through which these future blessings shall be attained. There should also be diligence in the discharge of the duties to which we are called. We should keep pace with the improvements of the age. Then there is the importance of holy example for the success of our ministry and the prosperity of Zion. The salvation of souls depends, to a great extent, on the example set forth by the ministers of the Gospel. The means are simple and within our reach. They are mighty through God, but if we neglect our duty how great is our responsibility! Let us contemplate our great pattern—the Redeemer Himself.

The Synod was then constituted for the transaction of business. The Moderator in demitting his office expressed his heartfelt thanks for the honour conferred on him, and asked them to appoint his successor.

Rev. G. M. Milligan, B. A., moved that Rev. D. J. Macdonnell, B. D., be elected Moderator. The proposal was greeted with applause. The nomination was seconded by Rev. Principal Caven. Mr. Macdonnell was unanimously appointed Moderator. On assuming the chair he expressed his sincere thanks for the honour his fathers and brethren had accorded him. He cast himself on their sympathy, trusting that they would have a pleasant, profitable, and harmonious time.

Rev. Dr. Torrance, Guelph, moved the thanks of the Synod to the retiring Moderator for his appropriate discourse, and his conduct as Moderator. The motion was unanimously agreed to, when, after routine business, the Synod adjourned.

WEDNESDAY MORNING.

The Synod met at ten o'clock, the Rev. D. J. Macdonnell, the Moderator, in the chair. The first hour was spent in devotional exercises.

Application was made by the Presbytery of Kingston to take on trial for licence the following gentlemen who have graduated in theology: Messrs. John Hay, B. D.; Robert C. Murray, B. A.; James A. Brown, B. A.; and Alex. K. McLeod. From the Presbytery of Toronto: Messrs. Archibald Blair, B. A.; John M. Gardiner, Henry C. Howard, Jonathan B. McLaren, Robert McNair, James A. Malcolm, and John A. Ross.

COOKE'S CHURCH CASE.

The appeal of Rev. John Kirkpatrick against a decision of Toronto Presbytery declining to grant his request for the withdrawal of his resignation was then taken up.

Parties were called to the bar after all the papers in the case had been read. Drs. McLaren, Caven, and Rev. D. J. Macdonnell appeared for the Presbytery of Toronto; Rev. J. Kirkpatrick for himself; Thomas Henry, and D. Murray for Cooke's Church; Thomas Caswell for the session; and S. Wallace and Andrew Scott for the minority.

AFTERNOON SESSION.

In the afternoon, after devotional exercises, the consideration of Cooke's Church case was resumed.

Rev. John Kirkpatrick said that it was not without pain he had been compelled to assume a position of antagonism to the Presbytery. There was only a small meeting when it rendered a decision in his case. Technically it was the Presbytery's action, though actually it was not. He had been taught to respect principals and professors of colleges, but in Toronto they seemed to him to act arbitrarily. He reflected severely on the Presbyterial assessors. Two of the nine members only of the Presbytery who favoured the decision were settled pastors. The decision was based on a petition signed by a minority. He was not accused of immorality or heretical teaching. It was because a few disliked his method. There have been many misrepresentations. He stated that undue means had been resorted to to get signatures to secure his resignation. He also stated that his opponents had agreed to withhold their contributions. His friends had greatly increased their subscriptions, paying all current expenses, and removing indebtedness. Cooke's Church in its best days never gave more than \$1,200 for salary. Mr. Kirkpatrick then referred to the petition presented by persons not now in connection with Cooke's Church. He characterized some of them as a "brawling brood of belligerents." The action of the Presbytery was not in accordance with the principles of Presbyterianism. It was high-handed prelate tyranny. He was satisfied that if Cooke's Church were vacant he would be called again immediately. Dr. Gregg, he said, did him the justice to say that the Cooke's Church troubles were not new. They had originated in Dr. Robb's time. It had never recovered the results of that separation. Great as the troubles are they would be worse if the action of the Presbytery were sustained. Members had left the church, taking their money with them. There is nothing singular in this. Some had become wealthy and moved to other localities where new churches had sprung up. He was not responsible. The church still occupies its old position, and it is bound to fall off while it remains where it is. All the

churches are changing. It is now on a more liberal basis, and in line with the other churches. There is much high-handed tyranny and abuse of power in the Presbyterian Church in Canada. Individual rights are trampled upon. Presbyterianism was of a different character in his young days. The attendance at church was improving, and a good spirit now prevails.

It was decided to hold the next meeting of Synod in Knox Church, Galt, on the second Tuesday in April, 1886.

Mr. Thomas Henry, in a temperate address, spoke in support of his appeal.

On adjourning, the members by invitation of the ladies of Cobourg congregation, met in the basement, attractively and tastefully decorated for the occasion, where a most agreeable and successful social was held.

EVENING SESSION.

At the evening meeting the reports of the various standing committees were presented.

Rev. E. D. McLaren presented the report of the committee on the State of Religion. In answer to enquiries it was found that the proportion of the population found not attending any place of worship, though not very large in country districts, is considerable in cities and in towns. The number of lapsed Presbyterians is not great. Church accommodation is plentifully provided. Attendance on public worship has increased considerably during the past year. The report suggested that ministers might announce that opportunities at the close of public worship for conversing with enquirers would be afforded. In a number of instances weekly congregational meetings were held for the systematic study of the Scriptures. The ordinary weekly prayer meetings in many instances report increased attendance and interest. In connection with some congregations cottage, women's, and young people's prayer meetings have been held with excellent results. Various methods for improvement in the manner of conducting prayer meetings are reported. In reference to the observance of family worship the report spoke less positively, and in some respects less hopefully. This is a feature of church life where there is urgent need for improvement. In connection with special services held it was observed that children of pious parents were most quickly and deeply impressed by the presentation of religious truth. The congregational conferences held throughout the Presbytery of Toronto were found to be very profitable. The experiment proved a complete success, acknowledged by ministers and people alike.

Rev. G. M. Milligan, B.D., submitted the report of the Committee on Sabbath Schools. The returns from Presbyteries were more numerous and complete than in former years, still there were several deficiencies. The number of Sabbath schools reporting is 278; scholars attending, 26,542; in Bible classes, 5,739; number of teachers, 2,531; other officers, 498; the number of young people who have joined the membership of the Church during the year is given as 692; the number of volumes in Sabbath school libraries, 49,907; total contributions of Sabbath school scholars for missions, \$5,476. The report concluded by recommending that Presbyteries appoint an efficient Convener of Sabbath school Committees, to bring to the attention of superintendents and teachers the importance of presenting to pupils the duty of connecting themselves with the membership of the Church, the importance of holding Presbyterial conferences, and the value of the Shorter Catechism. These points were eloquently enforced.

Rev. P. McF. McLeod then presented the Temperance Committee's report. It is said that the returns were very incomplete, and therefore not an adequate expression of the views entertained in the congregations. In furthering the adoption of the Scott Act, Presbyterian ministers and people have taken a prominent part, though other churches have been very active in the same good work. The report referred to the tendency of Anti-Scott Act legislation at Ottawa, and suggested that the Act should be enforced by the proper authorities, not by private citizens. Ministers could not be expected to do detective work. Temperance associations have been formed in several congregations and Sabbath schools during the year. In this respect the Church of England has set us a noble example. The reports received from Halton County speak very favourably of the operation of the Scott Act. As to prohibition there are diversities of opinion.

Principal Caven presented the report of the Committee on Sabbath Observance. Efforts had been made to obtain a cessation of traffic on the Owen Sound branch of the C. P. R., and the line of steamers sailing from Owen Sound. It was also stated that in co-operation with the Assembly's Committee efforts were made to obtain proper legislation. Great service had been rendered by Mr. John Charlton, M.P., and other members of the Dominion and Provincial Legislatures, and now effective legislation had been secured.

The report made special reference to the recent efforts to publish Sunday editions of certain Toronto newspapers under cover of relieving the anxiety caused by the dangers in the North West. The defence of this innovation is placed on grounds hostile to proper Sabbath observance. In consequence of the action taken by the Toronto Ministerial Association and the Society for the Suppression of Vice, the Police Commissioners have given assurances that proper action will be taken and the law enforced. All Christian people and all enlightened members of society must see that Sunday newspapers would do much to destroy the sacredness of the Sabbath.

Rev. J. Fraser Campbell, missionary from Mhow delivered a most interesting address on the work in which he was engaged in Central India, and received the most cordial thanks of the Synod.

THURSDAY FORENOON.

The Synod met and was opened with devotional exercises led by Rev. Dr. Reid.

Mr. Thomas Caswell spoke on behalf of the session of Cooke's Church. He had no desire for notoriety, but simply took the position he did from a sense of duty. He referred to some statements which had been made from the pulpit by Mr. Kirkpatrick reflecting on the elders. He then narrated the various steps taken by the session during the progress of the troubles. He was sure that the Committee appointed by the

Presbytery of Toronto were thoroughly impartial. He could refer to any of the judges or members of his own profession on the was not there six months till trouble began. Then the organ question of his veracity. Mr. Kirkpatrick, when he came to Cooke's Church, met with a most hearty welcome. He questioned emerged, and differences of opinion arose. The subsequent occurrences arising out of that controversy were then detailed. Ministers, he said, have no right to introduce personalities into the pulpit. Such personalities were frequently introduced into the pulpit of Cooke's Church. Mr. Caswell then explained the circumstances and misunderstandings arising out of the various congregational meetings. He explained that though he had tendered his resignation at the meeting with the Presbytery's assessors, it had not yet been accepted. He accused Mr. Kirkpatrick of having no serious intention of resigning, but that he offered to do so merely for the sake of gaining sympathy. He contended that if there is financial prosperity now it did not exist when the Presbytery came to the decision now appealed against. He characterized the proceedings at some of the congregational meetings as scandalous, but the fault was not his or theirs with whom he was acting. The decision of the Presbytery was based on their knowledge of the actual state of the congregation. The speaker then went on to refute the reasons advanced by Mr. Kirkpatrick in support of his appeal. He had no wish, notwithstanding the strong language applied to him (Mr. Caswell), to retaliate or to cherish unkind feelings towards Mr. Kirkpatrick. That style of language was customary to him. They have been a patient and long-suffering people. Mr. Kirkpatrick was a good preacher, but he had not taken an active part in extra congregational work. He hoped that the decision of the Synod would be just and fair, and for the good of the Church. He hoped that they would not be influenced by feeling.

Mr. Andrew Scott waived his right to be heard, as the time of the Court had already been fully occupied.

Principal Caven did not wish to speak at any length, as the Court was now seized of the facts of the case. He had no wish to retort on account of the painful things said of honoured and esteemed brethren of the Toronto Presbytery. If the brethren do not know us now our defence would be hopeless. Mr. Kirkpatrick wished the Synod to understand that the decision was reached when only ten persons were present and did not give it sufficient consideration. They discussed it carefully for two whole sittings. It was no star chamber matter. The Presbytery, after hearing parties, resolved to meet in committee of the whole, simply that they might not adopt a hurried deliverance on so painful a case. Mr. Kirkpatrick was present when the deliverance was discussed and adopted. Some of the thirty-two members may have left, but there was a large number present. The finding was adopted with singular unanimity. Mr. Kirkpatrick's first reason is that he has a perfect right to withdraw his resignation. He has a perfect right to ask leave to withdraw it. The right to dissolve the pastoral tie is one possessed by Presbyteries. Is this a proper case in which that right should be exercised? Mr. Kirkpatrick in his speech, had photographed himself upon the Synod. If the Synod say we have erred I shall feel deeply grieved. I say these things with deepest sorrow. If Mr. Kirkpatrick should rise and express his regret for the reflections cast upon beloved brethren, I should feel much relieved. As it is, his language is severely to be condemned. The reasons for the Presbytery's deliverance were found in solution in that speech. There has been continued strife in the congregation, though Mr. Kirkpatrick is not to be blamed for all these contentions. The hand at the helm was not steering judiciously. Principal Caven detailed the steps taken by the Presbytery since representations had first been made to them. Mr. Kirkpatrick had been very imprudent. The safety of the congregation and the interests of religion require that this painful separation should take place. It was fearfully strengthened by the document read by Mr. Kirkpatrick yesterday. It may not be possible to prevent the congregation from scattering, whatever your decision may be.

Mr. Kirkpatrick replied: It is due to myself and to my brethren at the outset to assure you that the character and worth of the esteemed brethren Drs. Gregg, Caven and Reid were not called in question. If anything reflecting on these honoured men had been so understood he deeply regretted it, and desired to withdraw those statements. Mr. Kirkpatrick disclaimed responsibility for the introduction of the organ into Cooke's Church. He also explained the points of disagreement between himself and the members of the session.

AFTERNOON SESSION.

Mr. Kirkpatrick resumed speaking and concluded by saying: The case stands where it was. The people desire to retain me, and I desire to stay where I am, because the people press on me the duty of remaining. It is for you to say whether I shall go or stay. I ask you to give a faithful verdict, consistent with facts, consistent with the interests of the congregation, the interests of the Church at large, and the glory of the great King and Head of the Church.

Mr. Thomas Henry having spoken briefly in reply, Revs. T. S. Chambers, J. Windell, D. D. McLeod, W. J. Wilkins, J. Carmichael, Mr. Norwood, F. McQuaig took part in the discussion that followed, after which the following deliverance, proposed by Rev. D. D. McLeod, was unanimously adopted. Whereas it appears from the statements made before the Synod by the parties in this case, that a condition of things has existed for a considerable time in the congregation of Cooke's Church, Toronto, unfavourable to the interests of religion in that congregation and to its prosperity, the Synod, in view of all the circumstances, while expressing its sympathy with the members and adherents of the congregation of Cooke's Church and Rev. Mr. Kirkpatrick, dismisses the appeal, and sustains the action of the Presbytery of Toronto in refusing to accept the withdrawal of the resignation of the pastor, the Rev. Mr. Kirkpatrick, and recommends that the resignation of the pastor should take effect from the last Sabbath in June, or at such time before that as may be convenient for Mr. Kirkpatrick.

Mr. Kirkpatrick and Mr. Henry appealed to the General Assembly against the finding of the Synod.

The various reports of standing committees were adopted

and their conveners specially thanked for their diligence.

An overture from Owen Sound Presbytery was read, favouring a better arrangement of mission fields, and proposing two College Sessions, one in autumn and the other in spring.

Revs. J. McAlpine and A. H. Scott were heard in support of the overture, and Revs. D. Wishart, R. Moodie and Prof. McLaren spoke on the subject, when it was agreed to transmit the overture.

Rev. P. McF. McLeod moved that the Synod desire before their session close to express their deep interest in the efforts now being made to restore order in the North-West. They have marked with admiration the noble spirit displayed by the young men of our country in so loyally offering themselves for the defence of constituted authority and the protection of our fellow-citizens whose lives have been endangered. They desire also to express their sincere sympathy with those who have lost relatives and friends already in the struggle, and with the sick and wounded, and they earnestly pray God that our Government may be wisely guided in this crisis of our country's history—that the Lord would watch over the troops and cover their heads in the day of battle, and that their efforts may bring about a righteous and lasting peace.

In the evening an appeal by Rev. Joshua Fraser was remitted to be dealt with by the Presbytery of Kingston.

An overture from the Presbytery of Saugeen, praying for the formation of a new Presbytery to be called the Presbytery of Orangeville, and one from the Presbytery of Barrie, disapproving of the College of Moderators, were received and transmitted to the General Assembly.

After the usual resolutions of thanks, the Synod adjourned.

AN ANCIENT BUILDING.

A writer in the Boston Herald tells the story of one of the oldest houses in New England. It stands in Quincy, Mass., on the old turnpike leading to Boston. In it has lived for thirty years Peter Butler, who has filled it with articles of historic interest and antique fashion. It is supposed that a part of the house was built about 1635. The building was enlarged in 1685 by Edmund Quincy, son of the first Edmund Quincy, who came over in 1633 with John Cotton. The second Quincy was a prominent man and a magistrate. The town was named after his grandson, John Quincy. Judge Sewell, "the last of the Puritans," tells in his diary of sleeping in the house, and the appearance of the room he occupied is much the same to-day as in 1712. The oaken timbers still show the mark of the axe, and one room, the parlour, has on its walls the French paper, hung in squares, which is said to have been put on in honour of Dorothy Quincy's marriage to John Hancock. Another room was occupied by Henry Flynt, a brother-in-law of Edmund Quincy, and for fifty-five years a tutor in Harvard College. The old house passed out of the hands of the Quincys just after the Revolution. Three other families owned it before it became the property of its present possessor.

OUT-DOOR LIFE FOR WOMEN.

The redemption of women's health, I am more and more convinced, depends on their taking to out-door life and activities. Reading high class memoirs, which are in every one's hands now a days, of the Carlyles, the Sterlings and F. D. Maurice, one is distressed to hear the continual story of weak health and women who, brought face to face with the realities of life, immediately droop, languish, and are a long time dying. If they have a house to keep, and a share of the actual work, like Mrs. Carlyle, at Craigenputtock and Chelsea, they sicken mysteriously, and their life is a time of wrestling with household affairs, alternating with refuge on the sofa, or months in the doctor's hands, in that wretched, unimprovable state which justified the sigh of a much-tried husband who "wished his wife would get better, or something!" Have I not, through the ignorance of my day and generation, wasted life enough in attacks of the familiar household demon, nervous prostration, which only vanishes on turning the patient out of doors? Twice and again, friends have looked pityingly on me as good as gone, but taken out of doors ten hours a day, as good for nothing else, sun and wind wrought their spell of healing, and health came again. Henceforth no more in-door life than must be for me, and I would urge other women to fashion their lives so as to spend them more in the open air.—From "How to Dress for the Garden," in *Vick's Magazine for May*.

THE Rev. Dr. Somerville, of Glasgow, has been holding a series of religious meetings in Constantinople, which has excited considerable interest. The extent of the city of Constantinople and the difficulties of locomotion interfere with the gathering of large audiences in any one place, but by holding meetings in different parts of the city, he has been able to address large numbers of Greeks, Armenians, and foreign residents. At the German Teutonia Club Hall, in Pera, he drew together large audiences of Greeks, many of whom had probably never heard evangelical preaching before. At the Bible House Chapel he preached on Sabbath, and on two evenings during the week to audiences of over 400. The sermons were translated into Turkish, and Moslems as well as Christians were present. At the American Board's Chapel, in Scutari, he preached twice (translated into Aamanian) to audiences of about 400. At all these services the characteristic feature was the rapt attention with which the people drank in the words of the preacher. Certainly half of the audiences were men who had not before attended preaching services. At one place there was in the congregation at least thirty Moslems, who kept their eyes riveted on the speaker during two hours, as he told the simple story of salvation through Christ alone.

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EASTERN GENERAL AGENT.

MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, MAY 13, 1885.

MOST heartily do we congratulate Mr. Macdonnell on the honour conferred upon him by his election to the Moderatorship of the Synod of Toronto and Kingston. Age and long service are usually the chief considerations that bring such honours. Mr. Macdonnell is a young man, and though he has served well, he has not served very long. His election may be considered a practical recognition by the Synod of his faithful and energetic services to the Church. Though occupying a position in which he might very easily have excused himself from doing much that goes under the name of "church work," the pastor of St. Andrew's has been at the front in every good cause. No minister in the Church has taken more interest in and worked harder for brethren not so favourably situated as he is himself. At almost every central point, from Montreal to Sarnia, his voice has been heard in favour of the Augmentation Scheme. Nor is the pastor of St. Andrew's a mere talker or a visionary who takes up schemes to-day only to abandon them to-morrow. He is a keen, practical, business man, who knows what to do and how to do it. The Augmentation Fund is a little behind this year, we are sorry to say, but we are not without hope that before the meeting of Assembly the lacking \$4,000 will be raised. To Mr. Macdonnell more than any man our poorly-paid ministers owe their \$750 a year. May he be spared to see the Augmentation Fund up to \$1,000.

THERE is no reason why any minister who feels it to be his duty to discuss the North-West troubles in his pulpit should not do so. A preacher's first duty is to preach the Gospel, but the Gospel has a direct bearing on national as well as on individual life. It should be understood all round, however, that if a man, or a party, or a portion of the press, are assailed in the pulpit, the assailed, or the friends of the assailed, have a right to reply. If any preacher feels called upon to say that the misgovernment of the authorities at Ottawa has produced this rebellion, and a preacher has an undoubted right to say so if he holds that opinion, he must not complain if the friends of the Government reply. On the other hand if a preacher feels called upon to charge one-half of the press of this Dominion with treason: if he charges hundreds of men, quite as loyal and many of them quite as pious as himself, with assisting Riel because they do what they consider their duty, he must not be surprised if the persons charged strike back. No man has a right to hurl such charges from his pulpit and then hide behind his pulpit cushion. It is just such conduct as this that has led scoffers, and some who are not scoffers, to call the pulpit "the coward's throne." No manly preacher would thus attack his neighbours and then set up a howl when they defend themselves. If a preacher discusses burning questions he must just take all the risks that other men take when they discuss them. If he is not prepared to do that he had better let such questions alone.

THERE is one point in connection with the term service in the eldership which we have not seen touched upon by anybody on this side of the lines. It has been raised again and again in the States but

our impression is that it has not been definitely settled even there where the system is in operation. The point is this—Should elders re-elected be re-inducted? We have not seen this point touched here. Supposing the term of service be fixed at three years, if re-induction is necessary, and most likely it is, an elder who serves thirty must be inducted ten times! We don't think our people are ready for so many inductions. It seems to be assumed by some that the system of term service is obligatory in the American Church. It is not. All that the Assembly did was to *permit* congregations to adopt the system if they thought proper. We cannot say at present what number introduced the change, but we are of the opinion that the number is not large. The very most that our Assembly will do, if it does anything, and we don't think it will do anything but discuss the matter at present, is to *permit* congregations that desire the change to make it. Meantime we are of the opinion that the matter has not been *half* discussed. Somebody should be ready to tell the Assembly how the system works where it has been tried under conditions similar to ours. That the term service plan was the original one, is a "point," but not a point of much importance. Assuming that it was the original system why was it changed? We repeat the subject is not half discussed there has just been light enough thrown upon it to make the darkness more visible.

ONE of the most important and most difficult questions to come before the General Assembly is that of Summer Sessions in one or more of our colleges. It is easy to say "let us have Summer Sessions," but as pointed out by Mr. Hamilton and Prof. McLaren in their respective Synods, the question is one of grave difficulty and far-reaching results. The difficulties increase and intensify when the details are considered. No one wishes to do anything that will lower the standard of ministerial education, or cripple in any way the efficiency of our Divinity Halls. The constant aim of the Church is to raise the standard and increase the efficiency of the colleges. On the other hand there is an ever increasing demand for more labourers in the Home Mission field, especially during the winter months, and it is very difficult at present to see where the labourers are to come from if they do not come from the colleges. The problem is to get student labour in winter without doing anything that would seriously interfere with the efficiency of the Divinity Halls. If this cannot be done, then of course the effort must fail. So far it has not been shown that it cannot be done. The first duty of those who favour the change is to lay before the Church every consideration they can urge in support of their plan. Then let those who are afraid the plan would do injury to the colleges give the Church their reasons for so thinking. A full and candid discussion of the question is what is now wanted. The one point abundantly clear is that it would be a great thing for the Church to have forty or fifty good students in the Home Mission field during the winter. Let that be the common ground from which all parties start in the discussion.

THERE is a lively discussion going on at present in the *Interior* on the duties of that important person—the minister's wife. Reading the lines and reading between the lines one can easily see that there is a great deal expected of the ministers' wife over there, a fact which we commend to the attention of Canadian ministers' wives whose husbands may be casting wistful glances at the far-away green fields on the other side of the lines. Happily, we have a sound public opinion on that question in the Presbyterian Church in Canada. There may be a few congregations that expect a minister's wife to neglect her duties to her family and "take the lead" in various kinds of church work, but the great majority expect nothing so unreasonable. They know they never *called* the minister's wife. They know they don't *pay* her any stipend. They know she has her own household duties to attend to, and they neither ask nor expect that she should do more church work than any woman in the congregation who has equal opportunities. If she can do more, and does more of her own accord, good and well; but no respectable congregation demands it. It does not, by any means, follow that because a woman happens to be a minister's wife she ought to be a leader in everything any more than it follows that the elder's wife, or the deacon's wife, or the manager's wife, or any other man's wife, should

occupy that position. If there is any leading to be done, let the woman lead who can lead best. It may often happen that the woman who can lead best has no husband at all. The tools for the man that can best use them—and the woman too, no matter who her husband is, and even if she hasn't a husband, the motto should hold good. That is the way the question should always be settled.

THE COBOURG CONFERENCE.

EXTRA OFFICIAL Church congresses and conferences are becoming institutions of the present time. They are not the exclusive characteristic of any particular communion. It might be expected that Churches based on the Congregational principle would adopt the conference or convention as the only possible means of association for the consideration of important questions relating to Church life and work, and obtaining the unity of action that may be desirable. The conference, however, is not confined to the Churches belonging to the Congregational family. Of late years, congresses have become a prominent feature of the Anglican Church, in both its distinctive branches. The Highest section as well as the Evangelical party set much value on those deliberative gatherings characteristic of recent years. Presbyterianism, occupying the golden mean between the incoherency of Congregationalism, and the paternal monarchy of Episcopacy, is sufficiently elastic in its constitution to admit the freest discussion of all vital questions affecting the well-being of the Church, and the advancement of pure and undefiled religion. In Presbytery, Synod, and Assembly, sufficient scope is afforded for the consideration of every question that is likely to emerge in conferences. The Presbyterians in Scotland and in England have of late years also given considerable prominence to the Christian conference or convention.

The conference is not and cannot reasonably be considered in any sense as a protest against the formalism and officiality of our regularly constituted Church Courts. The chief reason for their existence is that amid the unavoidable pressure of business coming before the larger courts of the Church it is almost impossible to bestow the time and attention desirable on many important questions that press for consideration.

The recent conference that preceded the meeting of the Synod of Toronto and Kingston, at Cobourg, was felt by those present to be very profitable and stimulating. The subjects discussed were all of them living and important issues. The manner of discussion was worthy of those who took part in the proceedings on the occasion. The speaking was free and unconstrained. On some points opinions were expressed on which there would be radical differences; but there was no petty carping nor unseemly opinionativeness to mar the brotherly and Christian feeling that seemed to pervade the gathering.

The first subject taken up was one of great practical importance—"How to Develop a Taste for the Study of the Bible." Mr. Parsons entertains some distinctive ideas with which the listener may not in every case be disposed to agree, but every one is prepared to concede that the subject is one of the greatest practical value at the present time, that Mr. Parsons is very much in earnest, holding his views with the strong force of personal conviction, and that he always urges them with fluency, fervour, and force.

Rev. D. J. Macdonnell's address on the Relations of the Church and Young Men contained much valuable and earnest thinking. He is an intensely busy worker, but, happily, he has not ceased to be a thinker. The address further indicated that Mr. Macdonnell is a keen but not a morose and cynical observer of the actual state of matters in the everyday life around us. He can interpret the feelings and attitude of our young men, and the disastrous effects of the unhappy tendency to draw a ruinous line of distinction between the principles on which the individual Christian life and those on which secular pursuits are too often followed. It is deteriorating business integrity and blighting the Church's spirituality. Young men see all this just as keenly as others do. Mr. Macdonnell also said sensible and good things on what most people will consider to be the right direction in which the pulpit should adapt itself to the spiritual requirements of the age.

The address by Principal Caven was also very admirable in spirit and expression. He is scrupulously

careful in the formation of his opinions. He will not advance a step until he is sure of his ground, but having, with all the force of conviction, taken a firm stand, it would be no easy task to dislodge him. He does not assume a tone of dogmatism, but speaks with a sense of profound respect for the views entertained by others. The positions taken by him on the elder ship will commend themselves both by their scripturalness and reasonableness, while concerning his remarks on the value and functions of the office there will be no diversity of opinion. They were both just and valuable.

Principal Grant's contribution to the Conference was on a somewhat delicate subject, "Conditions of Ministerial Success," which he treated with his accustomed masterly discretion. In the main line of his argument at all events he carried his hearers fully along with him. The brief paper breathed an excellent spirit. It was telling, terse and occasionally brilliant. His classification of qualities requisite to success was a happy one: intellectual, spiritual and temperamental.

The tone and spirit of Rev. J. C. Smith's paper were also excellent. His treatment of his theme, as was befitting, was more hortatory than argumentative. He sought to arouse a deep sense of personal obligation to do active work for the good of men and the glory of God. The happy and timely extempore remarks of Rev. E. D. McLaren, on "How Young Children may be Brought to Confess Christ," are worthy of special mention. As a whole the Conference was very profitable and enjoyable.

THE TORONTO AND KINGSTON SYNOD.

THE meeting of the Synod of Toronto and Kingston, held at Cobourg last week, gives rise to a few reflections. It is one of the largest and most important Synods in the Church. Its proceedings are watched with deep interest, and its decisions are influential. One thing in connection with the late meeting that occurred to most, was the comparative paucity of members in attendance. Without charging the absent with indifference, the small meeting may be accounted for by the nearness of the time appointed for the meeting of the General Assembly. Ministers can ill afford time, and do not care to undergo the fatiguing journeys and work which attendance at Synod and General Assembly entail. If comparatively few ministers met at Cobourg, the attendance of elders was smaller still. The Presbyteries near to the place of meeting were fairly well represented, while the more remote had very few delegates indeed. One good brother, a minister, claimed to be the only member of his Presbytery present. It has also been said for elders that to many of them the time of meeting is unsuited. An effort was made to change the time, but without satisfactory result.

A circumstance that occasioned favourable comment was the hearty and kindly welcome accorded the members in the town of Cobourg. Minister and people vied with each other in their endeavour to make the gathering a success, and the attendance at the evening meetings spoke well for the interest taken by the Presbyterians of the attractive town of Cobourg. The friends of other denominations also extended a generous hospitality.

There was more work to be done than could well be accomplished in the limited time at the disposal of the Synod. The various overtures bearing on important matters, and involving changes requiring grave and serious consideration, did not receive anything like exhaustive discussion. There was just sufficient to acquaint members with the purport of the proposals they embodied. A gratifying feature that deserves mention was that not a single member of the Court taxed patience by long or frequent speeches. The speaking in every case was pertinent and business-like. No brother can be accused with having made wearisome attempts to spread himself.

The most interesting part of the proceedings was the presentation of the reports of the Standing Committees. The respective Conveners in every case justified the wisdom of their selection. The report on the State of Religion presented a number of interesting facts, arranged with great care, and evidenced throughout a fine spirit. Its suggestions, as might have been anticipated, were unanimously adopted, and if faithfully followed out, cannot fail to prove conducive to the best and truest advancement of the spiritual life of the Church. The Rev. Mr. Milligan's re-

port on behalf of the Sabbath School Committee was one of the most complete and satisfactory yet presented. The information it conveyed was very full—a most important thing in such reports. There were some delinquents who failed to send in returns, and their neglect was forcibly though not unkindly commented on. In most respects, the facts presented showed that this very valuable and hopeful part of Church work is being prosecuted with faithfulness, diligence and zeal. Among the recommendations made, special importance was wisely attached to the teaching of the Shorter Catechism.

The Report on Temperance was less full, not from any fault of the Convener, but from the inexplicable paucity of the returns. The most expert workman in our own days, no more than in former times, can make bricks without straw. Considering the difficulties with which the Convener had to contend, his work was well done. He was able to report gratifying progress in the advancement of the Temperance cause, the valuable aid rendered by Presbyterian ministers and people, while justly and generously acknowledging the good work done by others. Though not a matter of statistics, it was not the least interesting statement in the report that an anti-Scott Act lecturer had said that he would rather meet a grizzly bear than the Rev. John Smith on a platform.

The Report on Sabbath Observance, by Principal Caven, was compact, lucid and pointed. It was a model of neatness and brevity, covering all essential points, and condemning in effective but temperate terms the attempt of certain newspapers to issue Sunday editions.

The Cooke's Church case was one of absorbing and painful interest. A solution of the grave difficulties was thought to have been found by the Presbytery of Toronto, but their decision was appealed against. Parties were heard at considerable length, although the discussion that followed was brief and by no means exhaustive. The address of the Rev. John Kirkpatrick in support of his appeal was unsparingly severe in its indiscriminate denunciation. It is to be regretted that he assailed honoured and esteemed fathers whose praise is in all the churches. It is only just to him to add that he subsequently expressed his regret for the manner in which he had spoken of them, and in extenuation explained that it was their action in his case, not their personal worth or high character, on which he reflected, and that he had been goaded by long-continued irritation. The gentlemen representing the Session also said some very severe things of the minister of Cooke's Church. Principal Caven's speech in defence of the Presbytery's decision was very forcible, but also very calm. It was obvious throughout the progress of the case that if feeling was carefully suppressed it was at the same time very intense. It is a most serious thing when the well-being of a congregation and the standing and reputation of a talented and able Christian minister are at stake. The case, however, is not yet decided and to indulge in profuse comment on an important matter *sub judice* would be manifestly improper. The earnest desire of all who love the prosperity of Zion is that a just and righteous decision may be reached.

Books and Magazines.

BIBLICAL EXPOSITOR AND PEOPLE'S COMMENTARY. By Jacob M. Hirschfelder. (Toronto: Rowell & Hutchison.)—Another number of this valuable work has been recently issued. The learned author is rendering important service to earnest and intelligent students of the Sacred Volume.

WHITE CROSS SERIES. (New York: E. P. Dutton & Co.)—These neat little tracts are not published for gain, but for the express purpose of doing good. The recently formed association for the promotion of personal purity and for removing one of the saddest plague-spots that afflict humanity, makes appeals to men's hearts and consciences in this particular. The numbers before us are written with earnestness and power.

GLEANINGS FROM OUTCROPS OF SILURIAN STRATA IN THE RED RIVER VALLEY. By J. Hayes Panton, M.A. (Winnipeg: Walker & May.)—Professor Panton, a careful as well as enthusiastic scientist, has examined with interest the geology of the Red River Valley. He possesses the faculty of observing minutely and recording his observations

clearly and concisely. This compact little monograph will be read with interest by the geological student.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—Some publications have a distinct sphere for which they are specially fitted, others try to create a sphere for themselves, being more or less successful. This magazine has a sphere of its own and it is steadily becoming better fitted for the field it so ably occupies. The present is an admirable number. Space forbids the specification of its contents, but the contributions and contributors are of the best. The subjects discussed are timely and of great practical value to the clerical reader.

THE RUSSIANS AT THE GATES OF HERAT. By Charles Marvin. (New York: Charles Scribner's Sons; Toronto: The Standard Publishing Co.)—In every public crisis there is sure to be a plentiful crop of catch-penny publications which would have no chance of circulation but for the prevailing excitement. This book does not belong to that class. It is by an author who has enjoyed exceptional opportunities of knowing whereof he speaks. He writes with caution as well as intelligence. The book, well and carefully printed, is in paper covers and published cheaply. It gives an intelligent explanation of the present Anglo-Russian complication and the causes that led up to it.

CANADIAN METHODIST MAGAZINE. Edited by Rev. W. H. Withrow, D.D. (Toronto: William Briggs.)—This is an ably conducted and most interesting magazine. There is much variety in its contents. Care seems to be exercised not only in what is admitted to its pages but in what is excluded. There is nothing to be found in it either wearisome or prolix. The May number opens with a graceful and graphic paper from the editorial pen, descriptive of "Venice from a Gondola." Among other noteworthy contributions may be mentioned: "Illustrations of the Harmony between Scripture and Science," "American Indian Literature," and the "Indian Problem," by Rev. Egerton Ryerson Young. The magazine is handsomely and profusely illustrated.

THE PULPIT TREASURY. Edited by Rev. J. Sanderson, D.D. (New York: E. B. Treat.)—This monthly—valuable to ministers, students, Christian workers generally, and admirably suited for family reading—has completed its second volume. While undenominational it is distinctively evangelical in its tone. The sermons in the present number are contributed by Rev. Frederick D. Power (of whom there is a portrait and an engraving of his church in Washington), William T. Findley, D.D., Rev. J. L. Harris and Dr. Thain Davidson, of London. The outlined sermons are on vital topics by noted divines. The other contents of the number are varied and useful. The announcements for the new volume indicate that no effort will be wanting to make the *Pulpit Treasury* still more worthy of the great success to which it has attained.

OBSCURE CHARACTERS AND MINOR LIGHTS OF SCRIPTURE. By Frederick Hastings. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This suggestive and instructive book is an admirable illustration of the oft-repeated remark that the Sacred Scriptures are a mine of exhaustless wealth to the diligent student. Mr. Hastings has devoted close attention to those minor characters whose names appear in Scripture narrative, but are often over-looked. The heroes of Holy Writ arrest universal attention; but less conspicuous characters do not always receive the notice they deserve. The author has selected many such persons of whom we sometimes get little more than a passing glimpse. He has carefully analyzed their characters and the suggestive lessons they afford. A number of these papers were originally contributed to the *Homiletic Magazine*, of which Mr. Hastings is editor. To these in the completed volume now issued he has added others. Readers will find the book helpful in thought, feeling and duty.

THERE is some agitation in favour of a union between the English and Welsh Presbyterians. Obstacles to such union are found in a difference of language, the congregational element in Welsh Presbyterianism, differences of opinion regarding the necessity of a scholastic training for ministers, and questions regarding the Sustentation Fund. But to many the union appears by no means an impossibility.

Choice Literature.

JOSEPHINE FOUGERE.

AN ALPINE STORY.

CHAPTER IX. *Continued.* "BE THOU FAITHFUL."

Josephine found herself standing in the lower hall of the Black Eagle, in the warm air full of the delicious odour of pea soup. The landlady took Josephine's chilled hand and led her into a little niche cut in the stone under the mantel piece. Josephine thought she was dreaming, but without saying anything let the woman do what she would.

"Here, my poor girl, this is for you," said the woman as she passed her a plateful of soup. But hardly had Josephine finished, when sleep, not to be resisted this time, seized her. She dropped her head and slept soundly. "She seems tired enough, poor thing!" said the landlady, looking at her.

"The wolves! fight them, Faro!" cried Josephine, waking with a start.

"Don't be afraid, dear," said the landlady, smiling kindly. "You thought were in the woods, and must have had a bad dream, I think."

"That's true. Alas! I am forgetting myself. I have no time to sleep; I have far too much to do." Hastily thanking her landlady, Josephine rose and went away. As she went down the main street she saw several old ladies, calm and wrinkled, sitting in their windows and knitting peacefully. "Have they ever had such troubles as I have? Shall I rest some time as they are doing?" the young girl asked herself. "But why should I complain? My father has escaped from death; what does it matter if I am tired?"

After a few steps she came to the doctor's house. With his feet on the andirons he was reading his paper while he drank his coffee. "Good-morning, my good girl," he said, bowing with a smile in order to make her feel at ease. "Let us see: what news do you bring from the tower? Benedicte, the little blind girl, has no more need of my visits, I hope? Do you know that you are as good as a doctor to put a sick man on his feet in two days?"

"Ah, sir, my father has broken his leg, and is suffering so much that it is pitiable to see him: I beg you to come and dress it and heal it."

The doctor's face grew very long. "I have been out this morning already," said he slowly; and his eyes wandered from his fireside to the snow-clad fields, to return to the bright flame that danced in front of him. "Fierbois is very far off," he added—"too far to go there and get back before night: I will go to-morrow."

Just then a young woman opened the door and came to lean on the mantelpiece just in front of them. Her expression was so gentle and kind that Josephine took courage again when she saw her. "My father has already suffered the whole night; must he suffer during another? Ah, sir," she cried earnestly, "if you are afraid that I have not the money to pay you for your trouble, as soon as my father is well or dead I will give myself to the lady there to be her servant as long as she wants me."

The doctor still looked into the fire without answering; the lady went to him and laid her hand softly on his shoulder.

He turned quickly toward her. "But, my dear, you don't know that I am tired out, that the roads are dreadful; you don't know that it is into a wild country on the mountains where I must go; it is not one visit they ask, but ten at least. You ought to know how busy I am; but everything conspires against me—everything, I lead the life of a slave, and you don't understand."

The young woman did not reply, but she turned toward her husband a sweet, beseeching look, more eloquent than any words. The doctor threw down his paper and rose. "Come," said he suddenly, "I will go; I will take you home, Josephine. I am going to harness now."

"Sit down and warm yourself before going," said the mistress of the house.

"No, thank you, my good lady; since the doctor has been so kind as to offer me a place in his sleigh, I will wait for him on the old bridge. I am going to run with this bag to a place near here." Josephine dropped a curtsey and went out, but as she was putting on her wooden shoes in the hall she heard through the open door the doctor's voice, which said, "You are better than I, Mary; I am a selfish man."

At the police office Josephine could change her wolves' heads into silver pieces: it was bread earned by her bravery. She reached the bridge just when the doctor's sleigh, well lined with fur, and drawn by his spirited horses, drove up amid great ringing of bells. The doctor nodded, and Josephine climbed in, excusing herself and making herself as small as possible. The bells began to ring again, and with out speaking the travellers flew over the road to Fierbois.

The doctor was smoking and Josephine dreaming. "How, then," she thought, "can any one be cold or tired in driving about seated on these fine sheepskins?"

As the doctor left his sleigh at the village inn, Josephine was the first to reach the cottage. Before going in she stopped, her hand on the bolt, her ear against the door: for the first time in her life she heard Fougère groan. Her fear passed and she went in.

"I am thirsty," said René sharply.

"Here are a pitcher and a glass."

"It is brandy that I need."

"The doctor is coming, father: I cannot leave you."

"You must go: start!"

Josephine began to tremble. To defy her father a second time would be worse than to battle with the wolves. She dared not answer. She knelt behind the end of the bed and asked help from above.

Fougère did not see her. "Go, daughter," repeated the poacher in a harsher voice. "Do you hear me?" He raised up on his elbow: his anger was excited by the fever.

"Listen, father: I think he is coming."

Some one knocked: it was the doctor, who came in. Fougère, his face contracted with helpless anger, looked at

him as a wounded fox looks at the hunter who enters his den. "Have you had a fall?" said the doctor, coming near the bed.

Fougère was silent; shutting his teeth, clenching his fists, his anger shot forth in sparks from under the heavy eyebrows.

Josephine hastened to the doctor: "Take this chair, sir: his fever oppresses him, and he is suffering so he cannot speak."

When he could no longer endure the doctor's gaze, Fougère closed his eyes, secretly cursing Josephine for having opened the door to the stranger.

"Has he had a fall?" asked the doctor again. To avoid answering, Josephine went softly to another part of the room, leaving the wounded man in the doctor's hands, and from a distance she watched the doctor's face while he examined the wounded leg. His face became more and more grave. "Water," said the doctor, "and linen."

Not a cry, not a moan, betrayed the wounded man's suffering while the doctor did his work.

"There is only one thing for you to do," said the doctor as he finished. "I can think of only one thing to do: that is to go to the hospital."

"To the hospital, never!" Fougère raised himself quickly. A wave of anger passed through his whole body. "Never!" he repeated. "To die like a woman on a bed in the hospital, that will never be the thing for me, doctor;" and he looked the doctor straight in the face. "It is because you cannot help me that you want me to go away," he added in a lower tone.

"You don't know what you are saying," said the doctor in a severe tone of authority. "Know that your wound is so serious that you must have an operation at once. You must consent to lose your foot or to await a slow and painful death here."

When he heard these words Fougère grew white. Josephine felt herself sink. "It would be better to die: I could do nothing if I were lame. Yes, it would be better to die!" These were the poacher's first thoughts. Yet love of life battled against despair and finally gained the victory. "It is here that I want to live or die," said Fougère after a moment's silence. "Can you not cure me here?"

"Yes, surely I can perform the operation here," answered the doctor, "but who can give you the care you need?"

Josephine, standing in front of her father, read in his face an unchangeable determination. "I," she said.

"Young girl, you have no idea of what you are taking upon yourself. The burden is too heavy for your shoulders; your strength and your courage may not hold out long enough."

"He wishes it; it is my duty," answered Josephine simply.

"It is decided then? You wish me to come here to perform the operation?" Fougère nodded. "Above all, not a taste of brandy; be careful about that," added the doctor, who had judged of the poacher's habits from his face.

Josephine, very pale, with clasped hands lifted her beautiful eyes to heaven, repeating, "It is too hard for him, poor father; it is too hard!"

"Never fear; he will feel nothing, for we shall put him to sleep," said the doctor with assurance.

"No," said Fougère; "no one shall do anything to me when I don't know it or when I cannot see it, and I want to have it soon. I cannot endure this torture; to-morrow I want to be dead or well."

"Things will not go on so fast as that. No, no," said the doctor, shaking his head. "No, to-morrow you will be neither dead nor well; to-morrow I will come to perform the operation. Then try to be calm." The doctor went out.

Fougère was silent, shut up with his dark sorrow, but when night came the fire of the fever was rekindled in his veins and his tongue was loosed. He seemed to see the wolves' teeth in the torn flesh. As he looked at Josephine at the head of the bed, pale with anxiety, he thought he saw Geneviève come forth from the grave. All things were mingled together in his confused brain. "They are there!" he cried suddenly; "they have smelled me. I see them." Raising himself, with haggard eyes and outstretched arms he pointed to the fireplace, where several logs were nearly burned. "There are two there in the shadow. Do you see them? They are looking at me; they are watching my fire, that is dying out and the flame is getting low. Geneviève, put on some more wood. Cut that brush, beat off those branches: but this wood is green, and it smokes. The flame is falling; their eyes are coming near. See them coming! Geneviève, I am thirsty; give me something to drink. Oh, your hand is cold: I feel it on my forehead; but you are still. Geneviève, you cannot speak, you are dead."

Thus in agony more terrible than that of death passed the long winter night. But Fougère could not die; the wolves would not stop devouring him. Geneviève was deaf to his despairing cries. He saw her always, mute and deaf as he had seen her in her last sleep.

The wounded man's cries froze Josephine with horror. It was in vain to speak to him, to touch him; nothing could calm his delirium, nothing could quench the fire of his pain. When the dawn came Fougère grew more quiet, and Josephine, worn out with weariness, fell asleep, her head resting against the bed.

A little rest had lessened the sufferings of the night when the doctor came, followed by his assistants. His first care was to send away the young girl.

Master of himself and stronger than the pain, Fougère endured the operation without a complaint.

"You are a brave man," said the doctor when the dressing was finished; then worn out by loss of blood, the wounded man fainted. In the next room Josephine was praying as she waited in terrible anxiety. They now called her to tell her what she must do for her father. "She is a nurse new to the business, but she will do her task well, although she is young," said the doctor to his aids as the three went away together.

Josephine remained alone by Fougère's bedside. When she saw her father become suddenly as weak as a little child, she felt for him a tender pity. "Has he no more blood,

since all anger is gone? How still he is! yet he is still alive. I would rather he would be cross, I would rather he would beat me, than to have him die before my eyes."

Although Fougère no longer scolded, he did not die. Josephine had but one thought, to make her father well—but one care, to nurse him properly. Tirelessly she watched over him.

One day she had to leave him; it was necessary to go to the village for supplies. She could only ask Leonora to take her place at the bedside. The crazy woman did not need to be urged. When she opened the door and saw Fougère lying still at the end of the room, a mischievous twinkle shone in her eyes. She laughed and said, half aloud: "He is lying there, the man who used to run faster than a deer. He has fallen, the man who used to cut down the oaks. Now he is lying in bed at noon, the man who used to sit up all night. And this is Fougère the poacher, who is sleeping with his eyes open! The hares will meet together and dance around the house when the wind tells them that René Fougère cannot move from his bed."

René was listening, although he did not let her see that he heard.

"And you used to call Geneviève lazy, you lazy man, in the times when she worked hard and you rested in the tavern after you had stayed long enough in the woods! Tell me: is it laziness that keeps you there so quiet? Answer, answer, René Fougère!" she cried in a shrill voice that made the sick man's blood tingle more than the stroke of a whip would have done. He lay still, with his face turned toward the wall. "Grass above his head and a stone at his feet: that's what he must have—that's what he is waiting for, the mighty René. He pretends that he is asleep, but it's that that he's thinking about. Yet a little while, a very little while, and he will go, and the bells will toll for him. The bells will toll, but nobody will cry—no, nobody."

Fougère remained quiet. The crazy woman could not rouse him; his anger was quenched.

Then Leonora's mind turned to Josephine: "The good girl said, 'Go up to our house, Leonora; go up quickly, and be sure not to go away till I come back. My father is very ill; you must take care of him, Leonora.' Then she went away; she is so polite and so gentle. She is a good angel, that girl; she drives away the evil and brings the good. One day, when she found me crying, she laid her hand on my shoulder, and I felt that she loved me. She said: 'Silver and gold have I not, Leonora, but I will pray for you.' That did me more good than an apronful of money. Then I said to her: 'Never fear, dear; if you go to sleep beside René's bed, Leonora will watch for Leonora never sleeps. And when night comes, and while the others are dreaming, then is the time when her eyes open wider and when she sees her dead come to life.'"

Worn out with pain and weakened by his wound, the poacher was no longer himself. He let Leonora mock him or Josephine take care of him without minding either. He lay quiet and silent during whole hours. Josephine was troubled by this strange calm. She dared not ask the sick man: "What is the matter, that you are so changed?" One day he called her "my daughter" in a tone which was almost gentle.

"Here I am, father," she replied, full of astonishment.

"My child," he said, "you tried to do the best thing for me when you saved me from the wolves' teeth, but now what can I do without my leg, lying here too weak to move? It would have been better, believe me, to have let me die than to keep me here tied to this bed, to pine and suffer, nobody knows how long. Do you know how long? Is it for the best of my life?"

He sighed so deeply that Josephine's heart was almost broken as she heard him. She turned away her eyes from the pale face, so worn with pain.

"Josephine," he said again, "give me something to drink. I do not threaten you, but you see I am dying from exhaustion. I must have some brandy; you will kill me if you don't give it to me."

"Father, I would rather give you my life than this terrible drink, which would inflame your wound and set your blood on fire. The doctor has forbidden it; do you not wish to get well?"

"I haven't strength enough."

"God can give you strength without brandy."

"Never fear that I shall harm you, Josephine. I see that it is my blood which flows in your veins; I see that you would rather be killed than yield. I am at your mercy, alas! You lead me like a child; you do what you will with me."

"Oh, father, what did you say? You break my heart. It is to make you well, to give you a longer life, that for the first time I disobey you. Forgive me;" and she began to cry beside the bed.

"It is to suffer the tortures of the grave before my death. This life. Is it really I, René Fougère, who am dying of fever and that like a bird caught in a snare? Open the window, Josephine: I want to smell the air from the woods. Alas! when the leaves come back and the shade grows thicker under the branches, René Fougère can no longer watch beside the traps. I am dead—dead while I am alive! When the back loses his horns he hides himself; he feels that his glory is gone. He waits: he does not show himself again, till his crown has come back. But if he breaks his leg he knows that he must die, either by hunger or by the teeth of the wolves; and I—I am waiting for death, but it does not come. When I had my two feet no man in this mountain could run faster than I. I left the best gamekeepers behind—the old Remy has tired himself out in trying to catch me—but to-day I stop without being tired and I lie down before I die. Cursed be the hour when I was born! Would that my mother had strangled me in my cradle before I had breathed the air of the forests and had walked freely in the green woods? Daughter, what would you have done in my place if your father had been caught in a trap and the wolves were all around you? You would have loaded your gun, held it to your throat and discharged it."

"As truly as I am your daughter I would not have done it. I would rather have been eaten alive by wolves than to have committed self-murder and sent my soul straight into

hell. Father, is it not better 'to enter into the kingdom of heaven maimed' than not to enter in at all? Our Saviour said that it was. I am certain that you are more likely to enter in with one leg than with your two legs if you were to continue to live as you have lived until this time."

Fougère did not answer. Without knowing it, Josephine had touched upon the thoughts deepest in his soul. During the sleepless nights and the long days of pain, his useless, often wicked, life had been spread out before his eyes. He thought of Geneviève, of her humble, constant love which his cruelty had never wearied. "She was good and she is dead," he said to himself, "while I am wicked, and yet I live. And why?" Confused thoughts of regret, tenderness and remorse mingled with the despair of this man, who had been so active, brave and strong, but was now weak as a little child. He did not complain, but he felt that he was conquered and held down by a strong hand—aye, an almighty Hand—which had gained the power over him.

(To be continued.)

DARWIN AND THE DIVINE PURPOSE.

I should like to say a few words upon the theory of development due to Mr. Darwin. I have never thought, and I do not now think, that his theory is in the least degree inconsistent with Divine Purpose and Design. But then it must be properly understood, with all its facts clearly ascertained, and with all such language eliminated from it as shuts out from our view the obvious purpose and the pre-arranged directions of the path which development has taken in the history of the world. My own strong impression is, that there are a great many scientific men in the world who are a great deal more Darwinian than Darwin himself was. I have seen some letters published in scientific journals from which it is quite obvious that the writers rejoiced in Darwin simply because they thought that Darwin had dispensed with God, and that he had discovered some process entirely independent of Design which eliminated altogether the idea of a personal Creator of the universe. Now, it so happens that I have some means of knowing that this was not the attitude of Mr. Darwin's own mind. In the last year of his life Mr. Darwin did me the honour of calling upon me in my house in London, and I had a long and very interesting conversation with that distinguished observer of nature. Darwin was above all things an observer. He did not profess to be a theologian or a metaphysician; it was his work in the world to record facts, so far as he could see them, faithfully and honestly, and to connect them with theories and hypotheses, which were constructed, at all events, for a temporary convenience, as all hypotheses in science must be before being proved. But in the course of that conversation I said to Mr. Darwin with reference to some of his own remarkable works upon "The Fertilization of Orchids" and upon "The Earthworms," and various other observations he made of the wonderful contrivances for certain purposes in nature—I said it was impossible to look at these without seeing that they were the effect and the expression of Mind. I shall never forget Mr. Darwin's answer. He looked at me very hard and said: "Well, that often comes over me with overwhelming force, but at other times," and he shook his head vaguely, adding, "it seems to go away." This is exactly the language which we have expressed in a remarkable passage in the book of Job in which that truth is expressed which every Christian holds, that in nature we cannot see the Creator face to face, and that there are difficulties and veils between Him and the visible methods through which He works. "Behold I go forward, but He is not there; and backwards, but I cannot perceive Him; on the left hand where He doth work—but I cannot behold Him; He hideth Himself on the right hand that I cannot see Him."—*The Duke of Argyll, in Good Words.*

STONEWALL JACKSON AT THE FIRST BULL RUN.

General John D. Imboden, whose battery bore the brunt of the artillery charge at Bull Run, relates some of the incidents of the battle, in the *Kay Century*, from which we take the following: "Several other batteries soon came into line, so that by the time Griffin and Kicketts were in position near the Henry House, we had, as I now remember, twenty-six fresh guns ready for them.

"The fighting was renewed and was terrific. Jackson ordered me to go from battery to battery and see that the guns were properly aimed and the fuses cut the right length. This was the work of but a few minutes. On returning to the left of the line of guns, I stopped to ask General Jackson's permission to rejoin my battery. The fight was just then hot enough to make him feel well. His eyes fairly blazed. He had a way of throwing up his left hand with the open palm towards the person he was addressing. He threw up his hand as he told me to go. The air was full of flying missiles, and as he spoke he jerked down his hand, and I saw the blood was streaming from it. I exclaimed, 'General, you are wounded.' He replied, as he drew a handkerchief from his breast pocket, and began to bind it up, 'Only a scratch—a mere scratch,' and galloped away along his line.

"General Jackson's wound, received under the circumstances I have described, became very serious when inflammation set in. On hearing, three days after the fight, that he was suffering with it, I rode to his quarters, in a little farm-house near Centerville. Although it was barely sunrise, he was out under the trees, bathing the hand with spring water. It was much swollen and very painful, but he bore himself stoically. His wife and baby had arrived the night before. His little daughter Julia was still in long dresses, and I remember tossing her, to her great delight, while breakfast was being made ready on a rude table under the trees. Of course, the battle was the only topic discussed at breakfast. I remarked in Mrs. Jackson's hearing, 'General, how is it that you can keep so cool and appear so utterly insensible to danger in such a storm of shell and bullets as rained about you when your hand was hit?' He instantly became grave and reverential in his manner,

and answered in a low tone of great earnestness: "Captain, my religious belief teaches me to feel as safe in battle as in bed. God has fixed the time for my death. I do not concern myself about that, but to be always ready, no matter when it may overtake me." He added, after a pause, looking me full in the face: "Captain, that is the way all men should live, and then all men would be equally brave."

A SONG OF SUMMER.

BY S. H. MANCHEE.

At last, fair May, with smiles and tears,
Thou'rt come of Frost to banish fears.

Sweet herald thou of Summer time,
When blooms the fragrant eglantine;

When swiftly flows the sparkling stream,
And leap the sportive trout and bream;

When with the perfume-laden breeze
Come low of kine and hum of bees;

When blackbird, thrush, and noisy jay
And songs of maidens "making hay,"

And rasp of sickle in the wheat
Flood the mind with memories sweet:

And insects all with splendour dight
Defy pursuit in mazy flight.

And in the even, when the Sun
His diurnal course has run,

And beetles boom, and night-hawks cry,
And owls hoot from the tree-tops high,

Then Philomel from leafy bower
With sweet notes thrills the midnight hour.

Thus all Creation seems to raise
A pean of exultant praise.

Toronto.

PRaise YE THE LORD.

Praise ye the Lord! Bless the glorious King,
Whose great name unto sinners salvation doth bring;
With all the blood washed in glory above,
Come, ye sinners, rejoice in His wonderful love,
For He loved us, redeemed us, and gives us a crown
And kingdom in glory of matchless renown.
Praise ye the Lord! Bless Immanuel's name
"Yesterday, and to-day, and forever the same."
Praise ye the Lord! Praise ye the Lord!

Praise ye the Lord! Let creation all sing;
Let all angels and saints worship Christ as their King.
We love and adore Thee for unspeakable grace,
Which fits us to dwell in Thy heavenly place.
Oh! assist us all glory to render to Thee
For mercies enjoyed, and for blessings to be.
Praise THOU the Lord, O thou blood-ransomed soul!
Both now, and "while the years of eternity roll,"
Praise thou the Lord! Praise thou the Lord.

—*Christian Observer.*

A CHINESE LUNCHEON.

We adjourned to the apartments of the younger ladies, and had luncheon of confections, fruit, pastry, salad and tea. Only the old Tai Tai (or lady) ate with me. The young wives and daughters ate afterwards. The divan on which we sat, and on which was placed a small dining table, was covered with a magnificent wadded quilt. The centre piece was yellow silk, with crimson brocade pattern, richly mixed with gold. . . . The opposite divan was covered with a quilt of greater beauty—white satin embroidered in pink and gold and green. . . . While at luncheon the whole household of women came in and partook of melon seeds and sweetmeats. Some of the nieces of the old Tai Tai came in with the children. There were many very fine-looking women among them. . . . Just at sunset dinner was served. None but the old Tai Tai and I dined, although there was ample provision for the thirty or forty women and girls who sat about the room talking and amusing the little ones. . . . The viands were deliciously cooked, and as course after course was sent in I became quite bewildered. . . . The decorations on the various dishes were highly artistic. When dinner was ended two beautifully lacquered basins were brought in, with hot water and a small napkin which the lady wrung out and handed to me.—*Old Highways in China.*

A MILLION and a quarter of cat-skins are used annually by farmers.

A NATURAL ice cave, according to the *Alta California*, exists thirty miles east of Fall River Valley, Cal., in the Mount Shasta region. There are huge columns of ice, chambers of ice, and ice hanging from the ceiling like blades of polished steel, forming a picture of grandeur. The residents of the Valley haul their summer's supply of ice from the cave.

The old idea of making Paris a seaport, ventilated in 1825, has again been taken up by an engineer, M. Bouquet de la Grye, who is a member of the Institute. He proposes to deepen the Seine between Rouen, where large vessels can sail or be towed up from the sea, and Poissy, a pleasant summer resort of many Parisians, within easy distance of the metropolis.

British and Foreign.

MRS. BRUCE, of Kennet, the mother of Lord Balfour of Burleigh, has died in Edinburgh in her seventy-sixth year.

THE number of licenses in Scotland in 1871 was 12,777, and in 1881, 12,466, while the population during the period increased 365,564.

THE last Grand Jury in Salt Lake City investigated thirty-one polygamy cases, and found twenty-seven indictments against the law-breakers.

THE first sign of the decadence of the roller-skating craze has come. The Niagara Rink of Massillon, Ohio, has gone into the hands of a receiver.

A GRANITE monument has been erected by Roskeen Free Church congregation over the grave of their late pastor, Rev. John H. Fraser, M.A.

THE Skye Established Presbytery has memorialized the Government to take the solution of the land question in the Highlands into their early consideration.

THE manse of Rev. B. B. Begg, M.A., at Abbotshall, Kirkcaldy, was broken into on a Sabbath morning recently and about \$750 worth of silver plate carried off.

THE Rev. W. Adamson, D.D., Edinburgh, has received a cordial invitation to become the Principal of one of the Colleges of the Cumberland Presbyterian Church.

It has been resolved at a meeting of representatives from the Free Church congregations in Caithness to form an association for the promotion of purity of worship.

AN iron church is to be erected at Kingscavel, Linlithgowshire, for the benefit of those working at the oil works. The expense has been defrayed by private subscriptions.

MR. JOHN MURRAY, of the *Challenger* expedition, unveiled lately a memorial window in St. Michael's Church, Linlithgow, to the late Professor Sir T. C. Wyville Thomson.

AT a recent meeting of the Statistical Society, in London, Sir R. Temple read a paper combating the statements as to the number of the population of China, and estimating it at 297,000,000.

It has been agreed by Glasgow South U. P. Presbytery to have a triennial visitation of churches. This year the four oldest and the four youngest in the Presbytery are to be visited.

THERE are 2,323 drink shops in Liverpool, and of these about 1,000 are owned or leased by the large brewers; Sir A. B. Walker, ex-mayor and art patron of the city, is credited with no less than seventy.

RECENT deciphering of the cuneiform inscriptions on the Babylonian tablets in the British Museum revealed twenty-six names mentioned in Genesis, and confirmed the Biblical record of the migration of Abram from Ur of the Chaldees.

THE former king of Alabama is Bragg B. Comer, of Barbour County. He raised 2,250 bales of cotton last year, besides a large amount of corn. He has from 3,000 to 10,000 acres in cotton and corn this year, and says crop prospects were never better.

THE Rev. William Alexander, Duntocher, has been presented by his congregation with a silver salver and a purse of 250 sovereigns in recognition of his services as minister of the Church for nearly fifty years. Mr. Alexander recently retired from active service.

DR. A. K. H. BOYD, St. Andrew's, preached the annual sermon to the rifle volunteers of whom he is chaplain. The praise was accompanied by the band of the regiment in addition to the harmonium. After the service the band played "God Save the Queen."

COLONEL ALIKHANOFF, who figured so conspicuously in the Penjdeh affair, is a native of Central Asia. His name was Ali Khan, but when he joined the Russian army he added "off." Russia has been greatly aided in her advance towards India by Central Asiatics.

AMONG the present English Ministers there is only one ex-journalist, Sir William Harcourt. Mr. Courtney, who only recently retired, was a leader writer on the London *Times*. Nearly every member of the French Ministry, on the other hand, has been a journalist.

ONE of the most splendid collections of armour is that of Mr. Stitter, an Englishman, at Florence. It is mounted with great taste in a vast hall. He estimates that for twenty-seven years he has spent at the rate of \$15,000 a year on it. He means to leave it to the city of Florence.

THE present Duke of Bedford, head of the house of Russell, is a confirmed cynic. There is no member of London society who says so many good things, who is the author of so many biting *matos*, or who impresses one with a deeper notion of his disbelief in human nature generally.

THE average strength of the European troops in India in 1883 was 55,525, among whom the death rate was but 10.88 per 1,000. The native army showed an average strength of 114,830, with a death rate of 14.31. The most fatal diseases for the Indian troops were those of the respiratory organs.

THE *Indian Medical Gazette* records the death of seven shepherds in the Helgaum district from being struck by hail stones of the size of coconuts. A large number of animals were killed by the storm, which, from the accounts, produced missiles quite as dangerous as the Russian cannon balls.

THE Workingmen's Lord's Day Rest Association, London, offer a series of seven prizes for essays, to be written by members, male or female, of the working classes, and sent to them before June 30. The London Sunday School Union also offer \$250 for the best essays on "The Sabbath."

THE Earl of Selkirk, whose title has become extinct by his death lately at St. Mary's Isle, Scotland, was son of the founder of the Selkirk Settlement in Canada. Paul Jones once dropped down on St. Mary's Isle and carried off the family plate while the Earl was away. It was recovered, and the family have it to-day.

Ministers and Churches.

THE congregation of Mount Pleasant purpose calling Rev. George Grant, of Simcoe.

THE Rev. Thomas McGuire has received a unanimous call from the congregation of Churchhill.

REV. WILLIAM M. FLEMING, graduate of Knox College, was ordained at Essex Centre on the 5th inst.

A PLEASING musical entertainment was held last week in connection with Chalmers Church, Toronto.

THE Rev. Mr. Stuart has been inducted to the pastoral charge of Carleton Presbyterian Church, St. John, N.B.

THE Rev. A. W. McLeod, West River, has accepted a call from the congregations at Vale Colliery and Sutherland's River.

THE Rev. J. S. Hardie has received a unanimous call to the church in Ayr, vacant by the death of the Rev. Walter Inglis.

THE congregation of Knox Church, St. Thomas, are making strenuous efforts to retain the services of Rev. Mungo Fraser.

THE Rev. Kenneth McLennan, Presbyterian minister, has offered his services as a chaplain to the forces in the North-West.

THE Rev. W. S. Ball, English Settlement, preached in Knox Church and Selkirk Hall, Winnipeg, while on his way to the front.

THE members of the Presbyterian Church, Wingham, have resolved by an almost unanimous vote to try an organ in the church for six months.

A FEW days ago the parishioners and friends of Rev. John Gallagher, Presbyterian minister, township of Pittsburg, presented him with a \$125 horse.

BISHOP USSHER, of the Reformed Episcopal Church, exchanged pulpits with the Rev. A. B. Mackay, of Crescent Street Presbyterian Church, Montreal, last Sabbath.

PROMINENT amongst the new buildings to be erected in Owen Sound are a stone church for the Division Street Presbyterian congregation and an addition to Knox Church.

AMONG the killed in the Fish Creek engagement was a son of Mr. Gilchrist, Woodville, who was present at the Cobourg meeting of the Synod of Toronto and Kingston.

THE twenty-sixth International Convention of the Young Men's Christian Associations of the United States and Canada is being held in the Y.M.C.A. hall at Atlanta, Georgia, this week.

THE Rev. G. C. Patterson, of Beaverton, occupied the pulpit of Knox Church, Cannington, last Sabbath. The Presbyterians there have decided to hold their annual summer entertainment on the evening of Dominion Day.

AT a meeting of the Alumni Association of Dalhousie College, Halifax, held recently, Mr. D. C. Fraser, B.A., was elected President, and Mr. George Patterson, B.A., one of the Vice-Presidents. An effort is to be made to increase the membership.

THE Millbank congregation is doing well under their new pastor, the Rev. William M. McKibbin, B.A. The seats are all, or nearly all, let. The Sabbath school has been re-organized with Mr. S. Young, elder, as Superintendent, and an efficient staff of teachers.

AN interesting entertainment was held last week in St. James Square Church lecture-room, in connection with the closing exercises for the season of the Young People's Association. A well selected programme of vocal and instrumental music, with other attractive features, was pleasingly and effectively rendered by accomplished performers.

REV. GEORGE BELL, LL.D., preached an admirable and earnest sermon on "Consecrated Womanhood," in the Convocation Hall of Queen's University, on Sunday, May 3, by request of the Woman's Foreign Missionary Society. The hall was well filled, and all who heard the earnest and faithful appeal must have been stirred to fuller consecration of time, work, talent and money to the Master's cause.

THE last meeting for the season of 1884-85 of the Young People's Association of the First Presbyterian Church, Brantford, was held lately and was well attended. The popular pastor of the church presided and a capital programme, literary and musical, was presented. The society has closed a most successful season and leaves its impress for good upon those who have been faithful attendants.

AT the congregational meeting held in Calvin Church, St. John, N.B., lately, it was decided unanimously that a settled pastor should be called to take pastoral charge of the church. There were two candidates, and one of these, Rev. Mr. Macdougall, of Greenock Church, St. Andrew's, secured the majority of the votes and the call was afterwards made unanimous. The pastorate of the church has been vacant since the death of Rev. Dr. MacIcise, nearly three years ago.

THE Rev. P. Fleming, late of Warsaw and Dummer, was inducted by the Presbytery of Toronto on the 25th ult. to the pastoral charge of Laskay and West King. Rev. R. D. Fraser, Moderator, presided and addressed the newly inducted pastor. The Rev. J. W. Cameron, Richmond Hill, preached, and the Rev. P. Nicol, Bolton, addressed the people. Notwithstanding the unfavourable state of the weather the attendance was good. Mr. Fleming met with a cordial reception.

AT his recent communion service, the Rev. James Hastie, Cornwall, was assisted by Rev. Professor Dey, Montreal. Since Mr. Hastie undertook the pastorate of Knox Church, Cornwall, he has met with much encouragement in his labours. At the last communion, forty-six joined the fellowship of the church, four by certificate and forty-two on profession of their faith. Of the latter all but six were the ingathering of four weeks of special services shortly before. A number of others preferred to wait till next communion.

MESSRS. A. K. McLEOD and John Hay, graduates in Divinity, have received calls—the former to Consecration, and the latter to Campbellford. They will accept them. It is probable that R. C. Murray will go to Chaumont, N.Y. A. Gandier will go to Toronto and engage in mission work there; Messrs. J. H. Buchanan, Jacob Steele and H. R. Grant, go to the North-West to do mission work in connection with Queen's College Missionary Society; and W. J. Drummond will be sent to the same field by the Home Mission Committee.

WITH reference to the remit of the Assembly anent marriage with a deceased wife's sister, the Pictou Presbytery agreed by narrow majorities to disapprove of the recommendation of the Assembly's Committee to the effect that the proposition contained in the clause of the Confession of Faith, viz. "A man may not marry any of his wife's kindred nearer in blood than he may of his own, is not sufficiently sustained by the authority of Scripture, and approved of the recommendation that church discipline shall not be exercised in regard to marriage with a wife's sister, wife's aunt, and wife's niece.

THE Rev. A. Maclaren, B.A., was inducted into the pastoral charge of Springfield and Sunnyside, Manitoba. Rev. Messrs. C. B. Pirlado presided, D. M. Gordon preached, J. Robertson addressed the minister, and J. Pringle the people. The services were impressive. The call was unanimous, and the new pastor was heartily welcomed. At the close of the services the ladies entertained the large congregation. The prospects for the people and young pastor are promising. There are two good new churches and a very fine manse nearly completed. We hope, says our correspondent, soon to see many such congregations in our new country.

THE Young People's Association of Erskine Church held their closing entertainment last week, the President, John A. Paterson, in the chair. The programme, which was most interesting and well selected, included a piano and violin duet by Mr. Carl Mariens and Mr. John Bayley (the organist of the church), songs by Mrs. Morris, Miss Morris, Miss Williamson, and Messrs. E. H. Doward, Bryce, Gilson, and Gorrie, readings by Miss Living and Mr. Paterson. During the intermission the large audience were entertained with refreshments. This meeting closed the work of the Association for the season, which has been more than usually successful and interesting.

Brantford Expositor. The members and adherents of the Presbyterian Church, St. George, held a meeting last week for the purpose of extending a call to a pastor. The Rev. Mr. Pettigrew, of Glenmorris, the Moderator, presided. Only two names were brought up, they being the Rev. Mr. Fraser, of Sutton, and the Rev. Mr. Grant, of Simcoe. As those present were about evenly divided, a conclusion was not arrived at, so the meeting was adjourned to the call of the Moderator. This people have had a large and able class of ministers to select from. It may be if the number had been smaller and of less ability, it would not be so difficult to arrive at a conclusion. It is to be hoped, when a choice is made, it will be a happy one between pastor and people.

THE clergymen of the several Protestant denominations in Sarnia met recently, to take steps for enforcing the Sabbath Observance Law against vendors and circulators of Sunday newspapers. They waited, says the *Observer*, upon the Mayor and urged him to enforce the law against the newsboys and others who brought Detroit and Port Huron newspapers into town on Sunday, but he declined to act unless he was satisfied that the public opinion of the town was in favour of suppressing Sunday newspapers. The subject was brought up in the churches by the clergymen on Sunday and the views of the congregations were found to be almost unanimous against the introduction of Sunday papers. We understand that in deference to these views the Mayor has ordered the police to prevent the sale of Sunday papers in town in future.

THE Local Committee appointed to arrange for the meeting of the General Assembly hope to be able to offer accommodation to all members in attendance. Notice of their intention to be present should, however, be given by May 20. The Committee cannot undertake to provide for any applying after June 1. To facilitate their work they request members to return answers as soon as possible to the circulars which have been sent to all whose addresses have been furnished by the Clerks of Presbyteries. Arrangements have been made with the various railway and navigation companies for the usual reduced rates. Travelling certificates, which must be presented at the beginning of the journey and notice as to billets, will be sent as soon as possible. All communications should be addressed to the Rev. Prof. Scrimger, 85 Mackay Street, Montreal.

VERY considerable improvements have been made in the interior of St. Paul's Church, Hamilton. The walls have been cleaned and tinted in a very pleasing and effective manner, the shading over the windows being particularly well defined, and the effect has been to beautify the whole appearance of the structure. The window frames, vestibules, entrance doors and other parts of the woodwork, including the organ, have been painted and grained in oak, and the pews have been painted and cleaned, giving the church a very fresh appearance. The gallery has also undergone extensive improvement, the seats being raised to give occupants a better view of the pulpit, and they have been upholstered throughout, adding to the comfort of pew-holders. New carpets have been placed in the aisles down stairs and across matting on the stairways leading to the galleries. The furnaces in the basement have been cleaned out, placed in better position for heating the church, and new registers have been introduced which will distribute the heat more equally than heretofore. The pulpit has been raised and placed a few feet farther back, and the additional room has been utilized by adding two extra pews to the centre block. These with other minor alterations have been completed, and the congregation now worship in the renovated building. Pastor and people are to be congratulated on the

additional comfort they have secured, as well as on the improved appearance of the church.

THE annual service in commemoration of the induction of the Rev. Mr. Roger as pastor of King Street Presbyterian Church, London East, was given in the church last week. A substantial supper was provided in the basement by the members of the Ladies' Aid Society of the church, which was partaken of by members of the congregation and their friends. At the entertainment which followed, the Rev. Walter M. Roger occupied the chair, and there were also present Rev. Messrs. Murray, Ballantyne, Henderson and Wickett. The Chairman, in opening the proceedings referred to the mutual benefit arising from social gatherings. He mentioned that eight members of his congregation were present at the front with the 7th Battalion and he asked that the prayers of the congregation might be offered up for their safety in the midst of dangers. Rev. J. A. Murray gave an interesting address, in which he referred to the bad state of trade at present existing, and said the state of affairs would be sure to change for the better if they only remained patient and trustful. Rev. James Ballantyne, London South, followed with a few words on the necessity of a young man retaining the sanctity of the Sabbath in years to come. He described the irreligion that existed in Germany and European countries, saying that it need not be copied in the new hemisphere, and expressed an opinion that America would take a leading part in religious matters in the future. During the evening several hymns, anthems and solos were rendered by the choir. The entertainment concluded with the National Anthem.

THE *Edmonton Bulletin* says: The fourth annual meeting of the Presbyterian congregation was held in the church on Wednesday evening. After devotional exercises and routine business the Rev. Mr. Baird made a statement in regard to the progress of his work during the year. Twelve members had been added to the church—six on profession of faith, and six by certificate. Two had moved away from the place, leaving a net increase of ten. The Sabbath school had been increased in efficiency by an addition to the number of teachers and by the securing of a library of one hundred volumes. A neat and comfortable log church had been erected at the Sturgeon and a building fund had been formed for the erection of another at Fort Saskatchewan. Mention was made of the minister's absence at the meeting of the General Assembly in Toronto last summer, of the earnest work done by Mr. John L. Campbell, the student assistant; of another student being soon expected, and of Mr. Baird's intended visit to the meeting of Synod in Brandon in May. The report closed with some words of counsel and encouragement in regard to the successful prosecution of Christian work in a place like Edmonton. The report of the board of management congratulated the congregation on having risen during the year from the status of a mission station to that of a regularly organized congregation with a minister of their own choosing, spoke of the considerable improvements which had been made in the interior of the church building, of its having been insured and the premium paid for three years in advance, and explained in detail several points in the financial condition of the congregation. The board acknowledged with gratitude the gift of \$100 from the city of Hamilton through the family of the Hon. James Turner. The financial statements showed that the income for the year, including that of the branch mission stations, amounted to \$1,857, which was expended as follows: Proportion of minister's salary, \$514; proportion of Mr. Campbell's salary, \$168; building fund, \$203; light, fuel, firing and incidental expenses, \$116; insurance, \$51; building fund of Sturgeon church, \$409, of which \$100 was a grant from the Church and Manse Building Fund for Manitoba and the North-West Territories. The following appropriations were made towards missionary objects: Manitoba College, \$30; Foreign Missions, \$14; Home Missions, \$15; Augmentation of stipends, \$15. Murdoch McLeod and James Johnstone were elected to take the place of the retiring members of the board of management, and Mr. Johnstone was chosen secretary. Alexander Taylor was re-elected treasurer, with a vote of thanks for his diligence during the past year. John A. McDougal and A. D. Osborne were chosen as auditors. After some talk in regard to the work of the coming summer the meeting adjourned with the benediction.

MONTREAL NOTES.

ON Thursday evening the Presbytery of Montreal met in Erskine Church for the induction of the Rev. L. H. Jordan, B.D. Despite unfavourable weather, there was a large congregation present, the church being well filled. The Rev. R. H. Warden presided. The Rev. J. Cormack, of Lachine, preached an appropriate sermon; the Rev. A. B. Mackay offered the induction prayer. Principal MacVicar and Rev. J. Barclay delivered excellent addresses to the minister and people respectively, and at the close of the service Mr. Jordan received a cordial welcome from the congregation. In addition to the ministers of our own church, a considerable number of the city ministers were present. On Friday evening the church was again filled, the occasion being a welcome social to Mr. Jordan. Mr. Warden presided, and in his opening remarks congratulated the congregation on their choice, and extended a hearty welcome to the new pastor. Messrs. Warden King, and A. C. Hutchison conveyed to Mr. Jordan the cordial greetings of the session and congregation. Mr. James Williamson in the name of the ladies presented the pastor with a pulpit gown, and Mr. D. McTaggart on behalf of the young men of the church presented him with a pulpit Bible and also a Bible for use in his study. Mr. Jordan, in a few touching remarks, replied, thanking all for the kind and warm welcome they had given him, and soliciting their co-operation in his work. The Rev. Messrs. Fleck and Stevenson delivered short, congratulatory addresses; and the choir, aided by the Abt Male Quartette, rendered several anthems, etc. Towards the close of the meeting, Mr. Andrew Robertson in the name of the congregation presented the Rev. R. H. Warden with a very handsome gold watch together with a cheque for \$500, in

appreciation of his services during the vacancy, and in token of the esteem and respect in which he is held by the people. The watch—which is the finest Waltham make, dust and water proof—has engraved upon its outside case a *fac simile* of Erskine Church with a suitable inscription. Mr. Warden returned his sincere thanks for the valuable gifts, referred to the very pleasant relationship subsisting between him and the various organizations of the congregation, and stated that he deemed it a great privilege to be associated with such a congregation and session. Mrs. Warden was also the recipient of a beautiful basket, with a number of choice bouquets, from the ladies of the church. At the close of the entertainment in the church, the large assemblage adjourned to the lecture-room, where refreshments were served by the ladies and an hour spent in pleasant social intercourse. Both the church and lecture-room were beautifully and tastefully decorated with flowers, etc. Both meetings were markedly successful, the welcome to Mr. Jordan was most cordial, and he enters upon his labours in Erskine Church, with the best wishes of his many friends and with encouraging prospects of success.

THE Rev. Principal Grant is in the city and preached last Sabbath in St. Paul's Church. Mr. Barclay expected to leave for the North-West last week, but the Garrison Artillery are still here and not likely to go for some days yet.

THE congregation of St. Hyacinthe met last week and resolved to extend a call to the Rev. E. F. Seylaz. The call has been moderated in by Rev. G. C. Heine, and will be before the Presbytery at its meeting in Cornwall on Wednesday next.

THE Rev. Alexander Campbell, who for the last six or seven years has been labouring in Manitoba, is at present on a visit to his friends here. He remains for the meeting of the General Assembly.

It is encouraging to learn that the Board of French Evangelization have ended the ecclesiastical year free from debt. Though the total receipts are less than those of last year, the contributions from Canada are considerably larger, the falling off being in the amounts received from Britain. So liberal was the response to an appeal recently issued that the entire amount required for the maintenance of the Pointe-aux-Trembles schools this past year has been secured, and this notwithstanding the fact that the attendance has been larger than in preceding years and the expenditure correspondingly increased.

THE PRESBYTERIAN COLLEGE, HALIFAX.

A company of ladies and gentleman met at Pine Hill, with members of the Board, professors and students, on the 30th ult., to witness the closing proceedings of the past session. Among those present were Rev. Messrs. McKay, of Summerside; McMillan, of Chalmers Church; Grant, of Prince Edward Island; Jack, of Maitland; McPherson, of St. John's Church; Ross, of Wolfville; Thorpe, of Noel; Rogers, of Yarmouth; Scott, of New Glasgow; Robinson, of Spring Hill; Annand, of New Hebrides; Simpson, of Park Street; Quinn, of New Annan; the Rev. Drs. McGregor and McKee, Rev. Professor Forrest, and Robert Murray. After a few opening remarks, in which the Principal stated that eighteen students had been in attendance, ten of whom were of the first year, and spoke in high commendation of the ability and diligence of the students, and of the prospects of the College, the following prizes were distributed: The St. David's prize of \$40 for the highest general average in all the written examinations—J. W. McLennan, B.A. The McMillan prize of \$25 to a student of the first year for general average in the written examinations—J. A. Johnson, B.A. The Fort Massey prize of \$25 to the student of the second year for the highest general average in the written examinations—Roderick McLeod. The St. Matthew's prize of \$25 to the student of the first year who has the highest marks in the written examinations—J. R. Coffin. The Pollock prize of \$25 to the student who has the highest marks in the written examination in Church History—J. W. McLennan, B.A. The Wiswell elocution prize to the best reader of the Scripture—Donald McDonald, B.A. The Forrest prize for the best examination on the rules of Procedure of the Presbyterian Church in Canada—A. Campbell. Also two prizes of valuable books to gentlemen of the first year whose marks were specially high in the general average of the written examination—E. M. Dill, B.A., and Donald McDonald, B.A. The Morrison prize for the best entrance examination in Hebrew—Alex. Campbell.

The professors having read brief reports, several gentlemen present were invited to address a few words to the students and to the audience. Rev. N. McKay, Summerside, spoke of the labours of the students in the home mission field and of the spirit and manner in which they ought to perform the onerous duties of their mission. Rev. Dr. McKee also spoke of the labours performed by the students of Pine Hill in the home mission field. He claimed, as Convener of the Home Mission Committee of the Presbytery of St. John, whose territory was as large as that of a synod, that he had ample opportunities of forming a correct opinion. These gentlemen also complimented the professors and students upon the thoroughness of the work done as tested by the results of the examinations. Rev. Joseph Annand briefly pointed out the claims of the foreign field and desired the students to keep themselves open for duty in either home or foreign missions as their Divine Master might direct. After a pleasant and profitable meeting the Convention closed with the Benediction.

Immediately afterwards there was a meeting of the Alumni Association at which, after much animated discussion, steps were taken to bring the claims of the College more effectually before the Church.

ACKNOWLEDGMENTS.—The Rev. Dr. Reid has received the following, per Rev. S. Carruthers, Beverly: A Friend of Missions, Foreign Missions, \$5; Home Missions, \$5; French Evangelization, \$5; Knox College Students' Missionary Society, \$5.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 24, 1885. } THE FAITHFUL SAYING. } 1 Tim. 1: 15-20; 2: 1-6.

GOLDEN TEXT.—“This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.—1 Tim. 1. 15.

TIME.—A.D. 64 or 65.

INTRODUCTION.

Timothy.—For his own sake and for the very tender love with which Paul regarded him, Timothy has always been a favourite character. He was born at Lystra or Derbe—the son of a Greek father and Jewish mother. He was not for some cause circumcised in infancy, but was faithfully taught in the Scriptures by his mother Eunice and his grandmother Lois. He was converted under Paul's ministry during the first visit Paul made to these cities. The next visit, he was chosen as a companion in labour, on account of the good reputation he bore in all that region, and he proved himself worthy of his good name. He was, more or less, constantly the companion of Paul to the end of his life. At times we lose sight of him for long intervals, as for example, during the imprisonment at Caesarea, the disturbance in Jerusalem and the journey to Rome. At other times he is the messenger bearing letters to the churches and bringing word of their welfare to the Apostle. He was with Paul in Rome when he wrote the epistles to the Ephesians, Colossians, Philippians and Philemon—his name being associated with that of the Apostle in the salutation of each.

The traditional view is that the Apostle, after his first imprisonment, visited the Church of Asia again, accompanied by Timothy, whom he left at Ephesus to watch the interests of that Church, whilst he himself went into Greece. He found, however, that the period of his absence would be longer than he expected, and he wrote this first epistle to Timothy from Corinth, in order to strengthen his hands in his work. This gave origin to the supposition that Timothy was the first Bishop of Ephesus, which is not likely, as it is universally admitted that John took up his abode there.

Contents.—The Apostle reminds Timothy of the purpose for which he was left—to correct what was amiss. He then refers to the heresies that were springing up; the conduct of women in the Church; the appointment and maintenance of presbyters and deacons, etc. It is full of tender allusions to the relation in which Timothy and Paul stood to each other, which was not so much disciple and master as father and son.

EXPLANATORY.

I. A Sure Way of Salvation.—Ver. 15, 16. In order to understand these verses it is necessary to understand the preceding.

The Apostle gives thanks that God put him into the ministry, showing him mercy notwithstanding the fact that he had been such a bad man—a blasphemer, etc. And not only did the grace of Christ show him mercy, but it was very abundant in the degree of faith and love bestowed. The thought of all this makes his soul fill with emotion, and he adds ver. 15, as if he said: “There can be no question about the fact that Christ Jesus came to save sinners when He did all this for me.”

Faithful Saying, etc.—God has said it; it has been proved in many cases pre-eminently mine—all may accept it without hesitation.

Christ Jesus came, etc.—In the lesson on Phil. ii., we saw what Christ was before He came and what He became in order that He might save sinners.

If the Gospel were condensed into one sentence this verse would be it: “Any or every sinner can be saved who will come to the Saviour, for He has already saved the Chief.”

I am Chief.—This was Paul's estimate of himself, as elsewhere he said: “Who am less than the least of all saints.” (Eph. iii. 8.) “I am the least of the Apostles, who am not meet to be called an Apostle.” (1 Cor. xv. 9.) The more light men get, the better acquainted are they with the deceitfulness of their own hearts. See the great humiliation and deep depression of many of the brightest Christians: Brainerd, Payson, Duncan McIntosh, etc. It is that clear insight into the nature of the fearful pit and miry clay that makes us appreciate what Christ can do for us.

For this cause I obtained mercy, etc.—In ver. 13 Paul tells us that one of the causes why he obtained mercy was the fact that he sinned ignorantly. That does not excuse but mitigates the offence. Here he gives another cause: that the salvation of the chief (not first as in text) would be for all others a pattern or encouraging example of the grace of God.

We can think of these as amongst the causes of God's mercy and yet the reasons for God's actions are inexplicable. “He will have mercy on whom He will have mercy.” “Even so, Father, for so it seemeth good in Thy sight.”

II. Praise the Fruit of Meditation.—Ver. 17. Frequently in the Apostle's letters we find that meditation on the character and works of God caused an outburst of adoration. Here and there, as Rom. i. 25; xi. 33, etc., a doxology is the fruit of contemplation. If you want to overflow with praise, meditate on His works.

Eternal, i.e.—Without beginning and without end.

Immortal, or incorruptible, R.V.—Incapable of sin or decay.

Invisible.—No man hath seen nor can see—He is seen in Christ.

Honour and glory for ever and ever.—His greatest display of glory is in the cross. All the hosts of heaven will throughout eternity give praise to Him. What doxologies will burst forth when we know as we are known!

III. The Charge to Timothy.—We may take this charge as referring to what went before, or what is coming after—

they are the same. Timothy's work is to induce men to and accept that salvation so sure and great.

(1) An encouragement.—There were predictions as Timothy's future usefulness—perhaps natural expectations from a beautiful character—and probably a spiritual discernment more than natural. This should encourage him to expect divine aid, and also induce him to endeavour not to disappoint friends.

(2) The way to success.—Faith and good conscience, i.e.—hold the truth, and trust the truth and live the truth.

The life and faith must go together. “If we will to do the will of God, we shall know of the doctrine.”

(3) A warning.—Some, amongst whom were Alexander and Hymenæus, put away a good conscience, i.e., became irregular in life and soon made shipwreck of faith. (See 2 Tim. ii. 17; iv. 14-15.)

(4) The punishment.—Paul “delivered them to Satan,” i.e., excommunicated them, and Satan was allowed in some way to afflict them. That Satan is allowed to do such work is seen in the case of Job, and the woman bound eighteen years. (Luke xiii. 16.)

III. Prayer the great agent.—Ver. 1-2.—This shows the Catholicity of the Church of Christ. It aims at the conversion and well-being of all men. Paul was not bound down in his sympathies by denominational lines. But the only way in which we can reach all men is by prayer. And let all intercessions in behalf of others be accompanied with thanks for what God has done for them already. That is a high platform to reach—thanksgivings for other men's mercies. Are we there?

Especially for kings, etc.—That the country may be in peace and that men may have the opportunity of living peaceable, honest, godly lives. Whilst disturbances are often over-ruled for good, beautiful, sound character grows in times of peace.

IV. Encouragements to Pray.—The greatest difficulty is experienced everywhere in keeping Christians up to their duty in this respect.

(1) It is acceptable to God.—We are like God when our sympathy and desires go out for the good of all men, and to be like Him is to be lovely in His sight.

(2) He desires to answer prayer by saving men.—God can only save men by the appointed means—by the knowledge and acceptance of the truth. Jesus said: “Pray ye the Lord of the harvest that He may send labourers into His harvest.” The labourers are needed.

(3) He gave Himself a ransom for all.—The way is opened up, the price paid, and whosoever will come may come, without money and without price.

(4) One God and one Mediator.—One God of all, and interested in all—and a man-Mediator gives all an equal right to look to Him for help. To Him there is no difference, for all have sinned and come short of the glory of God, and deserve the same eternal rejection. “If any man thirst let him come unto Me and drink.”

These are strong inducements why we should pray with the hope of being heard—and to be heard, and be the instrument of the salvation of many, is the greatest honour we can have. Pray for your scholars because Jesus died for them and wants to save them.

PRACTICAL SUGGESTIONS.

1. Think on your own life and in the light of it learn to appreciate this salvation.
2. Estimate your appreciation by the amount of your praise.
3. Contemplate the close connection between life and doctrine.
4. See how God can punish disobedience.
5. For yourself and others “Pray without ceasing.”

THE DYING MINISTER'S WISH.

A saint, who has passed to his heavenly home, used to say he would drop a tear on entering heaven, because he was parting with that friend, repentance. “There is another reason, I think, why we may all drop a tear as we find that the hour of our salvation is coming nearer,” said Rev. Dr. Donald McLeod at a recent meeting. “I remember, as a young minister, sitting at the bedside of one of the most faithful pastors in our Church in Scotland. As the time of his departure was drawing very near, he said to me: ‘Oh that I could yet do something more.’ A wife, about to become a widow, and several children were standing around the death-bed as calm as I am now. It was not the fear of parting with them that troubled the departing saint, for he had committed them to the Father of the fatherless and the Husband of the widow. He said to them: ‘I know God will never let you want.’ The fear that was still clinging to him and preventing, as it were, the glad spirit from soaring away as upon eagle's wings into the presence of his King, was this—he had not done enough. ‘Oh that I could do something more before I see Him face to face.’ Do you feel that you could do more, pray more, or give more, and are tempted not to do it? Look at it again in the light of Gethsemane and Calvary. How the treasures and pleasures of earth pale, like the rushlight before the glorious noontide sun, as we think of the appeal of the great Apostle, who himself had sacrificed all for Christ: ‘Ye know the grace of our Lord Jesus Christ, who, though He was rich, yet for your sakes became poor, that ye through His poverty might be rich.’”

GENERAL WARREN will not permit a drop of liquor to be brought into his camp in Bechuanaland.

Miscellaneous.

ONE of the latest novels is entitled "Found Out." It is in all probability the reminiscences of a bill-collector.

FOR A SUDDEN COLD.—Take one teaspoonful of Perry Davis' Pain Killer in a cup of hot water, well sweetened with loaf sugar. It is better to take this dose just before going to bed.

A HOUSTON inebriate was reading to his wife about the English in Egypt. He remarked: "The camel can work steadily for ten days without drinking. Isn't that strange?" "No," she replied calmly; "there is nothing very strange about that. I've known men who could drink ten days steadily without working."

HON. JNO. G. GOODERICH, of Brooklyn, N. Y., writes in terms of highest praise regarding Burdock Blood Bitters as a medicine used for two years in his family with good results.

At a banquet when solving enigmas was one of the diversions, Alexander said to his courtiers: "What is that which did not come last year, has not come this year, and will not come next year?" A distressed officer, starting up, said: "It must certainly be our arrears of pay." The king was so diverted that he ordered him to be paid, and also increased his salary.

YOUNG MEN!—READ THIS.

THE VOLATIC BELT CO., of Marshall, Mich., offer to send their celebrated ELECTRO-VOLTAIC BELT and other ELECTRIC APPLIANCES on trial for thirty days to men (young or old) afflicted with nervous debility, loss of vitality and manhood, and all kinds of troubles. Also for rheumatism, neuralgia, paralysis, and many other diseases. Complete restoration to health, vigour and manhood guaranteed. No risk is incurred as thirty days' trial is allowed. Write them at once for illustrated pamphlet free.

THE soul that higher looks hath grace
Reflected from the Father's face—
Divinest ray!

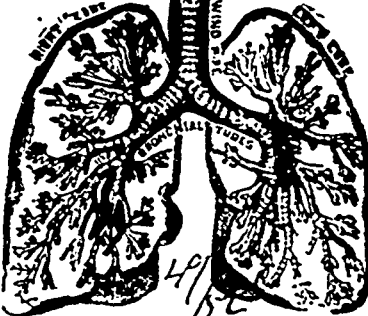
Could one approach the holy light
And not grow beautiful and bright,
Where angels stay?

—Mrs. R. N. Turner.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with name and making this paper, W. A. Noves, 149 Power's Block, Rochester, N. Y.

ALLEN'S LUNG BALSAM



Engraving represents the Lungs in a healthy state.

THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, ALL DISEASES OF THE THROAT, LUNGS, AND PULMONARY ORGANS. BY ITS FAITHFUL USE CONSUMPTION HAS BEEN CURED, When other Remedies and Physicians have failed to effect a cure. Recommended by PHYSICIANS, MINISTERS, AND NURSES. In fact by every body who has given it a good trial. It never fails to bring relief. As an EXPECTORANT it has no Equal. It is harmless to the Most Delicate Child. It contains no OPIUM in any form. Directions accompany each bottle. For sale by all Druggists.

NATIONAL PILLs are sugar coated, mild, but thorough, and are the best Stomach and Liver Pill in use.

Read and be Convinced!

That notwithstanding the bombast of would-be first-class Clothing Houses, there is none like "THE OLD RELIABLE."

BOYS' TWEED SUITS, Only SEVENTY-FIVE CENTS, worth \$1.50.

BOYS' TWEED SUITS, Only ONE FIFTY, worth \$2.50.

MEN'S SERGE SUITS, Only FIVE DOLLARS, worth \$9.

SCOTCH TWEED SUITS, Only TEN DOLLARS, worth \$15.

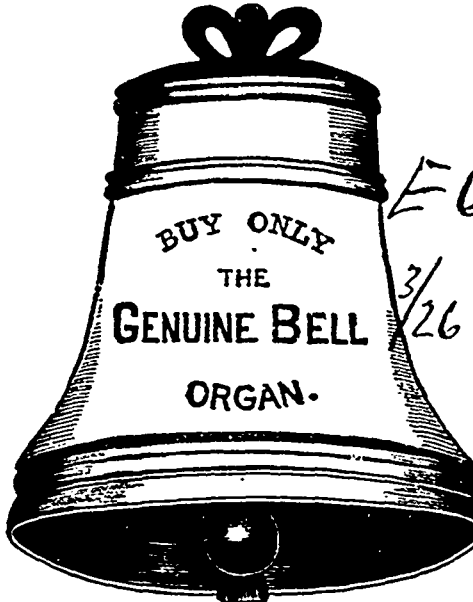
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Bronchitis, Catarrh of the Stomach (Dyspepsia), the early stages of Consumption, Asthma, Hay Fever and all diseases of the NOSE, THROAT and LUNGS CURED by a new and SUCCESSFUL SYSTEM.

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Head Master.

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WHAT IS CATARRH?

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

To Dyspeptics.

The most common signs of Dyspepsia, or Indigestion, are an oppression at the stomach, nausea, flatulency, water-brash, heart-burn, vomiting, loss of appetite, and constipation. Dyspeptic patients suffer untold miseries, bodily and mental. They should stimulate the digestion, and secure regular daily action of the bowels, by the use of moderate doses of

Ayer's Pills.

After the bowels are regulated, one of these Pills, taken each day after dinner, is usually all that is required to complete the cure.

AYER'S PILLS are sugar-coated and purely vegetable - a pleasant, entirely safe, and reliable medicine for the cure of all disorders of the stomach and bowels. They are the best of all purgatives for family use.

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Is coming or not every household should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soap, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. DREYDOPPEL'S SOAP is sold in full pound bars only by all wholesale grocers and first-class retailers.

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Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all itching Skin Eruptions, are surely cured and prevented by the exclusive use of BEESON'S AROMATIC ALUM SULPHUR SOAP, an exquisite beautifier of the complexion and toilet requisite. 25 cents by druggists or sent by mail.

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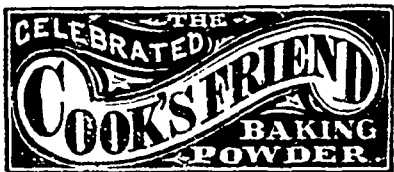
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MEETINGS OF PRESBYTERY.

LINDSAY.—At Sonya Brock, on last Tuesday of May, at eleven o'clock a.m. WINNIPEG.—Knox Church, Winnipeg, on Monday May 18, next, at three o'clock p.m. BARRIE.—Next ordinary meeting at Barrie, last Tuesday of May at eleven a.m. MATHIAS.—In Knox Church, Kincardine, on July 14, at half past one o'clock p.m. KINGSTON.—Next meeting to be in John Street Church, Belleville, on Monday, 6th day of July, at half past seven p.m. BROCKVILLE.—In the First Church, Brockville, on the second Tuesday of July, at two p.m. HAMILTON.—In the Central Church, Hamilton, on the third Tuesday of May, at ten a.m. GLENGARRY.—At Lancaster, on 7th July, at one o'clock p.m. MONTREAL.—In the David Morrice Hall on Tuesday, 7th July at ten a.m. QUINCY.—In Sherbrooke, on Tuesday, June 30th, at eight p.m.



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Sold by Druggists, or sent postpaid on receipt of price.—Send for Dr. Humphreys' Book on Disease, etc. (164 pages); also, Catalogue, free.—Address, HUMPHREYS' Medicine Co., 109 Fulton St., New York.



TENDERS FOR COAL FOR THE PUBLIC INSTITUTIONS OF ONTARIO FOR 1885.

The Secretary of the Province of Ontario will receive tenders (to be addressed to him at his office at the Parliament Buildings, Toronto, and marked "Tenders for Coal") up to NOON of

TUESDAY, 19th MAY, 1885,

For the delivery of the following quantity of Coal in the sheds of the Institutions below named, on or before the 15th July, 1885:—

- 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 -20 tons chestnut size. Soft Coal-500 tons. REFORMATORY FOR FEMALES, TORONTO - Hard Coal-150 tons egg size. Soft Coal-500 tons. ASYLUM FOR THE INSANE, LONDON - Hard Coal-200 tons large egg size, 60 tons chestnut size. Soft Coal-1,650 tons for steam and 150 tons for grates. ASYLUM FOR THE INSANE, KINGSTON -Hard Coal-1,700 tons large egg size, 165 tons small egg size, 50 tons stove size, and 100 tons of 1 1/2 inch large egg size for gas-making. Soft Coal-100 tons. ASYLUM FOR THE INSANE, HAMILTON -Hard Coal-200 tons egg size, 88 tons stove size, 46 tons large chestnut size. Soft Coal-1,075 tons. N. B. 27 1/2 tons of the soft coal and 5 tons of the large size chestnut coal to be delivered at the Plumbing House in the city. ASYLUM FOR IDIOTS, ORILLIA-Hard Coal -90 tons stove size. INSTITUTION FOR THE DEAF AND DUMB, BELLEVILLE-Hard Coal-60 tons small egg size, 30 tons stove size. Soft Coal-550 tons. INSTITUTION FOR THE BLIND, BRANTFORD-Hard Coal-450 tons egg size, 150 tons stove size. Soft Coal-15 tons for grates. The hard coal to be Pittson, 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. Delivery is to be effected in a manner satisfactory to the authorities of the respective Institutions. Tenders will be received for the whole quantity specified or for the quantities required in each Institution. An accepted cheque for \$500, payable to the order of the Secretary of the Province of Ontario, must accompany each tender as a guarantee of its bona fides, and two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms and conditions of tender are to be obtained from the Bureau of the above-named Institutions. The lowest or any tender not necessarily accepted.

ARTHUR S. HARDY, Secretary of the Province of Ontario. Parliament Buildings, Toronto, 24th April, 1885.

WHAT IS DYSPEPSIA?

Among the many symptoms of Dyspepsia or indigestion the most prominent are: Variable appetite; faint, gnawing feeling at the pit of the stomach, with unsatisfied craving for food; heartburn, feeling of weight and wind in the stomach, bad breath, bad tastes in the mouth, low spirits, general prostration, headache and constipation. There is no form of disease more prevalent than Dyspepsia, and none so peculiar to the high-living and rapid-eating American people. Alcohol and tobacco produce Dyspepsia; also bad air, rapid eating, etc. Burdock Blood Bitters will cure the worst case, by regulating the bowels and toning up the digestive organs. Sold everywhere.

Advertisement for Model Washer and Bleacher. Includes an illustration of the machine and text: 'THE IMPROVED Model Washer and Bleacher. ONLY WEIGHS 6 LBS. Can be carried in a small valise. Pat. Aug. 2, 1884. C. W. DENNIS, Toronto. SATISFACTION GUARANTEED OR MONEY REFUNDED.'

\$1,000 REWARD FOR ITS SUPERIOR Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required—no friction to injure the fabric. A ten-year-old girl can do the washing as well as an older person. To place it in every household, the price has been placed at \$3, and if not found satisfactory, money refunded. See what The Baptist says: "From personal examination of its construction and experience in its use we commend it as a simple, sensible, scientific and successful machine, which succeeds in doing its work admirably. The price, \$3, places it within the reach of all. It is a time and labour-saving machine, it is substantial and enduring, and is cheap. From trial in the household we can testify to its excellence." Delivered to any express office in Ontario or Quebec, charges paid, for \$3.50.

C. W. DENNIS, 213 Yonge St., Toronto. Please mention this paper.

CROUP.

JOHN TORRANCE, Listowel, Ont., writes, "WISTAR'S BALSAM OF WILD CHERRY is, without exception, the best medicine made for Coughs, Colds, and Croup. My little boy is subject to croup; I give him a dose whenever he has an attack, and he gets instant relief. I have had the Balsam in the house for years, and would not be without it under any consideration."

JOHN LIVINGSTON, Jr., Druggist, in same place, says, "I take pleasure in certifying that I have sold DR. WISTAR'S BALSAM OF WILD CHERRY for many years, and know it to be one of the oldest as well as one of the most reliable preparations in the market for the cure of Coughs, Colds and Throat and Lung Complaints. Those of my customers who have used the Balsam speak highly of it and I have no hesitation in heartily recommending it."

J. A. HACKING, Druggist, Listowel, Ont., says he has sold WISTAR'S BALSAM fifteen years, that he knows of no article that gives greater satisfaction to those who use it, and he does not hesitate to recommend it.

CORPULENCY Recipe and notes how to harmlessly, effectually and rapidly cure obesity without semi-starvation dietary, etc. European Med. Oct. 24th, 1883. Its effect is not merely to reduce the amount of fat, but by affecting the source of obesity to induce a radical cure of the disease. Mr. R. makes no charge whatever; any person, rich or poor, can obtain his work gratis, by sending 6 cents to cover postage to F. C. RUSSELL, Esq., Woburn House, Store Street, Bedford Sq., London, Eng."

Advertisement for ROYAL BAKING POWDER. Includes an illustration of a tin and text: 'ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., N.Y.'

This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., N.Y.

Advertisement for CARTER'S LITTLE LIVER PILLS. Includes an illustration of a hand holding a pill and text: 'CARTER'S LITTLE LIVER PILLS. 27/5-2'

Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

HEADACHE

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

ACHE

Is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not. Carter's Little Liver Pills are very small and very easy to take. One or two pills makes a dose. They are strictly vegetable and do not grip or purge, but by their gentle action please all who use them. In vials at 25 cents; five for \$1. Sold by druggists everywhere, or sent by mail.

CARTER MEDICINE CO., New York City.

Advertisement for Esterbrook Steel Pens. Includes an illustration of a pen and text: 'ESTERBROOK STEEL PENS. Mark your Clothing! Clear Record of Half a Century. "Most Reliable and Best" most for plain or decorative. Use a good pen!'

ESTERBROOK STEEL PENS. Popular Nos.: 048, 14, 130, 333, 161. For Sale by all Stationers. R. MILLER, SON & CO., Agts., Montreal.