



# THE TORONTO FREE PRESS

TORONTO ENGRAVING CO.

Vol. 12.—No. 15.  
Whole No. 636.

Toronto, Wednesday, April 9th, 1884.

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

## Books and Stationery.

### THE PULPIT COMMENTARY.

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

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

Price \$3.50 per volume. For sale 5-7

JOHN YOUNG,  
UPPER CANADA TRACT SOCIETY,  
107-109 Edge Street, Toronto.

### WESTMINSTER SABBATH SCHOOL HYMNAL.

The WESTMINSTER SABBATH SCHOOL HYMNAL is a new book of hymns and tunes for use in the Sabbath school prayer-meeting, compiled and edited by the Rev. John W. Dalles, D.D. and Mr. T. F. Seward. It aims to give, both as to hymns and tunes, what our young people can sing, will sing, and ought to sing. Price 35 cents

An edition containing the words only is also published. Paper, 10 cents; Boards, 15 cents; Leather, 25 cents.

N. T. WILSON,

Agent Presbyterian Board of Publication,  
180 RUNDAS ST., LONDON, ONT.

### S. S. LIBRARIES.

Schools desiring to replenish their Libraries cannot do better than send to

W. Drysdale & Co.,

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

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

### FOR SUNDAY-SCHOOL LIBRARIES.

114 Vols.

With Numerous Illustrations

All well printed, and neatly and strongly bound in cloth for \$40.00.

Catalogues sent on application.

Selected from our own Catalogue.

Cheap Sunday-school Library, No. 1. 50 vols. 18mo, \$15.00.

Cheap Sunday-school Library, No. 2. 40 vols. 18mo, \$14.00.

Cheap Sunday-school Library, No. 3. 25 vols. 16mo, For older readers, \$15.00.

Sold separately at the above prices.

The three sets together, for \$40.00.

All the books are suitable for the Sunday-school Library.

ANSON D. F. RANDOLPH & Co., 9000 Broadway, Cor. 20th St., New York.

Catalogues sent on application.

## Books and Stationery.

### BIBLE CLASS HANDBOOKS.

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

"No books more suited to the present age."

- "The Post-Exilian Prophets." By Marcus Dods, D.D. \$0 70
- "A Life of Christ." By Rev. James Stalker, M.A. 0 50
- "The Books of Chronicles." By Rev. Prof. Murphy 0 50
- "The Confession of Faith." By Rev. John Macpherson 0 70
- "The Book of Joshua." By Rev. Principal Douglas, D.D. 0 50
- "The Book of Judges." By Rev. Principal Douglas, D.D. 0 50
- "The Epistle to the Hebrews." Rev. Prof. Davidson 0 50

Sent post paid on receipt of price 48

S. R. BRIGGS, 52

Toronto Willard Tract Depository,  
TORONTO, CANADA.

### RUSKIN'S

### CHOICE WORKS.

The most popular smaller works of the celebrated author of "Modern Painters," "Stones of Venice," "Seven Lamps of Architecture," etc.

SESAME AND LILIES. Elzevir Edition, Bourgeois type, fine cloth, ornamented. 25 cents.

CROWN OF WILD OLIVE. Elzevir Edition, Bourgeois type, fine cloth, ornamented, 25 cents.

ETHICS OF THE DUST. Elzevir Edition, Bourgeois type, fine cloth, ornamented, 25 cents.

HOME WORKS. The three above, bound in one vol., half Russia, red edges, 50 cents.

"The most accomplished English writer living. This dainty Elzevir edition is fit for Queen Titania's hand."—*Illustrated Magazine*, Toronto.

"The type, paper, and binding are fit vehicles to carry to the public some of the best thoughts of the greatest living master of the English language."—*Universalist*, Chicago.

"At the astonishingly low price of 25 cents each No more delightful prelude to the study of mineralogy has ever been given than is found in 'Ethics of the Dust,' and these cheap yet careful reprints place them within the reach of all."—*The Continent*, New York.

"Put forth in such admirable shape as to increase their circulation among all classes. The excellence and cheapness of the publications by this house are making friends throughout the country, and aiding materially in spreading knowledge of desirable literature."—*Indianapolis Journal*.

"In publishing Ruskin's Choice Works, Mr. Alden has established a fresh claim upon the gratitude of American readers. These books are only examples of the work Mr. Alden is doing. His catalogue comprises most of the best standard works printed in the English language, and his prices throughout are such as to justify entitle him to be called a public benefactor."—*Christian Advocate*, Buffalo, N. Y.

"The above lovely little books of Ruskin, published by the most interesting publisher of the day, are worth more than they cost merely to be looked at as ornaments, they are so dainty in design and colour. That they are as full of meat as an egg, goes without saying, for Ruskin in his playful mood is a teacher of the deepest lessons, both religious and secular, and if he were not, his style is so musical, so bright that of itself it is a lesson in purity."—*Demimoon Churchman*, Toronto, Canada.

500,000 Volumes

Choice Books—descriptive catalogue free. Books for examination before payment on evidence of good faith. NOT sold by dealers—prices too low. Books by mail 10 per cent. extra for mailing.

JOHN B. ALDEN, Publisher,  
P. O. Box 277, 16 Vesey St., New York.

## Medical & Dental.

### PROF. VERNOV'S ELECTRO-THERAPEUTIC INSTITUTION, 107 Jarvis street, Toronto

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

### N. PEARSON, 23 DENTIST, 52 NO. 2 KING STREET WEST, TORONTO.

### A. W. SPAULDING, D.S., DENTIST, 51 King Street East, Toronto. Residence and Evening Office, Jameson Avenue, Parkdale.

### JOHN B. HALL, M.D. HOMOEOPATHIST, 326 & 328 Jarvis Street, Toronto. Specialties: Diseases of Nervous System and Diseases of Children. Hours—8 to 10 a.m.; 4 to 6 p.m. Sunday—9 to 10 a.m.; 5 to 6:30 p.m.

### RIGGS & IVORY—DENTISTS, FINEST and best set of teeth, \$5. other \$3.50. latest method of administering vitals, gold fillings, 1/4 rates. 280 Queen St. West, over Crystal Palace shoe store.

### C. P. LENNOX, DENTIST, 151 Yonge Street, Toronto, is the only dentist in the city who uses the new system of *Electric Air* for extracting teeth absolutely without pain or danger to the patient.

Best Sets of Artificial Teeth \$3.00  
Teeth filled in the highest style of the art and warranted for ten years.

### Legal.

### ROBINSON & KENT, 26 BARRISTERS-AT-LAW, ATTORNEYS, SOLICITORS, CONVEYANCERS, ETC.

Office:—Victoria Chambers, 9 Victoria Street, Toronto.

### J. G. ROBINSON, B.A. HERBERT A. E. KENT.

### FRANK B. HODGINS, 26 75 VICTORIA STREET, TORONTO. Money to Loan

### GEO. MACDONALD, 42 Barrister, Solicitor, etc., Offices: Equity Chambers, 30 Adelaide Street East, Toronto. Money to Loan.

### HENRY C. HAMILTON, 22 Barrister, Solicitor, Conveyancer, ETC. Office: 86 KING STREET EAST, TORONTO. Money to Loan.

### HORACE F. ALLKINS, 36 Portrait Painter, 40 CHURCH STREET, TORONTO.

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

### JAMES LAUT, 24 52

### GO TO WHITE'S 42 52 FOR SHIRTS.

65 King Street West, Toronto.

## Miscellaneous.

### A. & T. J. DARLING & CO., -HARDWARE-

### EWING & CO., TORONTO, received TWO SILVER MEDALS FOR WOOD MANTELS.

Over Mantels, Mantel Mirrors, Fine Engravings and Frames. Write for sample photos and prices.

### PETERKIN BROS., 6 Wood Carvers & Gilders, 57

Manufacturers of CORNICES, BRACKETS, & WALL POCKETS, 72 QUEEN ST. W., TORONTO. Picture framing a specialty.

### HENRY WALTON, 2 Merchant Tailor, 57

30 KING ST. WEST, TORONTO, ONTARIO.

### JOHNSTON & LARMOUR, 2 TAILORS, 70

NO. 2 ROSSIN BLOCK, TORONTO. ROBE AND GOWN MAKING.

### MOWAT BROS., 2 NO. 4 KING STREET EAST, TORONTO.

Persons having farms or city property for sale or exchange, leave particulars at our office. No charges unless sale or exchange is effected. Our office is central. We manage estates, collect rents, etc.

### CHURCH GLASS 25

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

### CHURCH GLASS 15

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

### BRUCE, 16

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

### R. MERRYFIELD, 4 PRACTICAL BOOT & SHOE MAKER, THE OLD STAND 374 YONGE STREET. Order Work a Specialty.

### EPPS' COCOA. CRATEFUL & COMFORTING.

Only Boiling Water or Milk needed. Sold only in packets. JAMES EPPS & CO., HORTICULTURAL CHEMISTS, LONDON, ENGLAND.

Dr. M. Souvielle's Spirometer Given Free.

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

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

CHICAGO HAMS AND BREAKFAST BACON,

Best Value in Teas from 50c.,

- Fresh Cream Cheese, Grated Parmesan Cheese- FRENCH PEAS, MUSHROOMS, & TRUFFLES, KENNEDY'S FINE AMERICAN BISCUITS, SEVILLE ORANGES (First of the Season).

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

W. WHARIN & Co.,

Established 1854. Watches, Clocks, JEWELRY And Silverware.

Every description of English, Swiss, and American Watches and Clocks cleaned, repaired and regulated. Jewelry and Silverware manufactured, and repairs neatly executed. 40 King Street West, Toronto.

CONSUMPTION: I have a positive remedy for the above disease. Its use has cured thousands of cases of the worst kind and standing have been cured. In need of a positive remedy, send for a VALUABLE TREATISE on this disease to any sufferer. Give Express and P. O. address. DR. T. A. SLOCUM, 141 Pearl St., New York.

Rodger, MacLay & Co's PRIZE MEDAL TOILET SOAPS are delicately perfumed and for emolliency and cleansing qualities are unsurpassed. ASK FOR RODGER, MACLAY & CO'S LAUNDRY SOAPS. They are absolutely pure. WAREHOUSE-70 Front St. E. WORKS-Defries St. TORONTO.

BURKE'S Dressing. No Waste. No Trouble. Always Read A GOOD SALAD ASSURED. Rich. Whole-some Nutritious. The most popular Mayonnaise for all kinds of SALADS, RAW TOMATOES, CABBAGE, COLD MEATS, FISH, etc., ever sold. E. R. BURKE & Co. NEW YORK.

\$65 Board for five Young Men each county. \$72 A WEEK for five Young Men each county.



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

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

It will cure ENTIRELY the worst form of FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION, PAINING AND DISPLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE RANGE OF LIFE.

It will dispel ALL MENSTRUATION FROM THE SYSTEM IN AN INSTANT, AND DEVELOP THE TENDENCY TO CARRY OFF HUMORS THROUGH THE SKIN VERY SPEEDILY BY ITS USE.

It removes PAINNESS, FLATULENCY, DESTROY ALL CRAVING FOR STIMULANTS, AND RELIEVES WEAKNESS OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.

It relieves OF HEARING DOWN, CAUSING NO PAIN. WEIGHT AND HAIR RACE, IS ALWAYS PERMANENTLY GAINED BY ITS USE.

It acts AT ALL TIMES AND UNDER ALL CIRCUMSTANCES IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND NOT TO DOES ALL IT CLAIMS TO DO. THOUSANDS OF LADIES CAN GLADLY TESTIFY TO THIS.

FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNPARALLELED. LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1. Six bottles for \$5. Sold by all druggists. Sent by mail, postage paid, in form of Pills or Lozenges on receipt of price as above. Mrs. Pinkham's "Wife to Health" will be mailed free to any lady sending stamp. Letters confidentially answered. No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure Constipation, Biliousness and Torpidity of the Liver. 25 cents per box.

An Old Soldier's EXPERIENCE.

"Calvert, Texas, May 3, 1882. I wish to express my appreciation of the valuable qualities of Ayer's Cherry Pectoral cough remedy.

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

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

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

PREPARED BY DR. J. C. AYER & Co., Lowell, Mass. Sold by all Druggists.

STANDARD LIFE ASSURANCE COY OF EDINBURGH.

Head Office for Canada, Montreal. The STANDARD maintains a high record for its liberal treatment to Policy-holders, and for its prompt settlement of claims: whilst its rates are as low as those of American and other companies. W. M. RAMSAY, THOMAS KERR, Manager. Inspector.

\$100 a month and board for five Young Men or Lady in each county. GARRISON & Co., 95 King St. W., Toronto.

Scientific and Useful.

WORMS IN FLOWER POTS.—If troubled with white worms in your flower pots, stick in the earth half a dozen or more unlighted matches, points down, it will kill them.

SALT SALMON FOR SUPPER.—Cut some smoked salmon into the very thinnest possible slices; lay them neatly on pieces of buttered toast, sprinkle with pepper and put into the oven just long enough to get quite hot.

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

CREAM SAUCE.—Heat one tablespoonful of butter in a skillet; add a teaspoonful of flour and stir until perfectly smooth. Then add gradually one cup of rich milk; let boil until thick, stirring constantly; season to taste with salt and pepper. This is very nice for vegetables, omelets, fish, or sweet-breads.

SWEET BREADS STEWED WITH CREAM.—Soak four or five throat sweet breads well in salt water; boil until tender and skin; let a pint of rich milk come to a boil, season with a quarter of a pound of butter, pepper and salt. Toast three slices of bread, cut into small squares and put in the steaming milk. Cut up the sweet breads, add them and let boil two or three minutes.

RISsoles.—Roll the trimmings from pie-crust into a sheet about a sixth of an inch thick; cut this in cakes with the largest patty cutter; have any kind of meat prepared as for croquettes; put a heaping teaspoonful on each cake; brush the edges of the cake with beaten egg and fold and press together. When all are done dip in the beaten egg and fry brown in boiling lard. They should cook eight minutes. Serve hot.

TURBOT EN COQUILLES.—Turbot that has been left over from the day before will do quite as well for this dish as the fresh. If fresh, boil until tender in salt and water, let it get cold, then remove the meat from the bone, shredding it finely. Procure a number of scallop shells and put a table-spoonful of the fish in each; have ready some cream sauce, pour enough into each shell to cover the fish, spread over the top some grated cheese and bread-crumbs; and finish with small pieces of butter. Bake in a quick oven until a nice golden brown. Serve at once. Any fish can be cooked this way.

TURKEY OR CHICKEN CROQUETTES.—One-half pound boiled turkey breast, one-fourth pound bread crumbs, one-fourth pound of brains, one-fourth pound butter, two eggs, mace, nutmeg, salt, one teaspoonful of chopped onions, one teaspoonful of parsley chopped very fine, pour a little boiling water on the bread crumbs, mash very smooth; into this break one egg, stir over the fire until the consistency of mush, and set away to cool; add this to the turkey, which must have been chopped very fine; season with onion, parsley, spices, etc.; break into this the other egg and mix well. Lastly, add a teaspoonful of rich cream and the brains, make into pear shapes, roll in white of egg beaten slightly, then in bread crumbs, and fry a light brown in very hot lard.

CURRIED MUTTON CHOPS.—Get the best rib chops and have them cut about an inch thick. Put them in melted butter several hours before cooking. Half an hour before they are to be eaten, slip the pan in which they have been with the batter into the stove and melt the butter the second time. Then dip them into the following preparation: A loaf of stale bread rolled and sifted until it is like meal; the yolk of six hard-boiled eggs, three teaspoonfuls of chopped parsley, two teaspoonfuls of grated onion, one teaspoonful of thyme, one teaspoonful of sweet marjoram, salt, pepper (black and red), etc., two teaspoonfuls of curry powder, or four if the powder is not very strong. This must be thoroughly mixed together. When the chops have been rolled in this, put them in a deep pan and add the melted butter, and Port or Madeira wine, enough to keep them from burning. Cook twenty minutes, basting constantly. Cut heart-shaped papers, butter them well and wrap the chops separately, carefully folding the edges. Slip in the stove for two minutes and serve very hot.

AN UNPROTECTED FAMILY.—Is one that has not that valuable remedy, Haggard's Yellow Oil, in the house for Accidents and emergencies. It cures colds, croup, sore throat, deafness, rheumatism, neuralgia, chilblains, burns, bruises and all painful injuries.

A WOMAN seldom writes her will. There is so much of it she can't.

The true philosophy of medication is not to dose for symptoms, but to root out disease. Northrop and Lyman's Vegetable Discovery and Dyspeptic Cure, the great Blood Purifier, has proved itself equal to this task. It is a most valuable remedy without being a violent remedy for Constipation, Biliousness and Indigestion. It is well adapted to the needs and physical temperaments of delicate females as to the more robust sex, and is a fine preventive of disease as well as a remedy for it.

A CASE MUCH TALKED OF.—The case of Mr. John Morrison, of St. Ann's, N.S., who was afflicted with a serious dropsical disease of the kidneys. The best medical aid having failed, his life was spared of. Two bottles of Burdock Blood Purifier cured him. His statement is vouched for by J. D. McLeod, J.P., who knew of his condition. The cure is considered marvellous in his town.

KINDNESSES, like grain, increase by sowing.

To lessen mortality and stop the inroads of disease, use Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. For all diseases arising from impure Blood, such as Pimples, Blisters, Biliousness, Indigestion, etc., etc., it has no equal. Mrs. Thomas Smith, Elm, writes.—"I am using this medicine for Dyspepsia. I have tried many remedies, but this is the only one that has done me any good."

WHERE the fire of love is kept up, the flames of wrath will not easily kindle, nor long keep burning.

SANITARY INSPECTION.—If you would avoid sickness clear away the filth and rubbish about your premises, establish proper drainage and admit pure air. The skin, kidneys and bowels are the highways of the human body. Regulate these channels of health with Burdock Blood Purifier, which act directly to purify the blood and regulate the stomach, liver, and kidneys.

THE superiority of Mother Graves' Worm Exterminator is shown by its good effects on the children.

USE DOWNS' ELIXIR FOR COUGHS & COLDS

RELIABLE SEEDS OR. CULTIVATOR'S GUIDE FOR THE GARDEN & FARM MAILED FREE To all Inquiring Purchasers. J. A. SIMMERS, 147 King St. East (south side), TORONTO.

SOMETHING NEW. Novelty Rug Machine. Patented March 6, 1882.

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

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

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

# THE CANADA PRESBYTERIAN.

VOL. 15.

TORONTO, WEDNESDAY, APRIL 9th, 1884

No. 15.

## NOTES OF THE WEEK.

At the spring assizes held throughout the Province of Ontario there has been a notable decrease in the number of criminal cases coming up for trial. In several counties the pleasing ceremony of presenting a pair of white gloves to the presiding judge has been performed. Such a state of things speaks well for the people of the province generally. We have occasionally had what were not inaptly termed epidemics of crime. Now happily we have the rare satisfaction of seeing a greatly diminished criminal record. May this cease to be exceptional, and may the same immunity from crime continue to characterize the Province of Ontario!

THE *Osservatore Romano* publishes a circular by the Propaganda Fidei to bishops, stating that all legacies and donations given to the Propaganda will henceforth be received in foreign branch establishments. Branches are to be established in the principal European capitals, and at New York, San Francisco, Quebec and Toronto. The *Moniteur de Rome* mentions a rumour that Malta has been selected as the centre for the administration of the funds of the Propaganda, under the sanction of the British Government. This probably gave rise to the subsequent rumour that the Pope was to remove to Malta, which has been authoritatively denied.

THE recent rumour that the Pope, who considers himself a prisoner in the Vatican, was about to forsake Rome, was denied, but it is again in circulation. An archbishop has been telling a representative of the *Times* that although the Pope is reticent on the subject, he inclines to removal. Before his elevation, it seems, he favoured the idea of leaving. The archbishop interviewed is reputed to have said: "That sooner or later he will have to leave, I foresee clearly." It is just possible that the resuscitation of the rumour whenever the Italian government encroaches on the prerogatives of the Pontiff is a ruse for diplomatic purposes mainly. It is, however, certain that Rome of to-day is not the congenial home of the Papacy it once was.

ACTIVE preparations have begun for the purpose of giving a grand welcome to the illustrious guests whom Canada expects to receive in the month of September. The British Association for the Advancement of Science is to meet this year at Montreal. In that city an energetic committee has been making arrangements for the fitting reception and entertainment of the illustrious members of this widely-famed association. Excursions on a large scale have been mapped out for them, and all who wish may go clear across the continent. Toronto will most likely get a glimpse of the *savants* while on their way to visit the Falls of Niagara. The Dominion Parliament has voted a sum of \$25,000 to assist in defraying the expenses incurred by our distinguished visitors to the meeting of the British Association at Montreal.

THE sudden death of the Duke of Albany has awakened a feeling of profound regret. The youngest of Her Majesty's sons, Prince Leopold, was universally respected. All that was generally known of him was highly creditable. He maintained an unblemished personal reputation. From time to time there were hints that he inclined to enter the ministry of the English Church. He took a deep interest in educational questions and sought to promote every movement that had for its object the moral and social elevation of the people. The address voted by the Canadian Parliament on the occasion of the Prince's death, appropriately expresses the general feeling. "Your Majesty's bereavements have indeed been many and grievous, and the interest which you have so often and so graciously shown in the afflictions of your subjects, of low as well as of high degree, has intensified our sympathy with your own."

THE Hon. George W. Ross, Minister of Education, has given close attention to the immediate require-

ments of his department. New regulations relating to the examination of teachers have just been issued. They are intended to remedy some defects to which attention has been recently called. It has been felt that too little care has been bestowed on reading and penmanship. Every candidate for examination will now be required to read a passage selected by the County board of examiners. Excellence in penmanship, hitherto overlooked, will now be required. For both these subjects marks will be given. To encourage the study of music and drawing in the school, examination in either or both subjects may be passed and the marks obtained will count with those obtained in the other subjects. The distinctive feature of the new regulations is the requirement of a fee of one dollar from every candidate who enters examination for a teacher's certificate. As candidates at law examinations have to pay the costs incurred, so it is thought to be only fair that applicants for teachers' certificates should bear their share of the cost of these examinations.

THE excitement occasioned by the so-called miracles at Knock, Ireland, was great about two years ago. Things have changed since then, as will be seen from the following extract from the *Christian Irishman*:—We give ourselves credit for having written so strongly in condemnation of the Knock miracles at the time they were attracting so much public attention. The anxiety of the Railway Directors to increase their dividends was not hard to understand, though it is not often that directors in this country resort to artifices so disreputable. It was more difficult to comprehend the part played by a minister of the Gospel in so responsible a position as Canon Cavanagh. He is said to have made a good many crutches out of the transaction; but, like the directors, he made something much more valuable at the height of the popular fever. Those who held the imposture up to ridicule were exposed in some instances to violence. What will be thought of the "miracles" now? What has Canon Cavanagh to say for himself? We have never yet seen his confession. The best confession would be the restitution of all the moneys that poured in upon him like a golden river, for months together, from the ends of the earth.

Egyptian affairs are becoming more inexplicable than ever. It is usual for the British Government, when it undertakes the task of reducing an anarchic state to the reign of law and order, to press that work forward with all due energy and speed. No sooner had Arabi Pasha risen in revolt against the Khedive than rumours of the False Prophet's approach were industriously circulated. Arabi gave out that he hoped to effect a junction with his forces and the two would make common cause against the British. Arabi's rebellion was speedily subdued, and the English forces withdrawn, but El Mahdi continued to advance. He inflicted telling blows on his Egyptian opponents, and the country was at his mercy. English troops were then sent, and under General Graham the forces of Osman Digna were defeated. No sooner was victory gained at Tamanieb than orders were given for the withdrawal of the British troops to Suez. Friendly Sheikhs and their followers complain that they have been deserted. General Gordon is virtually shut up in Khartoum. He expects British soldiers to come to his relief, but no advance has been ordered. The apparent purposelessness of the present Egyptian campaign is puzzling. Is it Cabinet division or foreign complications that hinders the prompt and decisive pacification of the Soudan?

CASES of lawlessness are of frequent occurrence in the United States. It is not often, however, that such scenes as those that disgraced Cincinnati last week are enacted. Not since the dreadful riot, occasioned by the draft for soldiers to fill the ranks of the Northern Army in 1863 has an outbreak so fatal in its results been chronicled. The uncertain punishment meted out to murderers has often exasperated otherwise law-abiding citizens to such a degree that an appeal to Judge Lynch was regarded as highly proper. The

case that occasioned the disastrous rising in Cincinnati was so clear, and the verdict given by the jury so surprising, that a feeling of indignation seized the popular mind. The populace attacked and fired the prison, then set fire to the court-house. In defence of law and order the police, the militia, and finally detachments of United States regulars took part with steadiness, firmness and courage. The undisciplined mob were helpless, and the fatalities of the collision were numerous and saddening. Several persons taking no part in the rising were shot down on the streets. In published lists of the dead and wounded German names predominate. Germans usually have great respect for law and order. They must have believed that their provocation was great. The United States judiciary is greatly in need of reformation. Political corruption is disastrous to a nation's welfare. Judicial corruption poisons the life blood of national existence.

OCCASIONALLY the press has to defend its freedom. Irate corporations and individuals do sometimes invoke the protection of the courts and demand the punishment of offenders. It is not long since the *Montreal Witness* was sued by the Allans for giving a too realistic description of a steamer passage across the Atlantic. In justice to the company it should be stated that the abuses exposed by the *Witness* were unknown to the officials. Now it has been the turn of the *Ottawa Free Press* to defend itself in an action for libel against the Beaver Steamship Company. The evidence disclosed a state of affairs that was scarcely supposed possible nowadays. Journalists who let in the light on negligence and abuses permitted on board passenger steamers are performing a duty they would be culpable in omitting. The course of the *Free Press* has been vindicated by the courts. Edmund Yates has not fared so well in London. The so-called society papers, because of their constant flow of malodorous gossip, are eagerly and extensively read, feared and despised. A paragraph aspersing the character of Lord Lonsdale appeared in Yates' paper, *The World*. He was at once notified that proceedings would be taken against him. He apologized, even promised to give up the name of the writer of the scandalous paragraph—a titled lady it appears, but all in vain. The result of the trial is that the fashionable lounge in the parks and the clubs will form another instance of the calamities of authors, if his appeal from the decision is unsuccessful. He is sentenced to four months' imprisonment.

WEEKLY HEALTH BULLETIN.—This week we again see a temperature very markedly above the normal, while we further notice that the humidity and the amount of cloud have both been above the normal. The effects through the prevalence of southerly winds have been fairly favourable to the general health. The diseases of the respiratory organs still maintain the most prominent position. Influenza especially being, along with Bronchitis, of unusual prevalence. The most noticeable advances are, however, in the amounts of Neuralgia and of Rheumatism: the former occurs amongst the six prevailing diseases in all the ten districts, while Rheumatism appears in seven out of ten. But their actual prevalence is likewise indicated in their percentage of prevalence, Rheumatism especially having very noticeably advanced. Pneumonia and Consumption retain much of their previous prevalence, the former being still high. Amongst Fevers, Intermittent is rapidly advancing in a manner similar to that in the spring of 1883. Typhoid does not appear prevalent. Amongst the contagious zymotics there is nothing worthy of note, unless it be the slight upward tendency of Measles and Diphtheria as compared with last week. There does not, however, seem to be any notable outbreak of any contagious disease reported to the Board. Diarrhoea is very markedly increasing. Whether this be not due to infiltration of surface water impregnated with organic materials into wells and water supplies hardly admits of question. Care in the removal of such materials from proximity to wells seems to be enforced by such facts.



## OUR CONTRIBUTORS.

### PRESBYTERIAN PULPIT.

THE REV. JOHN KIRKPATRICK.

Congregations, like families, have their disagreements. However desirable it may be that brethren dwell together in unity, it is not always attainable. Thus, instead of harmony there is occasional discord. Prejudices and incompatibilities find their way into congregations as they do into other societies. Fires of jealousy, however, do not continue to blaze. Time, the healer of differences, and other and higher soothing influences produce tolerant and kindly feelings, and brethren learn to respect and love those with whom they have contended. Paul and Barnabas had a sharp contention about John Mark, but all parties were afterwards cordially reconciled.

About thirty years since grave differences arose among the members of Knox Church. They resulted in a number of people leaving who were afterwards formed into a new congregation. In due time a large, commodious and elegant building was erected for them at the corner of Queen and Mutual streets. As many of the members of the new congregation were either from the North of Ireland or of Irish descent, the church was named after Dr. Cooke, the able and eloquent exponent of Presbyterianism in Ireland. The substantial building is of white brick in the Lombardian style of architecture, the ornamentation being simple and in good taste. It is large and commodious, and can accommodate an audience of about a thousand people. The church has a frontage on Queen street of fifty-five feet and is flanked at each side by tower and spire. The spires, of equal design and proportions, rise to a height of one hundred and ten feet. Though without the modern adjuncts of churches recently erected, it has a spacious basement where the Sabbath School meets and where congregational meetings are held.

On a recent Sabbath morning the pastor, the Rev. John Kirkpatrick, preached a profitable discourse of which the subjoined is an outline :

"Occupy till I come." Luke xix. 13.

There can be no doubt in our minds as to the import of the parable from which our text is taken. The object of it is clearly set forth in the 11th verse of the chapter, Zachaeus had joyfully received the Saviour at his house and the disciples murmured, saying, "That He is gone to be guest with a man that is a sinner." The new convert forthwith expressed his loyal and loving obedience to the Lord, saying, "Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him four-fold." The Master's approval immediately follows:—"This day is salvation come to this house, for as much as he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost." And then He added the parable, why? "Because He was nigh to Jerusalem and because they thought that the Kingdom of God should immediately appear." Whatever their false and deceptive imaginations regarding the character of the kingdom may have been, they were now suddenly dissipated; and whatever their personal misconceptions as to the nature of their relation thereto, and the corresponding obligations involved, may have been, they must now have been removed. "To sit upon His right hand and on His left in His kingdom" was an honour, which, however fully it may have represented their ideas of the work they had undertaken, came very far short of the Master's estimate of it. They are not to be called *masters*, their honour lies in the fact that they are *servants*. They are called to fight, to build, to labour, to work. The cause needs their assistance and consecration. The kingdom is to be established through their efforts. The world is to be redeemed, Nations are to become disciples. And all this is to be accomplished largely through their personal faithfulness in the use of the very least as well as the greatest gifts the Lord has been pleased to impart to them. He, like the nobleman, has gone into a far country, to receive for Himself a kingdom and to return. All power is given unto Him in heaven and in earth. Our commission is to go in His name and teach, "go work to day," the night is rapidly coming, when none of us can work. The time of judgment from the scrutiny of which no visionary pretext will cover us, is near; the hour of reward and rest, from the glory of which none can keep us back, is close at hand. "Occupy till I come."

While we have sought thus briefly to indicate the immediate connection of the text, it is quite true that, taken in its general sense, it will admit of a variety of applications. For example, it will admit of being applied to the employment of our time—occupying it fully for God. How few seem to realize the vast importance of time. And yet every moment is precious. Life itself only represents our moments in the aggregate. How many only begin to realize the true value of time when the best of their life is spent. When their opportunities for doing good are almost over, they begin to wish they had redeemed it as they ought. Not one of these precious moments belongs to us. God calls them all His own, our very existence in His. And if we belong to God in the highest sense, we will anxiously seize every passing opportunity and use it for His glory, as we pass through life and stand face to face with its difficulties and cares and duties. No part of human life is so

insignificant that we can afford to be indifferent to a single day, or hour, or minute of time. It is the trifling little items which run up the powerful bill against us at its close. How often has the soul, with all its bright and godlike powers, become impoverished and enfeebled through our failure at this very point. As a rule, men who succeed in life beyond their natural attainments and abilities are those who have the power of economising the fragments of time, so that nothing is lost; and the men who feel disappointed in after life are those who are weak in this particular. It is a very simple, but a very sound maxim which says with regard to pecuniary matters, "Take care of the pence and the pounds will take care of themselves." So it is with regard to the economy of time; "Take care of the hours and the years will take care of themselves." Little grains of sand make the mountains, and little drops of water make the sea. Let every moment of our time be occupied for God—every moment will tell upon eternity. But looking at the words of the text rather in their position and natural connection, in the passage we learn the following lessons:—

1. *They speak of the absent Lord who will come again—"Till I come."*

2. *They speak of the great end of the Christian life—"Occupy."*

3. *They indicate the position and prospects of the Christian after Christ's coming, to reckon with His servants and reward the faithful.*

Under the first of these heads we may remark that whatever difference of opinion may exist among professing Christians as to the particular time, nature, and circumstances of Christ's coming, all are united in the belief that He will come. And while the Church is called to mourn an absent Lord, is it not matter for deepest gratitude that He has given her most distinct assurance in relation to a truth which lies so near to her best interests and the comfort and edification of all her members. No language can more positively express the fact than the words which our blessed Lord Himself employs to make us certain of it.

The two men in white apparel, who stood by the wondering disciples on Mount Olivet, declared "ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." "To them that look for Him, will He appear the second time, without sin unto salvation." The provisions made for the Church's comfort during this temporary absence of Christ in his bodily presence sufficiently indicate and confirm the hope of all Christians in this truth. The spirit has been imparted to, and He remains with the Church for ever. It was expedient on many grounds that the Saviour should go away. The Comforter has come. The faith and hope and love of believers, are perfected. Christian work has become all but universal, and the fruits of the Gospel are gathered in every land at once. The Church, too, quickened by the Saviour's spiritual presence, looks hopefully forward to the glorious issue of her present conflict. In the Sacrament of the Supper instituted by Christ before He suffered, these two grand thoughts are kept before us: we look back to His sacrificial death on the one hand, and we look forward to His coming again, upon the other; we do this in remembrance of Him, and we show forth His death until He come. This coming shall be marked by every token of power and glory. His holy angels shall be with Him and He shall be constituted judge of quick and dead. He shall dispense appropriate rewards in view of services rendered, and shall take His people home to mansions of glory.

The great object of the Christian life is to fulfil the law of Christ, to do that what he has commanded us; and like faithful servants we should be as diligent as if we felt the constant presence of our Master. His eye is ever upon us, and He will reward every man according to his works. We are "occupiers" of the ground and can not afford to be idle. He has left us the noblest example and there is a pure pleasure in doing His work, for "we are workers together with Him." No Christian can afford to go back. Our watch-word is ever "forward" and the Church can ill afford to lose any portion of her Master's heritage. Her work shall not be done until the kingdoms of this world are laid at the feet of Jesus. She must keep the garden of the Lord clear of weeds within, and defend it against the attacks of enemies without. The trees of the Lord's planting should be vigorous and healthy, they are planted by the rivers of water, but they need constant tending and care. The lambs and sheep of the Lord's fold must be fed, and lost ones must be sought and found and carried home. There is much to do—more than enough for all—why should we stand all day idle while Christ's poor are to be fed, His sick nursed, His weeping ones comforted, His imprisoned ones set free? "Inasmuch as ye did it unto one of the least of these, ye did it unto me." "Occupy till I come" we have been placed in a position of trust, we are ambassadors for Christ. Satan's kingdom is to be destroyed, the kingdom of grace is to be advanced, others as well as ourselves being brought into it and kept in it, and the kingdom of glory is to be hastened.

For this great work of destruction and construction ample resources have been provided. We may not see clearly the Master's plan or have His design fully in our minds, it is not necessary we should, but we can use His weapons, we can lean upon His strength, we can follow His directions, we can do "whatever our hands find to do," with all our might. Our place upon the wall may be obscure, or otherwise, let us try to fill it. While the words of our great Commander fall ringing upon the ear, "Hold the Fort," let the Church in faith reply "by Thy grace we will." In the measure in which either the individual or the Church discharges this duty in the same measure, will they be found faithful.

The rewards of faithful service are sure and will be rendered to every man according to his work. The devil works his servants hard and pays them ill. Christ's servants shall have a glorious reward. His recognition and approval of the least they have done will be more than enough to justify all their desires, and will be commensurate with their efforts.

There seems to be some distinction made in this parable

as to the extent and proportion of the honours reaped by the servants, but in the parable of the talents we have the other side of the truth presented. Here all receive the same gracious commendation irrespective of the number of talents bestowed. If we are taught in the one case that our honours will be proportionate to our diligence and faithfulness, we are taught in the other that our reward at last shall depend upon our making a right use of the talents we actually possess, whether they be few or many. The right use of even one gift entitles to the "well done!" The rewards shall be eternal. How poor are all the honours of the world when compared with the honour which all the saints enjoy! The lustre of earthly crowns grows dim, earthly laurels fade away. But for the righteous is reserved "an inheritance which is incorruptible, undefiled, and that fadeth not away." It is the privilege of every believer to say—

"Henceforth there is laid up for me a crown which cannot fade.

The righteous Judge at that great day shall place it on my head,

Nor hath the Sovereign Lord decreed this prize for me alone

But for all such as love like me the appearance of His Son."

In conclusion let us try to realize to what an extent our eternal future is in our own hands. Our title to heaven is all of Christ, our justification before God is dependent upon the merits of another; but our reward and the degree of glory to which we are to rise, may, in one sense, be measured by our works. Not absolutely by what we have done, but rather by the degree of believing devotion with which we give ourselves to the Master's service. "If any man serve Me him will My Father honour."

On the 20th of January, 1851, a meeting of persons favourable to the establishment of a new Presbyterian Church in Toronto was held in Victoria street. Steps were taken towards the organization of a church in connection with the Presbyterian Church of Ireland. At a subsequent meeting held on January 28th in the school-house, corner of Duchess and Caroline streets, it appeared that about 170 families had signified their intention of joining the church in process of formation, and Messrs. John Greenlees, J. B. Boyle, George Coulter, John Carr, Robert McClelland, John Henry, Samuel McLain, and Thompson McCleary were appointed a committee for the purpose of raising funds, etc. In the course of the same year the congregation was organized by the Presbytery of Toronto as a congregation in connection with the Presbyterian Church in Canada, with a communion roll of fifty-four members, most of whom were from the north of Ireland.

On the 26th of March, 1852, a call was extended to the Rev. Robert Irvine, of St. John, N.B., and on the 24th of June of the same year he was inducted as the first stated pastor of the new congregation. Mr. Irvine continued pastor until the 12th of May, 1854, when he accepted a call from Knox Church, Hamilton.

During his incumbency the congregation met partly in St. Lawrence Hall and partly in a frame church on George street. This property was purchased by the congregation. Dr. Irvine, who died recently at Augusta, Georgia, was an eloquent preacher and succeeded in gathering around him a numerous congregation in the church on George street, during his brief pastorate. After several ineffectual attempts to secure a suitable successor a call was extended on the 3rd of July, 1856, to the Rev. Andrew Marshall, formerly of Ireland, but then labouring as a missionary in New Brunswick. The call was accepted and Mr. Marshall's induction took place on the 6th of August of the same year. On this occasion Rev. Thos. Lowry preached, Dr. Willis addressed the pastor, and Mr. Reid the congregation. On March 31st, 1857, Mr. Marshall, owing to declining health, resigned his pastoral charge with the object of returning to Ireland. It has fallen to the lot of few ministers in so short a period to make so many friends as did Mr. Marshall, and he is still remembered affectionately by many, not only in Cooke's Church, but in the community at large. After an affectionate leave-taking he returned to his native land, where he shortly afterwards died.

On the 5th of May, 1857, a call was given to Rev. William Gregg, of Belleville. This call was accepted and Mr. Gregg's induction took place on the 8th July of the same year. On this occasion Rev. James Nesbit presided, Rev. Mr. Burns, of St. Catharines, preached, Mr. Lowry addressed the minister, and Mr. McTavish the people. In 1872 Mr. Gregg resigned the charge of the congregation, having accepted a position as Professor of Apologetics in Knox College, a position which he still holds. During his pastorate of fifteen years, Cooke's Church may be said to have attained the height of its prosperity. Its roll of membership included such names as Judge Patterson, the late Hon. George Brown, and many others who have

long since gone to their reward or are serving the Church elsewhere. In the ministry and membership of the Church at large there are many who look back to Cooke's Church with gratitude as they recall "the times and seasons that are passed."

In the month of May, 1874, the Rev. James Gardner Robb, late pastor of the congregation of Clogher, in the Presbyterian Church of Ireland, was inducted as Dr. Gregg's successor. By his ability as a preacher as well as by his commanding influence in the courts of the Church, Dr. Robb speedily made a place for himself among his brethren. It was perhaps in this last that he excelled. The prominent part he took in the deliberations of the Assembly, whose power as a debater was universally felt and acknowledged, will secure for him a lasting place in the recollections of our people. Besides being a man of great strength of conviction and force of character, he was a most genial companion and had a multitude of admirers. Dr. Robb, having accepted a call from the Presbyterian congregation of Galway, Ireland, closed his pastorate in Cooke's Church on Sabbath, 26th of January, 1879. He died here recently in the prime of life. During his ministry the church began to feel somewhat the difficulty which lay in the way of its progress by being so far removed from the great body of the people. Many of its best members were compelled by their distance from the church to withdraw and settle in the new and more convenient erections up town. The desirability of having a new church in a more central locality had often been referred to, but Dr. Robb's ministry closed without anything being done, and the congregation still continues to worship in the old church, although the necessity for a new building is making itself more strongly felt year by year.

Dr. Robb was succeeded by the present pastor, Rev. J. Kirkpatrick, who was inducted on the 5th of February, 1880. Mr. Kirkpatrick is a native of County Antrim, Ireland. He pursued his collegiate studies in Belfast, first in Queen's College and subsequently in the Assembly's College. Among his professors were Dr. McCosh, now president of Princeton College, N.J., Drs. Cooke, Killen, Edgar, Porter, Murphy, Gibson and Watts. Mr. Kirkpatrick matriculated in 1861, and on completing the six years' course, was licensed to preach by the Presbytery of Route in May, 1867. This Presbytery is not only the oldest and one of the most extensive in the north of Ireland, but it is remarkable as being the cradle of some of the most distinguished ministers in the Irish Church, notably among others the late Rev. Richard Smyth, D.D., M.P., no less remarkable as an M.P. than as a preacher and professor.

It is said that the only institutions in the country now bearing the name of Route are the "Route Presbytery" and the "Route Hunt," to which may now be added the "Route Tenant Right Association." The name is of great antiquity, and designates a territory bounded on two sides by the sea, and reaching to an indefinite distance into the interior of County Antrim. The population of this district is intensely Presbyterian. The people are all "Scotch," or, as the Americans would say, "Scotch-Irish."

Mr. Kirkpatrick's first settlement was in first New-town Hamilton, County Armagh, where he was ordained by the Presbytery of Balilbay on the 28th of May, 1868. After spending over six years in this parish, he was called to New York city in August, 1874, and was installed as pastor of the West Twenty-fifth Street United Presbyterian Church there, on January 27th, 1875. After a pastorate of five years in New York, Mr. Kirkpatrick was released on the anniversary of his settlement (January 27th), in order to take charge of his present congregation.

The year 1861, in which Mr. Kirkpatrick entered Queen's College, was remarkable for the large influx of students for the ministry, as many as eighty-six having passed the entrance examination in Arts that year. Of these, only twenty-four passed the final examination in Theology, etc., in 1867. The rush to college from all parts of Ulster at this time was largely due to the influence of the remarkable religious movement of 1859, which produced a deep impression on the mind of the young student, although he was too young to take any part in it.

Since Mr. Kirkpatrick's settlement in Cooke's Church, the congregation has, in some respects, made a complete change of front. In the first place, the balance of the mortgage which the church had carried since its erection has been wiped out.

Cooke's Church is thus the only Presbyterian Church in the city without this fashionable encumbrance.

Again, the congregation which has long been known as of or belonging to the old school, has adopted an instrument in its service of praise. After a season of unrest, during which some members seceded to form the church on Carlton Street, a peaceful solution of the question has been reached, and the church still holds on its way, let us hope with prospects of increased usefulness.

Connected with Cooke's Church are the usual organizations, such as Sabbath School, Bible Class, Young People's Association, etc. In these modes of pastoral work, Mr. Kirkpatrick labours heartily and with encouraging results. In his pulpit ministrations it is evident that his preparation is careful and conscientious. His manner is earnest and impressive. He is a man of genial disposition and unassuming demeanour, and those who know him best appreciate his many excellent qualities. Cooke's Church, in the past, has been a centre of healthy Christian influence. Its sphere of activity is undiminished. It is earnestly hoped that it will continue to increase in every good word and work, and that a prosperous and useful future is before it, whether it remains in its present locality or finds a new location in the rapidly extending city of Toronto.

### THE LEADING CHARACTERISTICS OF ROMANISM.

POPERY RESULTS IN IMMORALITY PROVED BY STATISTICS.

(Continued.)

4th. We have not time to describe all the characteristics of Popery, though several of these have come out in the narrative which we have given. Archbishop Whately, in his work on Romanism, well describes it as the religion of human nature, because it adapts itself to the corrupt desires of fallen man, permitting, winking at, and even compounding for a life of vice and crime by its system of indulgences—if men will only pay well for such permission, and assuring the most guilty and immoral that all will be well at last if they only leave plenty of money to the priests to say mass for them after their death. Many men prefer a religion which transfers the responsibility of their salvation to the priesthood, and assures them that they need not trouble themselves about the matter, only pay the priest well and they will insure their admission into heaven.

(2) Again, Popery has been called "The religion of money" by Napoleon Roussel. This is seen in the heavy system of charges that accompanies the Romanist from his birth to his tomb and after it. Romanists probably pay to their church on an average four times as much as Protestants with the same means. Though the great mass of their people are poor they can raise any amount of money for the erection of churches, cathedrals, convents and school houses, and they deserve all credit for the respectable manner in which their priesthood are supported. They have never to appeal to the public for relief when disabled or in old age. Yet the forced exactions of the priests are often disgraceful. I heard lately of a poor widow whose husband the priest would not bury until she paid him \$20.

(3) Another characteristic of Romanism is the invasion of the civil rights of mankind resulting in the cruel persecuting spirit to which we have adverted. This is implied in the term "that lawless one" (2 Thes. ii 8; of Daniel, seventh and eighth chapters, and especially xi. 36, 37). When the Roman Empire was taken out of the way, the Papacy claimed that they had inherited the power, both civil and sacred, belonging to the empire, and tried in many ways to exercise it. The Pope, besides, claimed to be God's vicegerent on earth, above all kings, that they derived their power from the Pope, and should exercise it in accordance with his wishes, and for the honour and interests of the Papacy. Hence the Papacy allied itself with despotic government that would enforce its authority over the nations, and keep down all freedom of thought, and everything that might lead to an examination or rejection of the claims of Rome. Hence also the conflicts between Rome and the civil powers during the last 1000 years, culminating in

#### THE RECENT CONFLICT IN GERMANY.

It arose from the efforts of the Jesuits to get the whole education of the country, or at least of the

Popish districts, under their control, and thus to foster a spirit of resistance against the civil power. The Jesuits, who have long ruled at the Vatican, instigated Napoleon to attempt the conquest of Prussia in order to cripple the power and prevent the progress of Protestantism; and along with this, they had for many years been getting hold of the reins of power through the education of the young. When the war of 1870 went against France, the Jesuits then began to create disaffection more openly by trying to prevent the union of all Germany under the leadership of Protestant Prussia. That very able statesman, Bismarck, was made aware of these through his detectives, and got hold of one of their rebellious documents, by which it was proved that the Jesuits were doing all they could to create disaffection against the German Empire, and to prevent the Roman Catholics joining in upholding it. Bismarck resolved to cope with the traitors, and enacted a law for their expulsion when foreigners, as many of them were Italian or French, and for the restraint of those that were Germans; also a series of laws taking the education of the people out of the hands of the "Christian Brothers," and fining those ecclesiastics that read the "Syllabus" or the decree declaring the Infallibility of the Pope, to their congregations. It is remarkable that at the very time that the Council at Rome enacted the new doctrine of the Infallibility of the Pope in 1870, in opposition to the solemn protest of the ablest bishops there, such as Dupanloup, Archbishop of Paris, Archbishop Strössmeyer, of Germany, and Archbishops Kenrick and Verot, of the United States. Soon after that time Divine Providence frowned upon the daring assumption of the prerogatives of Jehovah, disappointing their hopes and defeating their schemes for the triumph of the Papacy by the most complete humiliation that France ever experienced, because she lent herself as a tool to do the work of that despotic system. The German Parliament had good cause for what it did, for it was only defending the Divine ordinance of civil government against the claims of the greatest usurper and tyrant the world has ever seen. Victor Emmanuel was long under the ban of excommunication because he took possession of the states of the Church, so-called, which had originally been given by the usurper, Pepin, and because he established the seat of government of all Italy at its ancient capital, Rome. Hence, though the Pope is surrounded by over 2000 servants, he declares himself a prisoner and remains in the Vatican. We have a remarkable illustration of Rome's being the enemy of civil and religious rights and liberties of mankind, in the famous case of Guibord, of Montreal. In the year 1844 the *Institut Canadien*, a literary society, was founded. The objects were to promote the study of literature and general culture among the French Canadians. Because it was found to promote freedom of thought, the bishops prohibited their people from being members, and refused the rites of their Church to them at death and after it. A member, Mr. Guibord, died some years ago and the priest refused to allow his body to be buried in his own lot in the cemetery, because it was consecrated ground, but would allow him to be buried without the rites of the Church in ground allotted for criminals and unbaptized infants. The chaplain of the cemetery was sustained by the judges of Quebec. The case was then carried to the Privy Council in England, and it was there decided by the highest judicial court of the Empire, that Guibord was entitled to be buried in his own lot in the cemetery, and that it was a civil right of which he could not be deprived; the Privy Council ordering the priest in charge to allow his remains to be interred. But the priest refused to obey the order of the court, although not required to officiate, and a military guard had to escort the body to the grave. Here is a clear case of

#### INVASION OF THE CIVIL RIGHTS

of the people, and a clear act of rebellion against the civil government of the country. Hon. Wm. E. Gladstone has shown that holding the doctrine of the Infallibility of the Pope is entirely incompatible with true or faithful allegiance of the Roman Catholic priesthood to the civil government under which they live, as their first duty is to obey the Pope.

(4) Another point that should be noted is that Rome is unchanged and unchangeable in her principles. She glories in this as the result of her falsely-claimed infallibility. Hence all the principles of persecution and immorality which, as a church, she has sanctioned, remain in full force and may again be

applied if they be permitted to regain power. Her teachers from the cardinals down to the professors of moral theology, have for ages taught that it is not only right in itself, but the duty of the Church of Rome to punish, crush and destroy heretics, and treatises have been written even since the Reformation, describing the different kinds of punishment to be inflicted on the various classes of heretics. These principles have been approved of by the highest authorities of that Church, and the works have been published with their sanction. Even the class-books used in the Popish college of Maynooth, supported by the money of the Protestants of Britain, not only teach that promises and oaths should not be kept with heretics, and that the Pope has power to absolve the subjects of Protestant princes from their oaths of allegiance; but also teach that heretics ought to be destroyed. Their very bishops are required to take an oath at their appointment to "persecute and fight against all heretics," i.e., Protestants, "as rebels against their lord the Pope."

#### THAT OATH WAS FOUND

by Dr. Cumming, of London, in the papal document appointing Cardinal Wiseman, at Westminster. The same principles have been boldly and boastfully set forth of late years by the leading organs of Rome on both sides of the Atlantic. They have been declared again and again by the *Univers*, the leading organ of the Jesuits in France; by the *Civiltà Cattolica*, the organ of the Jesuits at Rome; by the *New York Freeman's Journal*, the organ of the Papacy in the Atlantic States, and by the *Shepherd of the Valley*, its organ in the Western States. We are told in the coolest manner by the two former journals that constitutional liberty and Catholic liberty cannot agree, and that one or the other must be a chimera, the two not being able to subsist together at the same time and in the same country. This is the decided opinion of the leading spirits of Rome (See *Bulwark* by Dr. Begg, November, 1854). And yet we are told by some that Protestants enjoy as much liberty in Popish countries as Romanists in Protestant countries. Such a statement shows great ignorance of the state of things in Popish lands until within the last few years.

Until the revolution under Garibaldi, any attempt to distribute religious tracts or Bibles in Tuscany, Austria, Naples and Rome, was followed by imprisonment and banishment from the country. Where it was discovered that the natives read the Word of God, and held religious meetings for the worship of God, they were fined and imprisoned, and in many cases thrust into the most loathsome dungeons to rot and die. And were it not through fear of the Protestants and public opinion of the age, those who dare to obey the command of Christ, to search the Scriptures for themselves, would still be thrown into the dungeons of the Inquisition, to suffer torture and death as in former times. Yea, the very idea of granting liberty to Protestants is scoffed at as an absurdity, opposed to the whole system and privileges of the Papacy. Witness the *New York Freeman's Journal* in 1851, and the *Shepherd of the Valley*. Protestants on the other hand, grant full liberty of conscience to Romanists to worship as they please without molestation so long as they do not, under cover of their religious rites, infringe upon the rights and liberties of Protestants. Romanists are also permitted to proselytise as much as they please in Protestant countries and their converts or perverts are not persecuted, or their lives endangered, as is too often the case with the converts from Popery in Popish lands.

(5) This work of proselytism they have attempted chiefly by ladies' seminaries and literary institutions, which are placed very attractive, and the terms of tuition rendered lower than in Protestant schools. Many Protestants have sent their daughters to Popish seminaries, whose hearts now bleed because their children have been led to give up the pure faith of the Gospel, and to become members of the Romish Church. As Rev. Charles Chiniquy shows, while the teachers gave the promise in words to the parents not to interfere with their religion, they say in their hearts (according to the Jesuit doctrine of reserve): "Fools, do they think that they have any religion!" While the parents supposed they were innocently pursuing their studies,

#### THE WORK OF APOSTACY

began, advanced, and terminated; and in some instances they even refused to hear their father's voice in

prayer, because they said it was not right to hear heretics pray. At the very least they are prejudiced in favour of the Church of Rome, by the fascinating attentions of their crafty teachers, who are the cleverest and most successful missionaries of Rome, and whose one object is to make proselytes to their Church; and even if they do not at once join it, they become its warm advocates and liberal supporters, and often join it at the end of life, and leave it bequests. I cannot conceive of Protestants being guilty of a greater folly than committing their children in their most susceptible years to the embraces of the soul sorceress of Rome. Better far to let them go without music and drawing (and these are about the only things they teach well, for true intellectual culture they never give, as that would endanger their system). Yea, better have their children in their graves than endanger their eternal welfare for the sake of saving a few paltry dollars in the cost of their education. (See "Startling Facts," by the Rev. Herman Norton, Secretary of the American Protestant Society, New York, 1854).

We are, indeed, told that Protestants have persecuted. We admit the charge within certain limits. We do not wonder that the Reformers did not all at once perceive, in their full extent, the rights of conscience, or the proper limits of man's duty in restraining error. They learned their persecuting spirit from their stepmother, the Church of Rome. But they and their descendants learned the heaven-given right of liberty of conscience from the Book of God; a principle which was, indeed, embodied in the Protest of Spire. The Reformers were not infallible, and to a certain extent were encompassed with the fog of bigotry, which the persecuting spirit of Rome engendered, and from which many earnest and faithful men did not get clear for a time. But at length the Sun of Righteousness arose in his effulgence, dispelling the mist of Romish bigotry from the Protestant churches, and showing them in the pure bright light of heaven that they should live in peace with all men, and that they should freely accord the right of private judgment to others, which they claim for themselves. The Reformers were far in advance of their age on the question of the rights of conscience. Whom did they put to death? We deny, on the best authority, that Calvin put Servetus to death. The Council of Geneva did so after consulting the reformed government, contrary to the wishes of Calvin. The government being constituted a jury, their verdicts were unanimous. Besides, Servetus was condemned by the Council more from political than religious considerations. Calvin was set aside. He was not consulted for the final judgment. His influence was not in the ascendant at Geneva at that time, but that of a low political party. Calvin did hold, with all the Reformers, that the civil power should punish heresy, such as the blasphemy which Servetus taught, according to the Mosaic law against it. This was not so much the fault of Calvin as of the age and of the Church of Rome, which has so long acted on the principle, and which had

#### ALSO CONDEMNED SERVETUS

to be burned at Vienne in France. Had he been burned there instead of escaping to Geneva, little would have been heard of the matter, but because he was put to death by Protestant magistrates, and that under a direct command of the Mosaic economy, more has been declaimed upon this case than upon all the hecatombs of victims offered by the persecuting spirit of Popery. The poet Coleridge has well said upon this case: "If any poor fanatic ever thrust himself into the flames that man was Servetus." (See "Calvin and Servetus," by Dr. Tweedie, Edinburgh, 1846; and Henry's "Life of Calvin").

But when so much is made of this instance of persecution, and that in a case where the Romanists had previously condemned the individual to death, the Reformers must have been wonderfully free from a persecuting spirit. We are told that Protestant England persecuted the Roman Catholics of Ireland. To this we reply that much of the so-called persecution was simply a matter of self-defence. The lives and property of the Protestants of Ireland were in continual danger, owing to the fierce and barbarous spirit infused into the Celtic population by the priests of Rome. Hence it was necessary, as a matter of self-preservation, to put certain restraints and burdens upon the Roman Catholics of that land in former ages, which, happily, the improved state of society in later times has enabled the British Legislature to remove. If there was any

cruelty exercised beyond this, we regret it as anti-Christian and improper, and as altogether in opposition to the principles of Protestantism, which are founded on the New Testament. We do not defend England's seizure of that land, nor its usurpations over its inhabitants. This occurred, however, while England was Popish, and was sanctioned by the Pope because at that time Ireland was not fully under the control of Rome, as the best historians declare. (Hume's "England," Hallam's "Middle Ages," etc.) But when the Saxons had long resided in that land, and it had become their home, it was necessary to defend their lives from the aggressions of the tools of Rome, taught as they were, that they did a meritorious act in destroying heretics. But Protestantism as a system of religion disclaims all persecution and freely declares that wherever Protestants have persecuted, it was contrary to the Holy Scriptures, the only infallible rule of faith and manners to mankind. On the contrary, Rome still maintains her persecuting principles. She calls them the expression of her intolerance of error; and many of her most honoured advocates shrink not from a defence of the odious Inquisition, which shed the blood of millions of the faithful witnesses for the truth of Christ. In the retributive justice of God, the Inquisition crushed out the life, intellectual, social, and moral, of Spain, Naples, and the States of the Church; so that Spain, from being the leading nation of Europe and of the world—just before the Reformation—has become only a fourth-rate nation. We should ever remember that the crafty policy of Rome's emissaries in Protestant lands is to conceal the worst features of their system in order to delude lukewarm and worldly-minded Protestants. Wherever she can have her own way, Rome allies herself with despotism, and tramples on the neck of prostrate liberty. But in free Protestant land she becomes the champion of liberty and of equal rights until she can get the control of the state, and again her dragon voice is heard and the mild lamb is transformed into the hissing and biting serpent. (Rev. xiii, 10, 11.) In this she only acts upon the Jesuit principle that the end justifies the means, and that it is right to do evil that good may come. The whole system of salvation by Christ is one of grace, but the whole system of Rome is one of human merit. The Bible proclaims a finished work of redemption, but Popery contradicts the Word of God, and boldly supplements the Redeemer's finished work by the mummeries and pretences of men, such as the sacrifice of the mass, penance, etc. The Holy Spirit is represented in the Word as the sole Author of holiness; but Popery puts in his place the priest, the sacraments, and

#### THE CEREMONIES OF THE CHURCH.

Christ is represented in the Word as the only mediator between God and man; but Popery has formed a countless catalogue of mediators in the place of the One. It is a system that virtually destroys Christ, and puts creatures in His room.

(6) We also charge Popery with being the enemy of the intellectual, social, and moral well-being of mankind. That Popery is the enemy of intellectual and social progress, may be illustrated by the case of Galileo, who was persecuted for teaching the true theory of the solar system, by the opposition of the priesthood to the revival of learning in the 14th and 15th centuries, and by the state of vassalage in which the masses are still kept in countries most fully under the control of the priests of Rome, such as Spain, Italy, Austria, Mexico and South America. What is it that for ages degraded these countries, some of the fairest and most fertile portions of the earth? What but the blighting and demoralizing influence of Popery? What has exalted Britain, Prussia, and the United States to their high position among the nations? What but their enlightening, ennobling and purifying Protestant principles? These principles, even in partial operation, have made the vast difference between every thorough Protestant country such as Britain and Holland, and every thoroughly Popish country, such as Spain and Naples. And the marked difference in intelligence and enterprise between a Protestant and Popish county, or canton in Ireland and Switzerland, has been remarked even by secular historians such as Macaulay.

Again, the ignorance and crime found in Protestant lands arises from the absence or deficient supply of the Protestant means of grace, or from the people not being leavened with Protestant principles; whereas the more any country is leavened and controlled by



the priests of Rome, the people become more ignorant and debased. The natural fruits of Protestantism are intelligence, enterprise, prosperity and peace. For Protestant ministers ever seek to promote the education and intellectual culture of the people, as seen in the admirable Parish School system established by Knox, in Scotland, and a similar system carried out more fully by the Protestant government of Prussia. On the other hand, the natural results of Popery are ignorance, indolence, degradation and crime, and this is the case because Rome fears education, and prevents or retards it where she can; and where she cannot, she endeavours to counteract its power by infusing her own poison into the healing streams that would otherwise flow through the land. Thus in Ontario she has secured separate schools in which she may teach her own peculiar system.

(7) Mark also the influence of Popery on the morals of the people. This may be clearly seen by noting the difference between Protestant and Popish countries with reference to the violations of the sixth and seventh commandments. A few years ago, in Protestant England, there were prosecuted for murder yearly, in each million of the population, four; in Ireland before the famine, and while the population of Protestants was much smaller than at present, thirty-three; in Ireland in 1854, with a larger population of Protestants, it had fallen to nineteen; in France thirty-one; in Popish Austria thirty-six; in Bavaria sixty-eight; in persecuting Tuscany eighty-four; in the Papal States seventy-four; Naples 100. Thus the most Popish country, Naples, where the priests have full sway, has twenty-five times as many murders as Protestant England.

(2) Breaches of the seventh Commandment. proportion of illegitimate children in every 100 children born in London four; Paris thirty-five; Vienna over fifty; in Rome, the city of the Pope, in which ecclesiastics are about one in twenty-five of the population, it rises to seventy-three, or nearly three-fourths of the whole. (See "Moral Results of the Romish System," by Rev. Horart Seymour, London, 1854.) The Confessional is one cause of this state of things, as any one may perceive by looking at the questions put to young persons of both sexes. While Rome thus professes to put checks and restraints upon evil, the Confessional is actually suggestive and promotive of iniquity; and Rome thus adds another proof that she is "the mystery of iniquity." In England the masses among whom vice and misery abound are destitute of even the form of religion; while in Rome the religion of the country has all the scope it can desire. In England they are depraved through the absence of religion, while in Rome they are at once religious and depraved.

The robbers and murderers of Italy have long been among the most devout of the people, and pay all honour to the Virgin and the saints, and often leave thank-offerings at their shrines, which they had vowed in order to secure their help

#### WHEN ABOUT TO COMMIT

crime, after the manner of their heathen ancestors. Indeed this is only one of the many illustrations of the saying that Popery is "baptised heathenism;" for nearly all the peculiarities of that system, as distinguished from pure Scriptural Christianity, are derived from heathenism. The Pope is the counterpart of the ancient heathen "Pontifex Maximus." The dress of the priests is of heathen origin, and all their peculiar rites, even the sprinkling with holy water, as any one may see in "Middleton's Letters from Rome," and "Pagan Rome."

(8) One of the most remarkable characteristics of Rome, and one which stamps it as "the Apostacy," is her dread of the Word of God, and her opposition to its circulation among the people. This is evident from the following considerations:—

The Holy Scriptures in the original Hebrew and Greek, were hated by the monks and priests of Rome before the Reformation, even as the Protestant translation of the same, into the spoken languages, are hated by the modern priests of Rome. Hence such men as Reuchlin and Hutten attacked the priests for their ignorance and opposition to the progress of human society. This was one of the causes of the Reformation in the sixteenth century. (See Robertson's History of Charles V., vol 2, book 2.; D'Aubigne's History, and Koch's "Revolutions in Europe.")

The priests of Rome do not hate the Bible because it is the Protestant Bible, but because it condemns

their false system of religion, and leads the people away from the priest to the Saviour. There is so little difference between the Douay versions and the Protestant versions, that many Protestant writers quote altogether from the Douay version, when proving the Romish system to be contrary to the Word of God, as was done by Dr. Jenkins, of Montreal, in his excellent "Lectures on Romanism."

The Church of Rome virtually prohibits the reading of the Word of God, given by our Heavenly Father to be a lamp to man's feet, and a guide to his paths, while on the way to the better land. The Council of Toulouse, 1229, prohibited the laity from having the Scriptures in the vulgar tongue. But after the Reformation the Council of Trent was compelled to modify the prohibition; yet it does so by an enactment which amounts to

#### A VIRTUAL PROHIBITION.

The Roman Catholic is not permitted to use the Scriptures without the written permission of the bishop, or the written recommendation of his priest or confessor, and even then he must not adopt any sense contrary to that held by Rome. Yea, converted priests tell us that the fear of anathema, or the curse of excommunication, for permitting a doubt in their minds as to the fact of Rome being the Spouse of Christ, has kept them long in a state of great mental anguish, before they had courage to examine the matter. (Stillingsfleet's Doctrines and Practices of the Church of Rome, Note on chap 14)

In Britain, and some other Protestant lands, Romanists are under little restraint, save that the text is overlaid with notes explaining everything in accordance with the claims of Rome, and that very great care is taken to instil her peculiar views into the minds of the young, in the family and in the school-room. But on the Continent of Europe, and in other Popish lands, abridgements of Scripture, mass books, etc., are palmed upon the people as the Bible, and are shown to Protestants as such—when they ask for a Bible. The Rev. J. E. Clark, rector of St. Andrew's, Philadelphia, says that the only edition of the Bible, authorized to be sold at Rome, is in fifteen large volumes, which are filled with Popish commentaries; and the only edition he could find in Malta, was Martini's, in twenty-seven vols. (See "Popery Unveiled," 5th Lecture.)

Before the Revolution under Garibaldi, Dr. McMurray, or "Kirwan," could not find a Bible in Rome. He says the people had no Bible, and thus knew nothing about it; and when asked why they have none for sale, the booksellers will tell you that it is prohibited. Captain Pakenham was banished from Rome for circulating the Scriptures there, and this was strictly prohibited until the Italian Government took possession of Rome, and granted liberty of conscience to the people. In 1820 the Pope published a Bull forbidding the use of the New Testament in the Catholic schools in Ireland—even with Romish notes, and even though the Roman Catholics wished it to be used. The priests then, after endeavouring in vain to exclude the Scriptures from the Kildare Street Society Schools, contrived and propounded a scheme of education, substantially the same as that which is now in operation, and which virtually excluded the Scriptures from the schools. The priests, not even satisfied with the exclusion of the Scripture from the National Schools of Ireland, have since sought to have the Reading Books remodelled and purged of everything which can give the least tincture of Scripture doctrine and saving truth to the rising generation of the land. The history of Popery in Ireland for the last fifty years, shows that Rome is never satisfied with anything less than the entire control of any people. Take these facts in connection with the statement of Father Simon, in his Critical History of the Old Testament, that the Popish versions which were made since the Reformation were prepared for the purpose of "counteracting previous heretical translations;" but that "no translation of the Bible into any of the modern languages was made before Luther." Take these things together and they sufficiently prove that Popery is opposed to the circulation and reading of the Scriptures in the vernacular tongues. What a contrast in all this to the efforts of Protestants to make the Bible as cheap as possible and to put it into the hands of every one as God's own gift, and that without note or comment, according to God's declared will! (Is. viii. 20-3.; John v. 39;

vii. 17; Acts xvii. 11; xx. 31; Rom. x. xl. xiii. xv; 2. Tim. iii. 16 17; Rev. xiii. 2; 2. Pet. i. 15-24; Rev. xxii. 18 19) ALPHA.

#### LETTER FROM PRINCIPAL KING.

MR. EDITOR.—Having been favoured with the use of your columns nearly three months ago, to invite attention to the claims of the College on the support of the Church, I may be permitted through the same medium to recognize the wide and liberal response which has thus far been made to the appeal.

My information does not extend beyond the beginning of this month (March), at which date not a very large number of congregations had made, or had remitted their contributions. But these extend over the whole area of the church, and weak Presbyteries like that of Quebec are as fully and as creditably represented in the returns as those of Toronto or Montreal. Even at the date to which I refer, the amount of congregational contributions remitted to the treasurer here, was equal to the whole amount contributed last year in the same time. It may be invidious to particularize where so many have done well. But St. Andrew's (New and Old) Toronto, Erskine Church, Crescent street, St. Paul's, Montreal, and Fort Massey, Halifax, have very fully made good the promise of support which was given on my undertaking the work here, to which the Church had called me; while contributions, smaller in amount, but perhaps even proportionately larger, have come from Galt, Fergus, Guelph, Chatham, Westminster, and other places.

The members of the Church in this city continue to manifest a gratifying interest in the institutions. In addition to the regular congregational contributions, and to the personal donations, in some instances large, the sum of \$274 was handed to me a few weeks ago, as the result of a joint effort of the Ladies' Aid Association of the two congregations in Winnipeg.

It is known to your readers that a beginning has been made in the reduction of our regular indebtedness. All outstanding accounts have been paid. In a few days the whole salaries for the year, and the large amount due for interest will have been paid. Of course these results have not been accomplished without some bank discounts. Whether the amount of this accommodation, already considerably reduced, will be entirely cleared away by the close of the financial year depends on two circumstances: on the payment of some sums promised here before the meeting of last Assembly, reported at that time; and on the members of congregations in the east, in addition to those which have already contributed, responding to the Assembly's call for a collection in behalf of the College. The failure to meet reasonable expectations in either quarter, will leave a deficit over revenue for the year, to qualify the pleasure which the friends of the institution must feel in the very considerable reduction of its debt.

In about a fortnight from this date, the theological classes will close. Eighty students will enter at once on work in our large mission field, while in a few weeks more, several who are in the literary classes will follow.

I ought to add in closing, that the letters received from ministers and laymen, conveying contributions, have not been less full of encouragement than the contributions themselves. JOHN M. KING.

P. S. I should not omit to state, that £100 have been again received from the Irish Church, and £50 from the Free Church of Scotland.

McGill College, March 25, 1884.

MCGILL COLLEGE, Montreal, has been highly favoured lately. The institution has been enriched financially by over \$100,000. Some time since, Mr. Donald A. Smith intimated that if other friends of the college would raise \$50,000 he would give a similar sum. Urged by this stimulus the friends subscribed \$51,000, and now Mr. Smith has implemented his promise. There is much rejoicing among the many friends of McGill College over this fortunate event.

A MAGNIFICENT duchess having one day asked, "Pray, do you know Lady Lorton?" was quickly answered: "Yes, madame, I do; and she is the best-dressed lady in Ireland." "How very odd? Best-dressed lady in Ireland! What a strange woman! Pray, how is she dressed?" "She is clothed in humility."



## THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

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

ADVERTISING TERMS.—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$2.50. No advertisements charged at less than 50 lines. None other than unobjectionable advertisements taken.



TORONTO, WEDNESDAY, APRIL 9, 1884.

The receipts for the various funds of the Church at the present time are, on the whole, satisfactory. In the Home Mission Fund there is an increase of nearly \$4,000, the receipts up to date being \$34,349.01. In Foreign Missions there is also an increase of a few hundred dollars, the receipts being \$25,901.88. In the College Fund there is to be regretted, a falling off of about \$500. In the contributions and donations for Aged and Infirm Ministers' Fund there is an increase of about \$750; but there is a larger decrease in the amount of rates received. In the Widows' Fund there is a falling off, not to a great extent, in both congregational contributions and ministers' rates. For augmentation special, the amount hitherto received is \$14,311.11. It is earnestly hoped that this may be largely added to before the books close. Congregations that have not remitted for Assembly Fund are urgently requested to send in their proportion before the close of the financial year.

The meetings held last week in connection with the close of the session in Knox College were on the whole pleasant and successful. The attendance at the evening meeting in St. James' Square Church was very good. Most respectfully do we suggest a change of programme at this meeting. Something more and better might be had from the students than a farewell from one of the graduating class and a reply from the students. There is not enough in that subject to stand treatment more than once or twice. The cleverest students in the world cannot keep it from getting flat in a year or two. Besides young gentlemen who have graduated in the Provincial University—many of them with honours—who have studied in the Divinity Hall and taken scholarships there, and who are soon to be ministers and members of the General Assembly are not expected to go through the same programme as the young ladies do at their colleges. An audience like that which met in the St. James' Square Church last week or in Knox Church last year will stand stronger intellectual diet than can be made out of farewell addresses and replies. We suggest to the authorities that two or three of the best students read papers on some live and important topic intimately connected with Church life or work. The people will enjoy it and the young men can do themselves justice.

It is greatly to be feared that even many good citizens do not attach as much importance as they should to the proper administration of justice. There is no reasonable doubt that the riot in Cincinnati which has resulted in the loss of over fifty lives and much property was the natural uprising of the people against the injustice of a criminal court. The *Interior* declares it was a protest on the part of the people against "rascally lawyers, besotted juries and quibbling judges." Our Canadian politics are not much, if any, purer than the politics of our neighbours, but we have always been favoured with judges who kept the crime unstained. There is much about the politics of the country just now that is not hopeful, but so long as the judiciary is above reproach we can never sink beyond a certain point. Every good citizen should resist, as he would resist pestilence, anything that has a tendency to lessen the confidence of the people in the administration of justice. Too many of our citizens now believe that every politician has his price and too many politicians think that nearly every voter can be bought. Just extend the thing a little until a considerable number believe that every judge, juror, counsel and witness has his price and this country will not be fit to live in. Next to the influence of religion, Canada is preserved at the present time by the confidence the mass of the people have in the administration of justice.

JOSEPH COOK lets in a flood of light upon the new Congregational creed by giving a list of doctrines that were "voted down" in the committee when the instrument was being prepared. The creed says that the issues of the final judgment are everlasting punishment and everlasting life. A proposal to add that these issues will be determined by "The deeds done in the body" was voted down. The creed affirms the resurrection of the dead. A proposal to add "both of the just and unjust" was voted down. The creed affirms that the Scriptures constitute the authoritative standing by which religious teaching and human conduct are to be regulated and judged. It was proposed to insert the words "only," "inspired," and "infallible," but these words were voted down—a very significant vote we should say. The creed affirms that Christ made a sacrifice of Himself for the sins of the world. A proposal was made to put "expiatory" or "propitiatory" before sacrifice, but this was also voted down. Mr. Cook argues that the things "voted down" show the character of the instrument much better than the things stated. The friends of the creed are indignant at this kind of criticism. They say it is impertinent and bad every way. That may all be, but it is just the kind of criticism that some of themselves have been hurling at the old Confession of Faith for a century. Who has not heard the Confession condemned for what its compilers are alleged to have done or said, or believed, apart altogether from what appears on the pages of that venerable symbol? That kind of criticism is quite fair when applied to the Westminster symbol, but awfully wicked when applied to the new creed. It makes a great difference whose ox is gored.

THE Ontario Branch of the Dominion Alliance recommends that an effort be made to pass the Scott Act in twenty-seven counties. These are divided into four groups and an effort will no doubt be made to submit the Act to an entire group at a time. With earnest and continuous work, good organization, and men of position and character in each county to manage the campaign, there is, we believe, a reasonable prospect of success in most of the counties. We could mention one or two that we think should have been left out for the present, but presumably the Alliance knows what ought to be done. Most earnestly do we counsel moderation in language and feeling in entering upon this great campaign. It is an open secret that one of the principal causes that led to the defeat of the Act in Hamilton was the violence and bitterness of some of the professed friends of prohibition. The man who abuses his fellow-citizen because they do not go as far as he does, and refuses their assistance as far as they are willing to go, in nine cases out of ten does the temperance cause far more harm than good. Once for all let every one understand that prohibition must be carried by *argument* if carried at all. The people must be reasoned into voting for the Scott Act. A man who can't reason, who simply bellows about liquor sellers and raves about "distilled damnation," must be kept off the platform if we are to succeed. The orator who savagely denounces moderate drinkers, and by declaring that they are worse than drunkards turns them against the Act instead of getting their votes for it, are sadly out of place in this campaign. What we want are votes and the man who can by fair reasoning induce the people to mark their ballots for the Act is the man for the work.

### SPANISH INTOLERANCE.

CERTAIN philologists derive the word bigot from the Spanish. In the elegant speech of Castille it is said to signify a man that wears mustaches. So general is the practice nowadays, that it would scarcely be warrantable to identify sectarian bitterness with hirsute adornment. Whatever may have been the case once, the natural decoration of the upper lip cannot now be regarded as the outward and visible sign of a too visible countenance. But it is true, beyond question, that in Spain religious bigotry is more rancorous and intolerant than anywhere else in the world. Religious freedom entered when Queen Isabella took her flight, but it has had, in many places, to fight for bare existence in the Iberian Peninsula.

The present Spanish ministry under Senor Canovas is very unfavourable to Protestantism. Personally, he desires that it should enjoy a degree of freedom from which his colleagues would shrink. The Minister of

Public Instruction, Senor Pidal, is an extreme Catholic, and, therefore, intolerant. The reactionary clergy, whose hostility to evangelical Christianity is well-known, are bringing all the pressure they can to bear on those in authority for the purpose of crushing out the nascent religious liberties of the Spanish people.

Many instances of intolerant aggressiveness on the part of Spanish priests might be given. One or two, at present, will be sufficient. In the village of Navarra, the seven-year-old child of Protestant parents died. They called on their pastor to conduct the funeral services previous to interment in the civil cemetery. The local judge, at the request of the priest, intervened. He ordered the body to be buried in the Roman Catholic cemetery. The time for the funeral arrived. The village bell-ringing out its mournful knell, the judge, members of the town council, and many citizens assembled at the house of mourning. The functionaries asked that the body be given up to the priest. The bereaved father held his convictions strongly, and being a spirited man, declined to accede to the demand, whereupon the authorities departed. The Provincial Governor, on being applied to, sent a written order to the mayor instructing him to respect the rights of the parents, and to order that the interment take place in the civil cemetery, according to their wishes. The mayor refused to comply with the order, and conferred with the bishop, who instructed him to disobey the civil authority. This he seemed nothing loath to do, for he sent a sergeant and four *gens d'arms* to force the burial of the child in the Catholic cemetery. In this case, not only was the spirit of Christianity violated by indecent wrangling over the body of a dead child, and an unwarrantable intrusion into a sorrow-stricken home; but the civil authority was arrogantly set at defiance constitutional principles trampled upon, and the bitter feelings occasioned are certain to produce social estrangements among the people.

In the neighbourhood of Besullo, in Asturias, a priest with the viaticum was nearing the village. The mountain path was narrow. He overtook two boys who courteously stepped aside to permit his reverence to pass. The priest, exhibiting the pyx, told the boys to take off their caps, adding: "I have God in here." One of the boys replied: "The Apostle Paul says: 'The Almighty dwelleth not in temples made with hands: neither is He served with men's hands, seeing He giveth to all life and breath and all things.'" For a priest to accept this meekly from a young heretic would require more grace than priests usually possess. This Spanish ecclesiastic had the boy taken before the civil authorities, by whom he was sentenced to undergo a penalty of four days' imprisonment, a fine of ten francs and the costs of the action. These things are done in the name of religion. Civil and religious liberty is only yet in its infancy in Spain.

The difficulties with which the work of evangelization has to contend in Spain are confessedly great. They are, however, not discouraging. Reactionary bigotry, even in that land, is only a temporary manifestation. Despite the weight of priestly intolerance a national sentiment is growing among the Spaniards. They are no longer content to occupy an insignificant place among the nations of Europe. They desire to make their influence felt. Liberal ideas are making their way in the minds of the people. These frantic efforts of an intolerant priesthood to keep the people in mental and spiritual bondage are sure to produce a reaction. At the Reformation, Spain had a glorious opportunity presented to her. Philip II. lost the Netherlands and arrested the progress of Spain. The light of the Gospel was extinguished. Again, Providence has afforded another opportunity to the feeble Spain of today. This time the light will not be extinguished. Liberty will break the fetters with which she is bound, and a new Spain will know that bigotry and intolerance held sway over the minds of her people only from the dark memories of the past.

### AN EPIDEMIC OF JUVENILE CRIME.

A SUPERFICIAL glance at some of the newspapers published in the chief American cities might lead readers to suppose that crime was extending over the land with rapid strides. The number and class of crimes recorded for the perusal of the daily readers are truly appalling. That crime is on the increase in the American cities is beyond doubt; but it would be a mistake to conclude that the taint of moral corruption has spread over the social life of

American. Newspaper enterprise and rivalry have put a special premium on sensationalism of a coarse and prurient type. Whether evil deeds happen in the crowded dens haunted by the criminal classes, in the luxuriant abode of fashion and wealth, in the staid provincial town, in the quiet country district, in the south-western cattle rancho or in the unconventional mining camp, the telegraph transmits the record of crime, and the ready scribe, a trained adept at spicily writing, presents it to many thousands of readers who follow all the details, real and imaginary, with an avidity that cannot be concealed. It is the unusual and the abnormal that attracts general attention. The quiet home life, the substantial virtues of Christian people of the United States do not obtrude themselves on the public gaze. They are undemonstrative. The people who live reputable lives pursue the even tenor of their way, and do not come into the glare of publicity now so ubiquitous that nothing can elude its search.

While not closing our eyes to the good that happily prevails, it would be folly to imagine that at present many forms of crime are not alarmingly prevalent. In high places and low, lawlessness is holding high carnival. It is enough to make people seriously ask the question "Whither are we drifting?" It may appear remote from us in Canada. This, however, is a delusion. Whether we will it or not, influences at work among our neighbours make themselves felt throughout the Dominion. The plagues so visible in their destructiveness south of the boundary may not be so rampant nor so widespread here as there, nevertheless their germs are amongst us, and they develop with wonderful rapidity.

In one recent issue of a leading New York paper, there were no fewer than fifteen cases of juvenile crime reported. A wave of wild lawlessness is apparently sweeping over the country. A little boy, neatly dressed, was sitting on the steps of a church door. Three eleven-year-old footpads attacked him, stripped him of a valuable watch, and made off. Three masked boys, aged fourteen, fifteen and sixteen respectively, waylaid a pedlar and robbed him of \$900 and a gold watch. These lads were caught. In their possession were found gold-mounted revolvers, and a goodly stock of dime novels. Another band of juvenile bandits were caught in an attempt to plunder a store. Their ages ranged from nine, to twelve years. Some of them had just returned from a low theatre, where the plays are usually of the same stamp as the dime novel. A fourteen-year-old adventurer was captured at Baltimore on his way to the great West. He was a fugitive from his uncle in Brooklyn. He, too, was a diligent student of the dime novel. In the town of Quincy, seven young boys attending one of the schools, composing the "Jesse James Gang," were tried for several cases of burglary. At their trial it came out that another school in the same town had furnished a similar gang with a no less sensational appellation. Then, at Cape May, there was the eighteen-year-old lad who attempted to kill his father, mother, two sisters and two brothers with rat poison. He was a youth of ungovernable temper. A boy was sent to prison for assaulting his parents. A brother of his was also sentenced for a similar offence. At Boston, an organized gang of young burglars, ranging from twelve to sixteen years of age, were captured by the police. They met in a cellar, and had made a language for themselves. And so the sickening record continues to wearisome length.

It does not necessarily follow that all these hare-brained juvenile buccaners will become hardened criminals when they reach manhood. Some of them, no doubt, will live to be heartily ashamed of the miserable escapades in which they have figured, and may be enrolled in the ranks of reputable citizenship. But not all of them. The criminal instinct so prematurely developed, will hurry them on to scenes and exploits of lawlessness, where child's play has no place. They have been sowing the wind; they will have to reap the whirlwind. If these seminaries of wickedness are turning out such numbers of recruits to swell the criminal ranks, what must be the danger to society at no distant day?

There is a cause for this startling phenomenon. It is easy enough to trace it to the pernicious dime novel, and the penny theatres, where crime and vice are meretriciously glorified, and the uninformed minds and passions of silly lads are inflamed with glitter thrown around the heroes of the robbers' den. But why do the boys read such books? and why do they visit such

haunts? Were parents and guardians properly alive to their responsibilities, and ordinarily watchful, not one in ten of those who now indulge their taste for baleful literature would have the chance.

There is another obvious cause for this startling outbreak of juvenile depravity. Parental authority is relaxed. It has, in too many instances, sold its birth-right and abrogated its functions. In human society, parental rule is the primary authority. There has been a recoil from the over-severity and rigidity of former times. We are fast rushing to the opposite extreme. Youth is permitted to dominate home. Its conveniences, comfort, caprices and whims exact deference. It will have its way. There is no need, on the other hand, of the mere enforcement of authority for its own sake. Let the falness of love rule in the hearts of parents and children, and where this is, home will be happy. Parental oversight will not be indifferent as to where and how the young spend their evenings, nor what books are read by the members of the household. Make home joyous, and let healthful and varied reading be provided, and instead of young Canadians being fascinated by a lazy vagabond hero, who graduates for the gallows, they will be trained to appreciate and admire the true heroes and heroines who have served God and ennobled their race. Instead of the wild excitement of the blood-and-thunder romance, they will learn to enjoy the grand achievements of those who have fashioned English literature. The dime novel, like the pestilence, must be put beyond the reach of Canadian youth. It must be exterminated.

## BOOKS AND MAGAZINES.

**HARPER'S MAGAZINE.** (New York: Harper & Brothers.)—Part of Paul Murillo's "Immaculate Conception" forms the frontispiece of the April number. The illustrated articles are: "A Visit to Sardinia;" "The Hohenzollerns," by Herbert Tuttle; "From the Fraser to the Columbia," by Ernest Ingersoll; "Edward Bulwer, Lord Lytton," by C. Kegan Paul. "The Second War for Independence," by T. W. Higginson; "Working Men's Homes," Several of the poems, stories and serials have handsome and appropriate illustrations. Professor Trowbridge contributes a useful paper on Modern Sanitary Engineering." In addition to several good short stories, Charles Read, E. P. Roe, and William Black continue their respective works now running in the pages of *Harper's*. The Easy Chair, Literary and Historical Records and Drawer contain much varied interesting and instructive reading.

**THE CENTURY.** (New York: The Century Co.)—The frontispiece to the April number is a portrait of Sydney Lanier, at the age of fifteen. There is another portrait of him in Dr. Ward's paper on "Sydney Lanier; Poet." The illustrated papers are: "The White House," by E. V. Smalley; "Mrs. Sarah Freeman Clarke's concluding paper "Notes on the Exile of Dante;" "The New York City Hall," the third paper by T. W. G. Benjamin; "Among the Magdalen Islands," "Progress in Fish Culture;" and "New Zealand in Blooming December," by Miss Gordon Cumming. Other noteworthy articles are: "How Wilkes Booth Crossed the Potomac," and John Burrough's "Arnold on Emerson and Carlyle," "Uncle Tom without a Cabin" and "The Destiny of the Universe." "Dr. Sovier," and "An Average Man" progress in interest, and "Marse Chan" is a good short story in negro dialect. Poetry is plentiful and good, while Topics of the Time and Open Letters are varied and interesting as usual.

**THE ATLANTIC MONTHLY.** (Boston: Houghton, Mifflin & Co.)—The April *Atlantic* opens with the second and last part of "Drifting Down Lost Creek," one of the most striking short stories recently published by Charles Egbert Croadock. Mr. Crawford's serial, "A Roman Singer," and Dr. Mitchell's "In War Time" both have two new chapters, and deepen the impression already made of the unusual power and interest of these stories. Henry James contributes another of his charming French travel papers, this time describing Avignon and Orange. "The Return of a Native" is an engaging short story by Edith M. Thomas, one of the most attractive of the younger writers for the *Atlantic*. Professor N. S. Shaler discusses "The Red Sunsets" and their probable causes. "Annina" is a story of a pretty Waldensian girl, by Charles Dunning. Oliver T. Morton writes about "Presidential Nominations." Mrs. Louise Henry

contributes a sketch of Madame de Longueville. Bradford Torrey has an interesting bird article, entitled "Phyllida and Coridon." There are poems by G. P. Lathrop and Helen Gray Cone; reviews of several noteworthy new books; and the Contributors' Club has some delightful extracts from a "Rhymed Letter," by James Russell Lowell, not included in his volumes.

## KNOX COLLEGE—CLOSE OF SESSION

The closing exercises of Knox College took place on the 2nd inst. The Convocation Hall was crowded with the students, alumni, and friends of the college. Principal Caven presided. Among those present were Dr. Daniel Wilson, President Toronto University, Principal Sheraton, of Wyclif Hall, and Dr. Castle, of McMaster Hall, Professors, McLaren, Greig, and Proudfoot, Rev. Dr. Laing, of Dundas, Rev. Dr. Reid, and Rev. Dr. Wardrop, besides many ministers both in the city and from a distance.

After prayer by the Rev. H. M. Parsons, Principal Caven expressed the gratitude of the Faculty for the blessings that had been granted to the College during the session just closing. All the progress made was attributed to the Heavenly Father's kind care. The health of the students during the session had been good, but at the commencement of the session one of the most beloved and promising students had been cut off suddenly. The Principal announced the following list of

### SCHOLARSHIPS AND PRIZES.

**FIRST YEAR.**—Bayne Scholarship, \$50, Hebrew, on entering theology, Wm. Farquharson, B.A. James McLaren Scholarship, \$60, general proficiency—Wm. Farquharson, B.A. Alexander Scholarship, No. 1, \$50, systematic theology—John McKay, B.A. Goldie Scholarship, \$50, exegetics—S. S. Craig and A. McD. Hoig, B.A. Gillies Scholarship, No. 1, \$40, Church history—A. N. Campbell, B.A. Dunbar Scholarship, \$50, apologetics—J. L. Campbell, B.A., and R. Haddow, B.A. Gillies Scholarship, No. 2, \$40, Biblical Criticism—J. L. Campbell, B.A. and R. C. Tibb, B.A. Hamilton Scholarship, \$40, best average—R. Haddow, B.A., and A. H. Drum, B.A.

**SECOND YEAR.**—J. A. Cameron Scholarship, \$50, general proficiency—J. M. Gardiner. Knox Church (Toronto) Scholarship No. 1, \$60, Systematic Theology—J. C. Smith, B.A. Knox Church (Toronto) Scholarship No. 2, \$60, Exegetics—W. A. Duncan, M.A. Huron Scholarship, \$40, Church History—W. L. H. Rowand, B.A. Alexander Scholarship, No. 2, \$50, best average—R. C. Howard. Loghrim Scholarship, \$50, Apologetics—A. Blair, B.A.

**THIRD YEAR.**—Bonar-Burris Scholarship, \$80, general proficiency—J. S. McKay, M.A. Fisher Scholarship, No. 1, \$60, Systematic Theology—J. Campbell. Fisher Scholarship, No. 2, \$60, Exegetics—G. E. Freeman. Torrance Scholarship, \$50 best average—A. Hamilton. Boyd Scholarship, \$40, Biblical history—Thomas Nixon.

**SECOND AND THIRD YEARS.**—Central Church, Hamilton, Scholarship, \$60, Church government—W. S. McTavish. Cheyne Scholarship, \$40, past. theology—W. M. Fleming. Smith Scholarship, \$50, essay on "Love of God"—John Campbell. Boyden prize, \$30, special examination in Calvinism—J. Campbell.

**FIRST, SECOND AND THIRD YEARS.**—Clark prize, No. 1 (Lange's Commentary), New Testament, Greek—A. Hamilton. Clark prize, No. 2 (Lange's Commentary), Old Testament, Greek—J. S. McKay, M.A. Gaelic Scholarship, \$40—Duncan McColl. The Prince of Wales prize, \$60, is held this year as last by J. A. Jeffrey, B.A.

The following stood first in the classes of the several years:—

**FIRST YEAR.**—Systematic Theology—John McKay, B.A. Exegetics—W. Farquharson, B.A. Apologetics—W. Farquharson, B.A. Church History—A. N. Campbell. Biblical Criticism—W. Farquharson, B.A. Biblical History—W. Farquharson, B.A., and R. C. Tibb, B.A.

**SECOND YEAR.**—Systematic Theology—J. M. Gardiner. Exegetics—W. A. Duncan, M.A. Apologetics—J. M. Gardiner and W. A. Duncan, M.A. Church History—J. M. Gardiner. Church Government—J. M. Gardiner. Pastoral Theology—J. M. Gardiner.

**THIRD YEAR.**—Systematic Theology—John Campbell. Exegetics—John S. McKay, M.A. Church Government—John S. McKay, M.A. Pastoral Theology—J. S. McKay and W. S. McTavish. Biblical History—J. S. McKay.

The following gentlemen were invested with the degree of Bachelor of Divinity.—W. G. Wallace, M.A., and John Gibson, M.A.

In the evening a large and interesting meeting was held in St. James' Square Church, at which Principal Caven presided. After devotional exercises, Dr. Caven delivered an excellent practical address to the students. Mr. W. S. McTavish delivered an able and appropriate valedictory, which was gracefully and fittingly responded to by Mr. J. S. McKay, B.A.

Dr. Laing, of Dundas, then addressed the students in a forcible and telling manner. The subject of his address was timely "The Maintenance of the Law of God."

The College Glee Club enlivened the proceedings by rendering several appropriate selections.

The meeting was brought to a close with the doxology and benediction.

## CHOICE LITERATURE.

## DREAM UPON THE UNIVERSE.

I had been reading an excellent description of Krüger's upon the old vulgar error which regards the space from one earth and sun to another as empty. Our sun, together with all its planets, fills only the 31,419,460,000,000,000th part of the whole space between itself and the next solar body. Gracious heavens! thought I, in what an unfathomable abyss of emptiness were this universe swallowed up and lost, if all were void and utter vacuity except the few shining points of dust which we call a planetary system! To conceive of our earthly ocean as the abode of death, and essentially incapable of life, and of its populous islands as being no greater than snail-shells, would be a far less error in proportion to the compass of our planet than that which attributes emptiness to the great mundane spaces; and the error would be far less if the marine animals were to ascribe life and fullness exclusively to the sea, and to regard the atmospheric ocean above them as empty and untenanted. According to Herschel, the most remote of the galaxies which the telescope discovers lie at such a distance from us that their light, which reaches us at this day, must have set out on its journey two millions of years ago; and thus by optical laws, it is possible that whole squadrons of the starry hosts may be now reaching us with their beams, which have themselves perished ages ago. Upon this scale of computation for the dimensions of the world, what heights and depths and breadths must there be in this universe—in comparison of which the positive universe would be itself a nihility were it crossed, pierced, and belted about by so illimitable a wilderness of nothing! But is it possible that any man can for a moment overlook those vast forces which must pervade these imaginary deserts with eternal surges of flux and reflux, to make the very paths to those distant starry coasts voyageable to our eyes? Can you look up in a sun or in its planets their reciprocal forces of attraction? Does not the light stream through the immeasurable spaces between our earth and the nebula which is furthest removed from us? And in this stream of light there is as ample an existence of the positive, and as much a home for the abode of a spiritual world, as there is a dwelling-place for thy own spirit in the substance of the brain. To these and similar reflections succeeded the following dream:—

Methought my body sank down in ruins, and my inner form stepped out apparelled in light; and by my side there stood another form which resembled my own, except that it did not shine like mine, but lightened unceasingly. "Two thoughts," said the Form, "are the wings with which I move: the thought of *Here* and the thought of *There*. And, behold! I am yonder," pointing to a distant world. "Come, then, and wait on me with thy thoughts and with thy flight, that I may show to thee the universe under a veil." And I flew along with the Form. In a moment our earth fell back, behind our consuming light, into an abyss of distance; a faint gleam only was reflected from the summit of the Cordilleras, and a few moments more reduced the sun to a little star, and soon there remained nothing visible of our system except a comet, which was travelling from our sun with angelic speed in the direction of Sirius. Our flight now carried us so rapidly through the flocks of solar bodies—flocks past counting unless to their heavenly Shepherd—that scarcely could they expand themselves before us into the magnitude of moons, before they sank behind us into pale nebular gleams; and their planetary earths could not reveal themselves for a moment to the transcendent rapidity of our course. At length Sirius and all the brotherhood of our constellations and the galaxy of our heavens stood far below our feet as a little nebula amongst other yet more distant nebulae. Thus we flew on through the starry wilderness; one heaven after another unfurled its immeasurable banners before us, and then rolled up behind us; galaxy behind galaxy towered up into solemn altitudes before which the spirit shuddered: and they stood in long array through which the Infinite Being might pass in progress. Sometimes the form that lightened would out-fly my weary thoughts; and then it would be seen far off before me like a constellation among the stars, till suddenly I thought again to myself the thoughts of *There*, and then I was at its side. But as we were thus swallowed up by one abyss of stars after another, and the heavens above our eyes were not emptier; neither were the heavens below them fuller, and as suns without intermission fell into the solar ocean like water-spouts of a storm which fall into the ocean of waters; then at length the human heart within me was overburdened and weary and yearned after some narrow cell or quiet oratory in this metropolitan cathedral of the universe. And I said to the Form at my side, "Oh, Spirit! has then this universe no end?" and the Form answered, and said, "Lo! it has no beginning."

Suddenly, however, the heavens above us appeared to be emptied, and not a star was seen to twinkle in the mighty abyss; no gleam of light to break the unity of the infinite darkness. The starry hosts behind us had all contracted into an obscure nebula; and, at length, that had also vanished. And I thought to myself, "At last the universe has ended," and I trembled at the thought of the illimitable dungeon of pure, pure darkness which here began to imprison the creation; I shuddered at the dead sea of nothing, in whose unfathomable zone of blackness the jewel of the glittering universe seemed to be set and buried forever; and through the night in which we moved I saw the Form which still lightened as before, but left all around it unilluminated. Then the Form said to me in my anguish—"Oh! creature of little faith! Look up! the most ancient light is coming!" I looked, and in a moment came a twilight—in the twinkling of an eye a galaxy—and then with a choral burst rushed in all the company of stars. For centuries gray with age, for millennia hoary with antiquity, had the starry light been on its road to us; and, at length, out of heights inaccessible to thought, it had reached us. Now, then, as through some renovated century, we flew through new cycles of heavens. At length again came a starless interval, and

far longer it endured, before the beams of a starry host again had reached us.

As we thus advanced forever through an interchange of nights and solar heavens, and as the interval grew still longer and longer before the last heaven we had quitted contracted to a point, all at once we issued suddenly from the middle of thickest night into an aurora borealis, the herald of an expiring world, and we found throughout this cycle of solar systems that a day of judgment had indeed arrived. The suns had sickened, and the planets were heaving, rocking, yawning in convulsions. The subterraneous waters of the great deeps were breaking up, and lightnings that were ten diameters of a world in length ran along, from east to west, from Zenith to Nadir; and here and there, where a sun should have been, we saw instead, through the misty vapor, a gloomy, ashen, leaden corpse of a solar body that sucked in flames from the perishing world, but gave out neither light nor heat; and as I saw, through a vista that had no end, mountain towering above mountain, and piled up with what seemed glittering snow from the conflict of solar planetary bodies; then my spirit bent under the load of the universe, and I said to the Form, "Rest, rest, and lead me no farther; I am too solitary in the creation itself, and in its deserts more so; the full world is great, but the empty world is greater, and with the universe increase its Zazarahs."

Then the Form touched me like the flowing of a breath, and spoke more gently than before. "In the presence of God there is no emptiness; above, below, between, and round about the stars, in the darkness and in the light, dwelleth the true and very Universe, the sum and foundation of all that is. But thy spirit can bear only earthly images of the unearthly; now, then, I cleanse thy sight of euphrasy; look forth and behold the images." Immediately my eyes were opened, and I looked and I saw, as it were, an interminable sea of light—sea immeasurable, sea unfathomable, sea without a shore. All spaces between all heavens were filled with happiest light; and there was a thundering of floods; and there were seas above the seas, and seas below the seas; and I saw all the trackless regions that we had voyaged over; and my eye comprehended the farthest and nearest; and darkness had become light, and the light darkness; for the deserts and wastes of the creation were now filled with the sea of light, and in this sea the suns floated like ash-gray blossoms, and the planets like black grains of seed. Then my heart comprehended that immortality dwelled in the spaces between the worlds, and death only amongst the worlds. Upon all the suns there walked upright shadows in the form of men; but they were glorified when they quitted these perishable worlds, and when they sank into the sea of light; and the murky planets, I perceived, were but cradles for the infant spirits of the universe of light. In the Zazarahs of the creation I saw—I heard—I felt—the glittering—the echoing—the breathing of life and creative power. The suns were but as spinning-wheels, the planets no more than weavers' shuttles, in relation to the infinite web which composes the veil of Isis ["I am whatsoever is—whatsoever has been—whatsoever shall be; and the veil which is over my countenance no mortal hand has ever raised"]; which veil is hung over the whole creation, and lengthens as any finite being attempts to raise it. And in sight of this immeasurability of life, no sadness could endure, but only joy that knew no limit, and happy prayers.

But in the midst of this great vision of the universe the Form that lightened eternally had become invisible, or had vanished to its home in the unseen world of spirits. I was left alone in the centre of a universe of life, and I yearned after some sympathizing being. Suddenly from the starry deeps there came floating through the ocean of light a planetary body, and upon it there stood a woman whose face was as the face of a Madonna, and by her side there stood a child, whose countenance varied not, neither was it magnified as he drew nearer. This child was a King, for I saw that he had a crown upon his head, but the crown was a crown of thorns. Then also I perceived that the planetary body was our unhappy earth, and, as the earth drew near, this Child, who had come forth from the starry deeps to comfort me, threw upon me a look of gentlest pity and of unutterable love, so that in my heart I had a sudden rapture of joy such as passes all understanding, and I awoke in the tumult of my happiness.

I awoke; but my happiness survived my dream; and I exclaimed: Oh! how beautiful is death, seeing that we die in a world of life and of creation without end! and I blessed God for my life upon earth, but much more for the life in those unseen depths of the universe which are emptied of all but the Supreme Reality, and where no earthly life nor pensible hope can enter.—*De Quincy's translation from Ruhter.*

## WILKS BOOTH IN HIDING.

An important feature of the April *Century* is George Alfred Townsend's account of "How Wilkes Booth crossed the Potomac." There is a gap in the history of Wilkes Booth's crime, between his disappearance in the pines of south-eastern Maryland and his re-appearance in Virginia, where he was killed, and this article (the information of which was supplied by Thomas A. Jones, an actor in the escape) it is believed closes this gap. Jones' first encounter with the fugitive is described as follows: "Booth and Herold were sent into the short pines, and there Jones found them. He says that as he was advancing into the pines he came upon a bay mare, with black legs, mane, and tail, and a white star on the forehead; she was saddled, and roving around in a little cleared place as if trying to nibble something to eat. Jones took the mare and tied her to a tree or stump. He then advanced and gave what he calls the counter-sign, or whistle, which he does not precisely remember now, though he thinks it was two whistles in a peculiar way, and a whistle after an interval. The first person he saw was Herold, fully armed, and with a carbine in his hand, coming out to see who it was. Jones explained that he had been sent to see them, and was then taken to Booth, who was but a few rods farther along.

"Booth was lying on the ground, wrapped up in blankets, with his foot supported and bandaged, and a crutch beside him. His rumpled dress looked respectable for that country, and Jones says it was of black cloth. His face was pale at all times, and never ceased to be so during the several days that Jones saw him. He was in great pain from his broken ankle, which had suffered a fracture of one of the two bones in the leg, down close to the foot. It would not have given him any very great pain but for the exertion of his escape, which irritated it by scraping the ends of the broken bones perhaps in the flesh; it was now highly irritated, and whichever way the man moved he expressed by a twitch or a groan the pain he felt. Jones says that this pain was more or less continuous, and was greatly aggravated by the perils of Booth's situation—unable to cross the river without assistance, and unable to walk any distance whatever. Jones believes that Booth did not rise from the ground at any time until he was finally put on Jones's horse to be taken to the water-side some days afterwards.

"Booth's first solicitude seemed to be to learn what mankind thought of the crime. That question he put almost immediately to Jones, and continued to ask what different classes of people thought about it. Jones told him that it was gratifying news to most of the men of Southern sympathies. He frankly says that he himself at first regarded it as good news; but somewhat later, when he saw the injurious consequences of the crime to the South, he changed his mind. Booth desired newspapers if they could be had, which would convey to him an idea of public feeling. Jones soon obtained newspapers for him, and continued to send them in; and Booth lay there, where the pines were so thick that one could not see more than thirty or forty feet into them, reading what the world had to say about his case. He seemed never tired of information of this one subject, and the only thing besides he was solicitous about was to get across the river into Virginia.

"Jones says Booth admitted that he was the man who killed Lincoln, and expressed no regret for the act, knowing all the consequences it involved. He harped again and again upon the necessity of his crossing the river. He said if he could only get to Virginia he could have medical attendance. Jones told him frankly that he would receive no medical attendance in Maryland. Said he "The country is full of soldiers, and all that I can do for you is to get you off, if I can, for Cox's protection and my own and for your own safety. That I will do for you if there is any way in the world to do it."

"When I received this account from Mr. Jones I asked him question after question to see if I could extract any information as to what Booth inquired about while in that wilderness. I asked if he spoke of his mother, of where he was going when he reached Virginia, of whether he meant to act on the stage again; whether he blamed himself for jumping from the theater box; whether he expressed any apprehensions for Mrs. Surratt or his friends in Washington. To these and to many other questions Jones uniformly replied: "No he did not speak about any of those things. He wanted food, and to cross the river, and to know what was said about the deed." Booth, he thinks, wore a slouched hat. At first meeting Booth in the pines, he proved to be the assassin by showing upon his wrist, in India ink, the initials J. W. B. He showed the same to Captain Jett in Virginia. Jones says Booth was a determined man—not boasting, but one who would have sold his life dearly. He said he would not be taken alive."

## TYPOGRAPHY IN PRODRINGTON.

I wanted to get a circular printed the other day. It was about my New Universal—(no matter what. If I tell the name of it here the publisher will call this letter an advertisement, and charge me fifty cents a line). I went to the office of The Prodrington Tellall to see what a thousand copies would cost. "That," said the foreman, "depends upon the kind of type. We can get it up for you in minion for \$2.50. In long primer it will cost \$3. In script or German text, \$3. In colors, \$4." Saying this he handed me a specimen book to select from. I turned over the leaves of that big book, and saw more styles of type than I ever dreamed of; letters large and small, light and heavy, condensed and extended, perpendicular and oblique, plain and ornamental. There were the emerald style, the lyric style, the shaded style, the circle style, the maltese style, the eclipse style, the laurel style, the gothic style, the normanque style, and I don't know how many more. Some of them were very pretty, and so fanciful and fussy that it was not easy to read them. The more I looked over the book the less I knew what I wanted. So I told the printer to put my job in the type that he thought it would look best in, and went away.

But in the evening my head was full of type. My circular kept dancing through my brain in all sorts of letters. And when I took up the Bible for family worship, I opened at the third chapter of Second Corinthians. There the Apostle speaks of the true believer as "the Epistle of Christ." That set me thinking. So it seems that the Lord has a grand universal remedy. We call it the Gospel. He wants everybody to believe in and to use it; just as I want everybody to use my "N-w Universal—." And he gets up a circular. He prints it on the hearts of His people, and then He sends them out to be known and read of all men.

And then the different stiler in which the Lord's circular appears in Prodrington began to rise before me. There is poor old Father Johnson. He is a living epistle in pica Roman, plain, but clear and legible. Everybody who meets him takes knowledge of him at once, that he has been with Jesus. The children read him as easily as they read their primers. Next to him by way of contrast, Squire Tomkins rose before my mind's eye. It is not so easy to read the Christian character in him. He is a genuine epistle, but he is set up in light-faced agate. You have to get close to him before you appreciate his testimony. The "Squire Likes to



make a good bargain; and so all around this Christ letter there is a heavy border made up of pictures of the things that he has to sell. The border so shadows the epistle that some folks don't see it all, and are surprised when they are told that the 'Squire is a Christian. But he is, nevertheless, though it is a pity that his piety is not of a larger type.

Good Grandmother Jones is a beautiful epistle. Her type of piety is old English—a style that will never go out of fashion, for it is both plain and elegant. It is easy to read such printing, but we cannot help stopping to admire as we read. The people in Prodington don't say, "Surely Mrs. Jones is a true Christian;" but they say, "What a sweet and lovely Christian she is." Her neighbor, Mrs. Martha Fusser, is a Christian of another type. She is printed in German text. You can find out what the letters are if you examine them closely, but they are almost covered with quirks and curls, especially the capitals. And Mrs. Fusser believes in capitals, particularly in capital I. She is a capital woman, however, though she knows it, and she means that everybody else shall. Her piety would be more legible and more impressive if it were not quite so pretentious.

Miss Cora Carol appears in pica lyric. She is a musical Christian. She leads the singing in the Sunday school, and her voice is always heard clear and sweet in the prayer-meeting. But her life also is a song. She is so cheerful, so thoughtful, so kind that all the younger girls love her, and look up to her as their leader. She teaches them that true piety does not make people morose or gloomy, but that its ways are ways of pleasantness. Happy is the church in which this lyric type of piety prevails. There will be no complaint there that the young men and maidens wander off into the world.

Miss Clara Cross may be just as pious as Cora Carol; but she has a different way of showing it. Her type is pica shaded. She never sings, and she always talks as if she had the dyspepsia. Nothing seems to agree with her. If anybody smiles she is sure to frown. If anybody laughs she looks as solemn as the judgment day. She is always telling about the coldness and worldliness of the church. If Miss Clara could get rid of the heavy shading her type of piety would be pleasanter to the eye. But though dark it is genuine.

Miss Fanny Fulsome is a true epistle though hard to read. Her type is fancy script. It abounds in flourishes which are graceful, but distract the attention and make you think more of the style than the subject matter. Fanny is not cheerful like Miss Carol, but she is gay. She is fond of fashionable society. She will dance until twelve o'clock Saturday night, but not a minute later. She will go buggy riding on Sunday, but not until after church. She will give to the poor, if there is any change left after buying her twelve button gloves. She is splendid at church socials and festivals, and is always ready to hold the grab bag, or take the votes at a dime apiece for the prettiest girl in town. Fanny, without the flourishes, would be a noble Christian woman. We hope they will be clipped off some of these days.

Time would fail me to describe all the types of piety that I saw in my vision. The last in the series was Mr. Oliver Odman. I think he is about the queerest specimen of humanity that I ever saw. He never does anything as anybody else does it. He always cries or laughs in the wrong place. His prayers are such a jumble of incoherent petitions and misquoted Scripture that it is painful to listen to him. He appears in gothic grotesque. But when you read the strange letters they give a true testimony. Brother Odman's oddities are superficial. Beneath them beats a true, warm, brave, and loving heart. Even the children who can't help laughing at him say it is a shame to do so, for he is the best old fellow in town, after all.

I hope that my study of typography has done me good. I feel more charitable towards the eccentricities of my brethren and sisters than before. I realize, as I have sometimes failed to in the past, that the great matter, after all, is "the matter" itself, and not the type in which it appears. Better a Bible, even in gothic grotesque, than the Koran or the Book of Mormon in the most chaste and elegant typography. Better be a genuine Christian with many imperfections, than the most graceful and accomplished sinner in the world.—Interior.

#### A CHOIR ANECDOTE.

In the April Century, the Rev. Dr. Charles S. Robinson continues his discussion of the annoyances and humors of the musical service in churches, and relates this anecdote: "Glorious Easter was at hand and great preparations were made in the rural parish for its celebration; boughs were twined in the arches of the building; flowers swung in wreaths overhead and shone in beautiful baskets among the aisles; children had been rehearsing carols. All the town came in on that notable morning. It was a scene never to be forgotten. The minister was radiant; his eyes beamed with delight. But a thought struck him: this audience, so happy, so generous, so enthusiastic, —would they not hear him a moment for a stroke of business? After the invocation and the first song, he surprised them with the proposition to bring 'Easter offerings' now at once to God's altar, and lift the dear old church out of debt: oh, then there would be a resurrection! The congregation would come up from under its great stone into a new life, if they would roll it away! Then the plates went their course, and hearts were touched, and purses were emptied, and the heaps of money lay before the moistened eyes of the relieved pastor as he tremulously thanked a good God for his people's fidelity in response. 'The money is here, I am sure it is,' he exclaimed. 'If there be a little in arrears, it can be made up in a day, and now we are ready heartily to go on with the worship of our risen Lord.' So the fixed programme proceeded. A little German had been procured from the metropolis for an annex to the tenor; his solo came in at this exact crisis of grateful emotion; he rendered it with a fresh aplomb, though the consonants were awkward: 'An' de det shall be raised—de det shall be raised

—an' de det—an' de det—shall be raised—shall be raised—in de twinkling of an ay-ee!

"Now it is quite safe to say that after the congregation went home, the theme of the day was dissipated, and the two events uppermost in everybody's mind were the surprise which the eager minister had sprung upon the people, and the ridiculous appropriateness of the declamatory solo which followed it. On general principles, we have no objection to the collection of money to discharge religious obligation, even in divine service; but it does seem a pity that a humorous episode should be the chief reminiscence of such a solemn occasion."

#### SYMPATHY.

O Pain, thy realm is wide!  
Must I to help the hearts beneath thy way  
Traverse each province, trace each weary way,  
Ere they in me confide?

Many thy portals, Joy,  
Must I at each leave pleasure, offerings rare  
To lift a happy heart, and gladness share  
With all thou dost employ?

Nay, but Self holds us fast.  
Shut in ourselves, how little may we know  
Of others' grief or joy?—Still as we go  
Our hearts faint greetings cast.

Ah, very brief is life!  
And must we let it hold us prisoners so—  
Chained to our own small joy and petty woe—  
Still with our lot at strife?

My soul—thy kinship prove!  
The little path thine own experience shows  
Leads to the road each earnest seeker knows—  
God's vast high-way of love.

Enter the heavenly road!  
And every human heart that meets thee there  
Will give thee of its joy or pain, or care,  
Nor add to thine own load.

Choose the Christ life, and be  
All that thy individual life denies—  
All mysteries are clear to love-taught eyes.  
Know all thro' sympathy.

#### FRENCHWOMEN OF THE SEVENTEENTH CENTURY.

Some of M. Victor Cousin's readers are disposed to be more grateful to him for his eight volumes of biographies of the famous Frenchwomen of the seventeenth century than for the historico-philosophical writings which he looked upon as the more important work of his life. Of the great men and the great writers of that century most of us have some knowledge, but less, perhaps, of their feminine contemporaries; yet there never was an age more abundant in remarkable women, who impressed themselves upon the social and political life of their times. Everywhere, at court, in the saloons of Paris and the noble mansions of the aristocracy, what an array of brilliant and accomplished women the period presents to us, beginning with Charlotte de Montmorency and ending with Madame de Montespan! Among the splendid group was hardly one who was not noted for a beauty of a type quite different from that of the women of the following century, which, as M. Cousin says, "invented pretty women, charmingly perfumed and powdered dolls." The beauties of the earlier epoch were of the superb style, many of them a peculiarly dazzling order of blonde, and the dark and fair dame alike drew after her a company of adorers, spreading everywhere that worship of beauty which was known throughout Europe as "la galanterie Française." Their beauty was not their sole distinction: they charmed by the graces of their mind as well. Some of them were women of superior intellectual powers, which, unhappily, were often wasted and perverted in pursuit of futile and mischievous ends. The age was one, as our author remarks, in which all things were in the extreme. Men and women permitted both their virtues and their vices to display themselves frankly, and even with a certain *élégance*. This is particularly true of the earlier half of the century,—the age of Descartes, Corneille, Pascal, Arnauld, Bossuet, Fenelon, Malebranche, De Luynes and Richelieu, the great Condé and Turenne,—before Louis XIV. had attained that personal domination by which he impressed himself upon his time; "effacing genuine traits of character while polishing the surface, banishing the great vices and also the great virtues of men."—By Maria Louise Henry, April Atlantic.

THE late Bishop Bloomfield preserved his passion for *bon mots* to the last. During his illness he inquired what had been the subjects of his two archdeacons' charges, and was told that the one was on the art of making sermons and the other on churchyards. "Oh, I see," said the Bishop, "Composition and decomposition."

SAMUEL W. BAKER, the African explorer, says that camels will cross a desert with a load of 400 pounds at the rate of thirty miles a day, in the heat of summer, and require water only every third or fourth day. In the cooler months the animal will work seven or eight days without water, and if grazing on green foliage, without labour, will only drink once a fortnight.

THE Rev. Dr. Walter C. Smith delivered the closing lecture of the Evangelical Succession series delivered in Edinburgh on Sabbath evening. His subject was "Thomas Chalmers," a theologian, he said, who had no rancour, a churchman who was no schemer, a philanthropist as sagacious as he was benevolent, and an orator whose eloquence was ever at the service of any righteous cause.

#### BRITISH AND FOREIGN NEWS.

THE flag of the Good Templar order has just been hoisted in Iceland.

THE pew rents in Dr. W. M. Taylor's church in New York exceed \$37,000.

THE Rev. Wm. A. Fearon, Durham, has been appointed headmaster of Winchester school.

THE late Mr. Blanchard Jerrold was engaged at the time of his death on the biography of Gustave Doré.

A PROPOSAL to unite the Otago and New Zealand Presbyterian churches has been carried by a small majority in the Otago synod.

THE Rev. Dr. R. S. Scott, home secretary, reports that there has been an increase of £1,250 in the augmentation fund during the year.

A LINE of railway cars, to be drawn by camels, will shortly constitute one of the peculiar features of travel and transportation in Central Asia.

THE Middle parish church of Paisley is about to be renovated at a cost of £3,000, towards which £2,000 have been already subscribed. The church was built in 1781.

THE English *Licensed Victuallers' Guardian*, which for many years has ably defended the interests of "the trade," has ceased to exist for want of the needful support.

THE library of the late Valentine Korsch, the editor of the *St. Petersburg Gazette*, which consisted of over 5,000 volumes, has been sold by his creditors for forty-five florins.

TORN by internal dissensions, and having priests who are for the most part destitute alike of learning and piety, the ancient Nestorian Church is said to be rapidly going to decay.

THE English Presbyterian Synod committee on the Confession have held three meetings, but made small progress, and they will not present a definite report to the Synod next month.

MR. PARNELL, M.P., has brought an action against Mrs. Dora West to recover £168 arrears of rent of parts of lands of Mount Avon, Wicklow. The amount sued for is three years' rent.

AN old lady of ninety-seven, residing at Jefferson, Indiana, Elizabeth Holliday by name, claims to have heard John Wesley preach in her native village in Yorkshire when she was a little girl.

THE Rev. Charles Strong, late of Scots church, Melbourne, took part in the anniversary services on Sabbath in the West church, Helensburgh, Mr. Baird's. There was a crowded congregation.

The prizes of continental sobriety have often been sung, but a statement has just been issued by the Belgian Patriotic League in which it is asserted that the Belgians are "the most intemperate people in the world."

ELECTRIC lights have been introduced into a gunpowder manufactory in England. The buildings are scattered over three miles of territory, and the wires are carried above ground from a dynamo near the centre of the enclosure.

It is proposed to tunnel the Sierra on the line of the Central Pacific Railroad, from Truckee to Blue Canon, and do away with the snow sheds, many of which are getting old and rotten, and break down easily under a heavy weight of snow.

THE new United Presbyterian presbytery hall in St. Vincent street, Glasgow, being now ready for occupation, the meeting on 11th ult. was the last which the Presbytery will hold at Greyfriars church. It has met there since the church was built in 1821.

THE refusal of the Government to fill up the vacancy on the senate of the Royal University of Ireland occasioned by the death of Dr. Robinson Scott by the appointment of another Methodist, has aroused a profound feeling of indignation among the Irish Methodists.

AN individual named Cole proposed to do something very handsome for a church at Cambridge, on condition that his name should appear on some part of the edifice. The happy thought occurred that an inscription "Cole Deum" (serve God) should be put up, which was accordingly done.

AMONG the things to be exhibited at the meeting of the inventors in Cincinnati is the first patent ever issued in the United States. It is dated New York, July, 31, 1790, and is signed by George Washington, President; Edmund Randolph, Attorney-General; and Thomas Jefferson, Secretary.

A NEW Caledonian company, composed of French adventurers who are going about in the New Hebrides, purchasing large tracts of land, lately sought to acquire the island of Iriiki by forcing payment on the natives. The price they gave was \$15 in gold, a quantity of tobacco, and some dynamite.

MR. E. P. WESTON, the temperance pedestrian, has completed his marvellous walk of 5,000 miles in 100 consecutive days, except that he rested on Sundays and made up the fifty miles extra during the week. Mr. Weston usually addressed meetings on the subject of temperance at the close of his day's walk.

PUBLIC intimation was made from the pulpit of the Old Church, Arbroath, by Mr. Murray, on Sabbath, that two ladies had been suspended from membership for twelve months, for the sin and scandal of spreading "infamous falsehoods and malicious letters." Their names and addresses were given in full.

LADY MARGARET HALL, at Oxford, numbers among its fair students the two daughters of the Archbishop of Canterbury. A daughter of the late Primate is also "keeping terms," as well as a daughter of the Bishop of Peterborough. Of the two existing ladies' halls, Somerville is the more catholic, admitting to its privileges students of all denominations, while all members of Lady Margaret Hall are expected to attend church regularly.

## MINISTERS AND CHURCHES.

THE Rev. William Robertson, A.M., of Chesterfield, on the occasion of his twenty-fifth anniversary has received three months' leave of absence from his congregation with a purse to pay the expenses of his trip. He was also presented with a valuable gold watch and appendages by former students.

THE Presbytery of Barrie met according to appointment at Angus on Thursday, 3rd inst., to induct Rev. John Leishman, late of Newburgh and Camden in Kingston Presbytery, to the charge of Angus, New Lowell and Bonnyton. There was a fair attendance of the people, and Mr. Leishman was inducted in due form. In the evening a social was held to welcome the new pastor. Much good is hoped for from this settlement after a long vacancy.

THE Presbyterians of McTavish Settlement, Manitoba, gave a very successful entertainment in their church recently. There was a large attendance, quite a number of Minnedosans being present. Refreshments were served by the ladies. The chair was taken by Mr. J. Macauley and a very interesting programme was gone through. Addresses were delivered by Rev. Messrs. Loughhead, Smith and Wellwood. The Rosemount choir contributed greatly to the evening's enjoyment.

THE annual meeting of the Whitby Presbyterial Woman's Foreign Missionary Society was held in Oshawa, a short time since, at the time of the meeting of Presbytery. The report showed an encouraging state of affairs since \$738 had been collected, an increase of \$231 on last year. There are now fourteen auxiliaries, three having been added during the past year. This meeting presented a life membership to Mrs. Roger their president to whose indefatigable efforts the success of the society is so largely due.

DR. COCHRANE begs to acknowledge receipt of £150 from the Church of Scotland Colonial Committee, to be disposed of as follows: £50 to Manitoba College; £50 to Home Missions; £50 to the Bursary and Scholarship Committee of Queen's College, Kingston, to aid in assisting students for the ministry attending that institution, when employed in the Home Mission fields of Manitoba and the North-West. £50 has been forwarded to Dr. King for Manitoba College and the other £50 to Principal Grant for Queen's.

THE Presbyterian congregation of Clanwilliam, Manitoba, are actively engaged in the erection of a new church. Mr. J. Macauley, of Tiverton, Ont., the missionary in charge, deserves great credit for the energy he has displayed. He has only been labouring at Clanwilliam for a very short time, but has succeeded in stirring up the people to good in every way, the congregation showing their appreciation of his efforts not only by the regular and large attendance upon his services, but also by taking an active part in the building of their church.

THE Presbyterians of Wendigo are going into extensive improvements this spring. Some time ago they sold out their share in the Union Church in that village and have since let a contract for building a new church to cost nearly \$3,500 when completed. The building is to be of brick with stone foundation, and will be heated with hot air. The old manse, which was about a mile and a half out of the village, has been sold, and arrangements are being made for building a new one in the village at a cost of about \$1,300. These improvements when completed will add considerably to the appearance of the village.

PRESBYTERY OF OTTAWA.—The Presbytery of Ottawa met pursuant to adjournment on Thursday, the 12th ult. There were present seventeen ministers and five elders. The report on the Augmentation of Ministers' Stipends was submitted by Mr. Farries, showing that more than the proportion of the amount allocated to the Ottawa Presbytery had been raised by it. Nine congregations that meet the regulations of the Assembly were placed upon the list to participate in the benefits of the fund. A resolution was passed showing that to sustain the Augmentation in proper efficiency an increase of sixty per cent. on contributions to the Home Mission Fund will require to be aimed at hereafter. Mr. McKay, of Osgoode, gave notice of his resignation of the pastoral charge of Osgoode. Mr. Clarke submitted the report on the State of Religion. The report was considered and certain recommendations adopted, one of which touched

the appointment of a committee to prepare a circular among other things expressing disapproval of the practice becoming so common of raising funds for church purposes by questionable methods. A resolution on the subject of temperance was passed urging upon ministers, office bearers and members within our bounds the duty of helping forward the temperance cause by all means in their power. Mr. Armstrong gave notice of his intention, at the next meeting of the Presbytery in May, to introduce an overture to the General Assembly calling attention to the evils of party politics in this country. The Presbytery adjourned to meet again in St. Andrew's Church, Ottawa, on Tuesday, the 6th day of May at ten o'clock, a.m.—JOSEPH WAITE, *Pres. Clerk*.

PRESBYTERY OF SAUGEEN.—This Presbytery met in Knox Church, Harriston, on the 18th March. Mr. J. M. Aull was appointed moderator for the next six months. Mr. Chisholm obtained leave of absence for four months. Mr. Morrison was appointed to act as moderator of Dundalk and Fraser Settlement in his absence. Messrs. Fraser and Irvine, ministers of our Church residing within the bounds of the Presbytery were asked to sit and deliberate. Messrs. James Drummond from the congregation of Clifford, and William Patterson from the congregation of Maxwell were received by the Presbytery as students for the ministry with a view to engage in mission work during the summer. The committee on Augmentation of Stipends reported that all the stations, with one exception had agreed to come up to the minimum expected per member, and that one was expected to do so still. Most of the others requiring aid though giving above the required minimum have agreed to increase also. The Rev. Kenneth McLennan, of Charlottown, was nominated as Moderator of the next General Assembly. The following commissioners were appointed to the General Assembly: Ministers, Messrs. Park, Morrison, Niven, Campbell and Stewart; Elders, Rev. S. C. Fraser, Messrs. James Scott, John Allan, Isaac Starrott and Thomas Bowie. The Rev. John Irvine made application for leave to retire from the active duties of the ministry. The Presbytery agreed to transmit the application to the General Assembly with the recommendation that its prayer be granted. Mr. Campbell was appointed to support the application before the General Assembly. The Presbytery agreed to hold an adjourned meeting in Knox Church, Mount Forest, to consider the report on the State of Religion, Sabbath Schools and Temperance, and any other business.—S. YOUNG, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—This Presbytery met on the 1st inst. Rev. E. D. McLaren reported moderating in a call from the congregation of Streetsville, addressed to Rev. A. F. Colter, M.A., minister of Thornbury and Heathcote, in the Presbytery of Owen Sound. The stipend promised is \$1,000, together with a manse. The call was sustained and ordered to be transmitted, with relative papers, to the Presbytery aforesaid, and Mr. McLaren was appointed to prosecute the same. The call from Orangeville to Rev. W. A. Hunter, of Parkdale, was next taken up. Commissioners from both congregations were duly heard, and also Mr. Hunter, who left the matter in a great measure in the hands of the Presbytery. After much deliberation and after hearing Mr. Hunter again, the Presbytery resolved to loose him from his present charge, and appointed his induction to take place at Orangeville on the 17th inst., services to commence at two p.m., Rev. J. A. McDonald to preach, the moderator (Rev. R. Wallace) to preside and deliver the charge, and Rev. D. J. Macdonnell to address the congregation. Rev. J. Mutch is to preach at Parkdale on the 20th, and declare the charge vacant, Mr. Macdonnell to be moderator of the session during the vacancy. A resolution was moved and adopted expressing the sympathy of the Presbytery with Rev. J. Carmichael, of King, in the recent removal of his wife by death; and a copy of said resolution was ordered to be sent to Mr. Carmichael by the clerk. An application was read from Rev. Walter Reid, of the Primitive Methodist Church in Canada, asking to be admitted as a minister of our Church. Testimonials in his favour were read and examined. On report of a committee appointed to confer with him, the Presbytery resolved to ask leave of the General Assembly to receive him as a minister of our Church. In place of Rev. W. Stewart, who resigned his appointment, Rev. William Melkie was appointed a commissioner to said Assembly; and of elders, Mr. James Brown and Mr. William

Mortimer Clark were also appointed in place of the retirement of two others. Various other matters were taken up and disposed of, which the undersigned will leave unreported. The next ordinary meeting was appointed to be held in the usual place on the first Tuesday of May, at eleven a.m.—R. MONTEATH, *Pres. Clerk*.

P.S.—Statistical and Financial returns not yet received should be sent on without delay.

PRESBYTERY OF BRUCE.—This Presbytery met within St. John's Church, Walkerton, March 11th, Rev. J. Ferguson, moderator. Mr. Tolmie reported that he had moderated in a call from Knox Church, Paisley, to the Rev. G. B. Greig, The call was signed by 211 members and 155 adherents and was accompanied by a guarantee of stipend of \$1,000 per annum quarterly payments in advance. The call having been sustained, a letter was read from Mr. Greig, intimating his acceptance of the same and subjects for trial discourses were prescribed. It was resolved to hold an adjourned meeting of Presbytery within Knox Church, Paisley, on the 3rd of April, at eleven a.m. to hear Mr. Greig's trials, and to meet at half-past two p.m. for his ordination and induction (should the trials be sustained), Mr. Tolmie to preside and address the people, Mr. Duncan to preach, and Mr. Gourlay to address the minister. Mr. Mordy asked and received leave to moderate in a call from Hanover and North Normanby at his earliest convenience. A petition from the congregations of Allenford and Elsinore asking to be disjoined from Tara and formed into a separate charge was read, and all parties were ordered to be cited to appear for their interests at the adjourned meeting in Paisley. The consideration of Mr. Mordy's resignation of the congregation of St. Paul's, Walkerton and Balaklava was taken up, and parties having been heard, the Presbytery resolved to accept his resignation in so far as St. Paul's, Walkerton, is concerned, leaving him in charge of Balaklava (at the very earnest and unanimous request of that congregation) and appointed a deputation to consult with the people as to what steps should be taken in order to secure an adequate maintenance for their minister; said deputation to consist of Messrs. Currie, Wardrope and Henderson. St. Paul's was on their own petition disjoined from Balaklava and erected into a separate pastoral charge. Mr. Eadie was appointed moderator of session and instructed to preach the charge vacant on the 23rd inst., and was also empowered to moderate in a call as soon as the congregation and session are prepared to do so. On motion of Mr. Duncan, it was agreed to nominate Rev. Dr. Wardrope as Moderator of the next General Assembly. The following were appointed commissioners to Assembly: ministers, Messrs. Mordy and McKenzie, by rotation; Messrs. Duncan, Tolmie, and Gourlay by ballot; and elders, Messrs. James Rowand, John McFarlane, Alex. Dobie, George Johnston and Jas. Henderson. Mr. Tolmie was appointed the Presbytery's representative on the Synod's Committee of Bills and Overtures. The Home Mission report was received and considered and application was made to the Assembly's committee for two additional ordained missionaries, one for Manitoulin Island, and one for Thessalon River and Bruce Mines, together with the necessary grants for the whole field. It was reported that all the congregations within the bounds paying a smaller stipend than \$750 and manse had been visited since last meeting. The report on Sabbath schools submitted and read by Dr. Moffat, and that on the State of Religion, by Mr. Ferguson, were considered and ordered to be forwarded to the conveners of the corresponding committees of Synod. Mr. Eadie submitted the report of the finance committee together with an estimate of the expenditures of the current year. The report was received and a levy ordered to be made in accordance with its recommendations. It was agreed to allow the convener of the Home Mission Committee \$25 per annum, to meet the expenses incurred in carrying on the work. The next regular meeting was appointed to be held in Southampton on the second Tuesday in July, at two o'clock p.m.—JAMES GOURLAY, M.A., *Pres. Clerk*.

PRESBYTERY OF GUELPH.—This Presbytery held its regular bi-monthly meeting on the 18th March, in Knox Church, Guelph, the Rev. Dr. McKay, of Duff's Church, East Puslinch, moderator. There was a large attendance of members. A report was read from the Committee on Conferences held in Acton in January last, embracing the minutes of said Conferences, a report in a tabulated form on Sabbath Schools,

a report on the State of Religion, and resolutions adopted on each of the subjects that had been under consideration. The report was received, and the clerk was instructed to send the reports just named and the resolutions, to the conveners of the Synod's Committees on the subjects respectively. Session records were handed in and committees appointed to examine them. These committees reported at the afternoon sederunt and each record was ordered to be attested in terms of its report. A report was read from the finance committee, giving amongst other things, the names of congregations in arrears to the Presbytery Fund, and the clerk was directed to correspond with these and ask prompt payments of the amounts due. A petition was presented from certain persons in and around Linwood setting forth steps they had taken to provide themselves a place of worship in that village, and praying to be erected into a congregation. The Presbytery instructed their clerk to correspond with the Presbytery of Stratford, within whose bounds Linwood is, on the subject, and with the Session of Glenallan. The following Commissioners were appointed to the General Assembly. Messrs. J. C. Smith, Robert Fowle, D. Tait, J. A. R. Dickson, and H. Edmonson, ministers by rotation, and Messrs. Middlemiss and Torrance by election, and Messrs. Newton, Louttit, Small, Mowat and Davidson, ruling elders, by rotation, and Messrs. Ferrier, and Campbell, by election. Mr. J. K. Smith, A.M., of Knox Church, Galt, was nominated for the Moderatorship of the Assembly. The clerk was authorized to procure the services of a student for the Second Church, Garafraxa, during the summer. After long and careful consideration of the memorial which had been before the Presbytery at former meetings asking for the organization of a new congregation in West Garafraxa, the following resolution was adopted: "The Presbytery, sympathizing with the petitioners in their desire for the administration of Gospel ordinances in their neighbourhood, agree to the recognition of a mission station among them and to express the hope that some missionary, who may hereafter be sent to the Second Church, Garafraxa, may meet with success in preaching the Gospel in that new station, equal to that which attended the labours of his predecessor in the same field." Leave was granted for a moderation in a call to be held in Knox Church, Elora, on such a day as may be found most convenient. Leave of absence for three months was granted to Mr. MacKay, Eramosa, and Dr. Wardrope was appointed moderator of session *pro tem*. The state of contributions to the Synod Fund, and the fund for defraying expenses of Commissioners to the last General Assembly was brought by the clerk before the Presbytery. A report was submitted from the Committee on matters connected with Preston, whereupon it was agreed that legal steps be taken to secure the Presbytery's rights in the two lots which had been sold without their knowledge and sanction, that the church and lot adjoining be offered for sale and that an insurance for \$500 be effected on the building. The report also presented the financial position of the Presbytery to the property up to date. At their own request, and for reasons given, the Committee on Statistics, appointed in November last, was discharged. Some time was spent in considering the matter of canvassing congregations in the bounds for the Endowment Fund of Knox College, and the efforts made to bring congregations giving less than \$750 and a manse to their ministers up to this amount, and circulars from the conveners of committees on the Better Observance of the Sabbath and on Temperance. Next meeting was appointed to be held in Knox Church, Guelph, on the third Tuesday. May at ten o'clock in the forenoon. The roll was then called and the names of those present were marked, after which the proceedings were closed in the usual manner.—ROBERT TORRANCE, *Pres. Clerk*.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following anonymous contributions for the schemes of the Church, viz: a Presbyterian Friend, Maxville, for Home Mission, \$1; Foreign Mission, \$1; Knox College, \$1; Kirkwall Augmentation Fund, \$1; Foreign Mission, \$2; French Evangelization, \$2.

LET not your field nor your minds lie fallow too long; they will produce a crop of weeds, and weeds are much readier to take root than to leave.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

April 20, 1884. PAULS PREACHING. [1 Cor. 1: 17-31.]

GOLDEN TEXT.—"We preach Christ crucified unto the Jews a stumbling block, and unto the Greeks foolishness."

TIME.—A.D. 57, early part.

PLACE.—Written from Ephesus (1 Cor. 16: 8) to the church at Corinth (see lesson 10: First Quarter)

INTRODUCTION.—We have already studied the formation of the Corinthian church during the year and six months' labour of the Apostle Paul. After his departure many abuses sprang up threatening to choke and destroy the spiritual life of the church: there were schisms in the body. The church appears to have been divided into four parties, those who had been converted by the apostles teaching and clung to his way of presenting the truth, saying, "I am of Paul;" a second, those converted through the instrumentality of Apollos, and calling themselves by his name; a third probably converted Jews, who had as yet failed to learn all the truths of God's love to the Gentiles, and so retained their exclusiveness which they thought best represented by Peter; and a fourth calling themselves specially by the name of Christ, who, in all likelihood depreciated apostolic authority claiming that they were amenable to Christ alone. In addition to these troubles there were other things in the church demanding severe rebuke; there was immoral conduct, unchecked by the church; the members were appealing to heathen judges to settle differences amongst themselves; those who had spiritual gifts used them in a disorderly manner; the women, contrary to the custom of the day, appeared in public unveiled, and there was a lack of brotherly love between the richer and poorer members. Tidings of these matters were brought to Ephesus by a Christian woman named Chloe, and in consequence Paul wrote this epistle.

Notes and Comments.—Verse, 17. "Not to baptize:" he had been referring to their divisions, and was thankful that he had baptised "but Crispus and Gaius, also the household of Stephanas," "lest any should say that I baptised in mine own name." Baptism has a place but not the place to which some would exalt it; it is the outward seal of our union with Christ, worse than valueless if we are not united to Him. Paul appears to have left the administration of the rite to subordinates. "Preach the gospel." a much greater thing. "Wisdom of words:" which those who called themselves by his name were claiming. "Cross of Christ:" here, as ever, the atoning sacrifice of Christ. "None effect." just what they were doing with their divisions.

Ver. 18. "Preaching of the cross:" its doctrine. "Perish foolishness—saved—the power of God." Rev. reads, "them that are perishing—are being saved." He who begins to listen to the gospel cannot be accounted either lost or saved, but is, as it were, at a point where two ways meet, and is either being lost or being saved. This is true of all your scholars, teacher.

Ver. 19. "Is written" Isa., 29: 14, as in Septuagint, the reading of that passage and its context will help to an understanding of the meaning here. God will show how very foolish is human wisdom when it dares to enter the province of divine things.

Ver. 20. "Wise" Jew or Greek. "Scribe." man of letters. "Scriptural man:" a class of Jews devoted to the study of the scriptures. These two questions are answered at the close of the verse. "God made foolish:" by showing how powerless for the salvation of men. "Disputer:" Greek philosopher, likely, in whose teachings disputations had a large place.

Ver. 21. "In the wisdom of God" the wise ordering of the Divine Providence. "By wisdom:" its much vaunted human wisdom. "Knew not God." it could not know Him, that was spiritual knowledge. Chap. 2: 14. "Foolishness" so esteemed by Greeks, ver. 23. "Preaching." the cross.

Vers. 22, 23. Man's thoughts, God's method, and the results are in these two verses. "Jews—sign:" just as they did of the Saviour himself (Mark 8: 11), we do not find that Paul wrought any such at Corinth. "Greeks—wisdom" human not divine, the wisdom of their philosophers. "Christ crucified:" the great central theme of all saving preaching, whether by apostles in the first, or teachers in the nineteenth century. "Jews—stumbling-block:" for they expected a victorious, all powerful, monarch Messiah. "Greeks foolishness:" telling them of the depravity and helplessness of man, and his need of a Saviour.

Ver. 24. "Them:" neither Jew or Gentile. "Called:" meaning, as the phrase always does from Paul, believers. As *Clement of Alexandria* has it: "While all men have been called they who were minded to obey received the name of 'called ones'." "Power" set against "sign," "wisdom" against "wisdom" of ver. 22, in other words, Christ crucified is a manifestation of the power of God and the wisdom of God for the salvation of the world.

Ver. 25. "Foolishness, weakness:" those which appear so to unbelieving man. "Wiser—stronger:" though men in their ignorance of God and themselves may think otherwise.

Vers. 26, 29. The apostle now uses a confirmatory argument from their own experience. "Your calling:" here conveying the idea of the general results of the calling, in which they were included. "Not many—wise—mighty—nobles:" then some of these had obeyed the heavenly voice, and were numbered with "the called ones," as *Lady Huntingdon* once said, "Thank God for the letter M; it was not 'not any,' but 'not many.'" "Foolish things:" the

simple truths of the gospel, so esteemed by the world. "Confound" same word is rendered "bring to naught," in ver. 28, and each is rendered in Rev. "put to shame." "Weak things" poor men without temporal power, influence or riches. "Base" low born, fishermen and such like, mean and despised in the eyes of the world. "Things that are not" are considered as of little consequence as if they did not exist. "No flesh:" frail and helpless, Isa. 40: 6. "Glory:" we may not glory in ourselves as in the presence of God, but we may glory in Him, ver. 31.

Ver. 30. "Of Him:" ye are what ye are by the grace of God. "In Christ." Rom. 6: 11. "Wisdom:" fools before. "Righteousness" here equivalent to justification. "The Lord our righteousness:" Jer. 23: 6, this is a part of a prophecy of Jesus. "Sanctification:" though before we were unholy and base. "Redemption" the all-embracing climax, the eternal deliverance and restoration to his favour.

Ver. 31. "Is written:" Jer. 9: 24. "Glory in the Lord:" see note on ver. 29.

HINTS TO TEACHERS.

Topical Analysis.—(1) Paul's mission (ver. 17); (2) Paul's preaching (ver. 23); (3) Paul's hearers (ver. 22); (4) foolish and wise, strong and weak (ver. 18-21, 25-29).

First topic contains two things, (a) what the apostle was sent to do (baptize) and (b) what was his actual mission—to preach the gospel. The dissensions in the Corinthian church had forced from him an utterance of thankfulness, that save in one or two instances he had not personally administered the rite of baptism. He did not desire to belittle a duty commanded by the Master Himself, but he felt that it was quite a minor thing compared with the more important work that Christ had placed first, teaching—discipline—that was his work, the sealing rite he could leave to others; not to baptize but to preach the gospel, the grand truths of the gospel of Jesus. Here is a lesson on our work; baptism was right, so it is right to teach our scholars all the secondary truths of the Bible, its history, its geography, its chronology and so on, but the one great duty we have far beyond all others is to teach Christ, our scholars relation to Him, and His work of salvation; whatever else is untaught this must not be neglected.

Such, we find in the second topic, was Paul's preaching, a sentence of two words includes it all, it was "Christ crucified," a sentence full of meaning so vast that it would be in vain attempting to dwell upon it here, even if it were needed; but every teacher should know theoretically and experimentally what it means, and be able to tell his scholars out of a glad heart what Christ crucified is to him. This is the central truth of the N. T., the corner stone of the gospel:

"These the only words I see,  
Jesus died upon the tree,  
Christ was crucified for me."

On the third topic we may show that Paul's hearers were divided as the hearers of the gospel are to-day, into those who receive and those who reject. Of these latter the world-loving, self-seeking Jews represent one class, and the Greeks the so-called wise men, those who make everything subservient to their own wisdom, the other. On the one hand the lusts of the flesh, the desire of the eye, and the pride of life keep men from Christ, and on the other the pride of intellect and the wisdom of this world. Show how in the New Testament, both these classes are represented. All the Herods, Ananias, Felix, Demas and many others belonging to the one, while Agrippa, Gallio, the Epicureans, Stoics and such like, represent the other. But there were those who believed in Paul's day as now, and to them the cross was the wisdom of God and the power of God. Ask what Christ was to these and is to all who receive Him now, you have it in ver. 30. "Wisdom" divine wisdom, "the wisdom that cometh from above," only the soul that comes into communion with God, through Jesus can know the deep things of God. "Righteousness," here meaning His righteous obedience unto death for us, Rom. 5: 19. "Sanctification," how Christ in us, making us pure and holy, so that at the last he may present us without spot and blameless. "Redemption," final and complete, finishing for each in glory the work of Calvary.

We cannot dwell upon the fourth topic; but the gospel of salvation is to all eternity a monument of the wisdom of God, a gospel for all men, be they who they may, ignorant or educated, poor or rich, bond or free, for all nations, all ages; it makes the ignorant wise, the weak strong, the lowly exalted, and would, if it everywhere prevailed, bring back more than the long lost paradise. Is not this the very wisdom of God?

INCIDENTAL TRUTHS AND TEACHINGS.

Ordinances are not to be despised, but far beyond these is the preaching of Christ crucified.

The wisdom of God is folly to the foolishness of men.

But true wisdom is in the reception of the gospel.

The gospel, the great exhibition of the wisdom and power of God.

The world without a revelation could never find God.

Worldly men look for worldly religion.

The final results of the preached gospel will be to the eternal glory of God.

Main Lesson.—Christ crucified, the only way of salvation.—John 11: 50-52; Rom. 5: 6-8; 14: 9; 1 Cor. 15: 3; Gal. 1: 4; 3: 13; Eph. 5: 2-26; 1 Tim. 2: 6; Titus 2: 14; 1 Peter 1: 18-21; 2: 24, etc.

A RESOLUTION has been adopted by the Congregational church of Wallingford, Conn., forbidding the members "to drink liquor of any sort except hard cider."

ONE important result of the recent national temperance convention in Edinburgh will probably be to bring temperance legislation to the forefront as a test question at the next general election. There is certainly no social question of greater importance or urgency.



## OUR YOUNG FOLKS.

### THE DIFFERENCE.

Two pretty lambkins frisked about  
Their proud and happy mother,  
Who tried to teach the little things  
Truly to love each other.

"For," said this wise old mother sheep,  
"You each may take a warning,  
If you but watch those children romp  
In yonder field this morning."

"Look how they quarrel and dispute  
About their silly playing;  
'Tis plain their mother's kind command  
They think not of obeying."

"Can it be possible that such  
Is some good mother's darling?  
I am sure I don't know what I'd do  
If you like them were snarling."

"Yet they have souls, while you have none,  
And, oh, they are so vicious:  
To have my children thus cowed  
I'm truly not ambitious."

The lambkins whisked their bushy tails,  
And, frisking round their mother,  
Declared "forever and a day  
They'd truly love each other."

### HE KNEW ALL ABOUT IT.

"Rex, have you studied your Sunday school lesson?"

"Not to night. There isn't any need this time."

"No need? Why not?" queried Rex's mother.

"Because," replied Rex, promptly, "the lesson is the story of David and Goliath. I've heard it over and over—it's the one I always liked, you know—till I know all about it. I don't need to look it up. I almost believe I can tell it now better than the teacher can."

"You are sure you know all about it? Very well. Then I will ask you a question on the subject."

"All right. I can answer any number of questions on that story," replied Rex cheerfully.

"What became of Goliath's sword?"

Rex whistled. Somehow, the promised answer was not so quick and ready as he had expected to have it.

"You remember," explained his mother, "that David cut off the giant's head—not with his own sword, for he had none, but with Goliath's, which he drew out of its sheath for the purpose. And after that, what was done with the sword?"

"Why I never heard. That isn't in the story, is it?" cried Rex.

"A boy who knows all about it ought to be able to tell," replied his mother, demurely.

And again Rex took refuge in whistling.

"Well, mother, I'll have to own you've caught me this time," he confessed at last; "and now are you going to tell me about it?"

"Any time when you are ready for the lesson, was the answer.

So, at the hint, Rex left the shavings, packed his tools, and joined his mother at the library-table among her books and papers with a business-like:

"Now then, please, mother-professor! What really became of the giant's sword?"

"When we hear of the sword again," said the mother-professor with a smile, "the shepherd-boy, David, who was at first soothing and dear to King Saul in those strange, dark moods

that tormented him, had become a presence the fickle King could not bear. David had to flee for his life; and we find him coming to Abimelech, the priest, as he flies, asking for food and help. And he asks for another thing, a spear or sword. Read me what the priest answered, please. Here it is."

Rex looked at the place pointed out and read thus:

"And the priest said, The sword of Goliath, the Philistine, whom thou slewest in the valley of Elah, behold it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it, for there is no other save that here. And David said, There is none like that, give it me."

"Now that is worth knowing; I'm glad you've showed me that, mother-professor," said Rex, heartily. He liked to hear facts.

"I'm sure," responded his mother, with mock meekness, "it's a privilege to contribute any information to any who, before-hand, knew all about it."

"O mother, how you do always come up with a fellow!" expostulated the boy; "but I won't say any more against studying this lesson as usual."

### THE DYING SOLDIER.

"Put me down," said a wounded Prussian at Sedan to his comrades who were carrying him; put me down, do not take the trouble to carry me any farther; I am dying."

They put him down and returned to the field. A few minutes after an officer saw the man weltering in his blood, and said to him, "Can I do anything for you?"

"Nothing, thank you."

"Shall I get you a little water?" said the kind-hearted officer.

"No, thank you, I am dying."

"Is there nothing I can do for you? Shall I write to your friends?"

"I have no friends that you can write to. But there is one thing for which I would be much obliged. In my knapsack you will find a Testament; will you open it at the fourteenth chapter of John, and near the end of the chapter you will find a verse that begins with 'Peace.' Will you read it?"

The officer did so, and read the words, "Peace I leave with you. My peace I give unto you. Let not your heart be troubled, neither let it be afraid."

"Thank you sir," said the dying man. "I have that peace; I am going to that Saviour; God is with me; I want no more." These were his last words, and his spirit ascended to be with Him he loved.

### WISHING ONESELF DEAD.

People sometimes, in their rash moments, wish themselves dead. If they should be taken at their word, they would plead for life. An Eastern parable illustrates this inconsistency:

"A certain feeble old man had gathered a load of sticks, and was carrying it home. He became very tired on the road, and flinging down his burden, he called out: 'O, Angel of Death, deliver me from this misery!'"

"At that instant the Angel of Death, in obedience to his summons, appeared before him, and asked him what he wanted. On

seeing the frightful figure, the old man, trembling, replied:

"O friend, be pleased to assist me, that I may lift once more this burden upon my shoulder; for this purpose only have I called you!"

A more amusing illustration of the same inconsistency is given in a Southern story about "poor old Brudder Moses."

He was a superannuated slave who lived in a log cabin, by himself, and was known far and wide for the fervency of his prayers, and the loud tone in which he uttered them. One of his stereotyped petitions, uttered morning and evening, was, "O dat de angel ob de Lord would come and take poor old brudder Moses away from dis wicked world home to heaven!"

Some mischievous young men, who had often overheard this petition, thought they would test the old man's sincerity. One dark night several of them stationed themselves at the door and the window of Moses' cabin.

At his usual hour, the old man began his prayer. As soon as he had spoken the familiar phrase, several boisterous knockings interrupted his devotions. "Who's dar?" he exclaimed, with chattering teeth.

"The angel of the Lord," answered a sepulchral voice, "come to take poor Moses to heaven."

"Dar's no such nigger about this house—done gone away dis two years!" chattered the old negro, and amid peals of laughter, his tormentors departed.

### A CHILD'S FAITH.

In a town of Holland there once lived a very poor widow. One night her children asked her in vain to give them bread, for she had none.

The poor woman loved the Lord, and knew that He was good; so, with her little ones around her, she earnestly prayed to Him for food. On rising from their knees, her eldest child, a boy about eight years of age, said softly, "Dear mother, we are told in the Holy Book that God supplied his prophet with food brought by the ravens." "Yes my son," the mother answered; "but that was a very long time ago." "But mother, what God has done once may he not do again? I will go and unclosethe door to let the birds fly in."

Then dear little Dirk, in simple faith, threw the door wide open, so that the light of the lamp fell on the path outside. Soon afterward the burgomaster passed by, and noticing the light, paused, and thinking it very strange, he entered the cottage, and enquired why they left the door open at night. The widow replied, smiling, "My little Dirk did it, sir, that ravens might fly in to bring bread to my hungry children." "Indeed," cried the burgomaster, "then here's a raven my boy. Come to my home, and you shall see where bread may soon be had." So he quickly led the boy to his own house, and then sent him back with food that filled his humble home with joy. After supper little Dirk went to the open door, and looking up, he said: "Many thanks, good Lord," then shut it fast again. For though no birds had come, he knew that God had heard his mother's prayer, and sent this timely help.

Words of the Wise.

THE apple falls near the tree.—Spanish Proverb.

By the error of others the wise man corrects his own.

It is only in this life that we can win souls for Christ.—E. M. Bruce.

LIFE, like the waters of the sea, freshens only when it ascends towards heaven.—Richter.

THERE is nothing so strong or safe in an emergency of life as the simple truth.—Dickens.

We must love the Lord, if we would learn to serve Him and win others to Him.—Dr. W. Ormiston.

I HAVE discovered the philosopher's stone that turns everything into gold. It is—'Pay as you go.'—John Randolph.

THOUGH an archer shoot not so high as he aims, yet the higher he takes his aim, the higher he shoots.—Leighton.

THE life of man consists not in seeing visions and dreaming dreams, but in active charity and willing service.—Longfellow.

My greatest sorrows are those of my own heart. Outward troubles serve rather to steady than to disconcert me.—Rev. G. Paul.

"Do you feel that you love Christ?" was asked of an aged and dying Christian. "Better than that," was the reply, "Christ loves me."

THE Lord's Prayer is not, as some fancy, the easiest, the most natural of all devout utterances. It may be committed to memory quickly, but it is slowly learnt by heart.—Maurice.

A SANGUIFIED soul is offered up to God in the flames of love, upon Christ, the altar. Paul gave up in some by his preaching, not to keep them to himself, but to offer them up to God.

THE world goes up and the world goes down, And the sunshine follows the rain, And yesterday's sneer and yesterday's frown, Can never come over again.

Charles Kingsley.

LOVE never exhausts itself by giving. The more we love others and seek to do them good, the more power and good we have to give them. The more we love, the larger our hearts become.

A COTTAGE will not hold the bulky furniture and sumptuous accommodations of a mansion; but if God be there, a cottage will hold as much happiness as might stock a palace.—James Hamilton.

GOD is within all things, but is shut up in nothing; outside all things, but excluded from nothing; beneath all things, but not depressed under anything; above all things, but not lifted up out of the reach of anything.—Augustine.

"GOD looks not at the oratory of your prayers, how eloquent they are; nor at their geometry, how long they are; nor at their arithmetic, how many they are; nor at their logic, how methodical they are; but He looks at their sincerity, how spiritual they are."

MERE reasoning never convinced a single doubter, because the devil in our hearts is always ready with a sophism or a cavil in answer to our best judgment. Reason cannot grasp the infinite, or discern the spiritual. But, where we adore God, reason becomes faith.

NOTHING so clearly proves that we are not of the world as having our "conversation in heaven"—not necessarily of heaven, but constantly manifesting unworldliness of spirit. Our "speech betrayeth" us, and shows where our thoughts love to dwell, and what are the fountains of our emotions.

OUT of the soil in which deciduous leaves are buried, the young tree shoots vigorously, and strikes its roots deep down into the realms of decay and death. Upon the life of the vegetable world the myriad forms of higher life sustain themselves—still the same law, the sacrifice of life for life.—F. W. Robertson.

THERE is need of prayer similar to that made by an old coloured woman who, praying for one who had been guilty of slander, said: "O Lord, won't you be kind enough to take the door of his mouth off, and when you put it on again, just hang it on the gospel hinges of peace on earth and good will to men?" Amen.

MR. C. P. BROWN, Crown Land Agent, St. Ste. Marie, writes: "Two or three of my friends were recommended to Dr. Thornton & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda, in preference to Compound Syrup of Hypophosphites. We prefer your Emulsion, and think it better for the system than the Syrup," &c.

IMMOLATION SALE.



E.O.W. OUR ENTIRE STOCK, Clothing, Dry Goods, Carpets, Blankets, Mantles and Millinery, ALL AT COST, R. Walker Sons, 33, 35 & 37 KING ST. EAST, TORONTO.

Advertisement for Small Fruits including Strawberries, Blackberries, Raspberries, and Currants. Includes 'GOOD PLANTS: FAIR PRICES!' and 'T. C. ROBINSON, Drawer 465, OWEN SOUND, ONT.'

Advertisement for AYER'S Sarsaparilla, describing it as a highly concentrated extract of Sarsaparilla and other blood-purifying roots. Includes 'Inflammatory Rheumatism Cured' testimonial.

Advertisement for WESTMAN & BAKER, MACHINISTS, located at 119 Bay Street, Toronto. Specializes in improved Gordon Presses.

Advertisement for THE TROY MENEELY BELL FOUNDRY, CLINTON H. MENEELY BELL COMPANY, TROY, N.Y.

Advertisement for McSHANE BELL FOUNDRY, manufacturing bells and chimers for churches and towers.

Advertisement for MENEELY BELL FOUNDRY, favorably known to the public since 1833.

Advertisement for BUCKEY BELL FOUNDRY, manufacturing bells for churches and farms.

Advertisement for Baltimore Church Bells, manufactured by the Bell Foundry, Baltimore, Md.

Advertisement for SUN Life Assurance Company, a purely Canadian company with large assets and surplus. Includes 'SOLID FACTS' and 'DAVID MILLAR, 466 QUEEN STREET WEST (COR. DENISON AVENUE).'

Advertisement for Dr. J. Rolph Malcolm, Physician for Affections of Throat, Lungs and all other Chronic Diseases, 357 KING ST. WEST, TORONTO.

Advertisement for THE Model Washer and Bleacher, only weighs 6 lbs. and can be carried in a small valise. Includes 'S1,000 REWARD FOR ITS SUPERIOR' and 'C. W. DENNIS, 213 Yonge St., Toronto.'

Advertisement for CATARRH—A NEW TREATMENT, describing a cure for catarrh using the Dixon treatment. Includes 'MASON & HAMLIN IMPROVED UPRIGHT PIANOS.'

Advertisement for MASON & HAMLIN IMPROVED UPRIGHT PIANOS, featuring entire iron frames and improved stringing. Includes 'MASON & HAMLIN ORGAN & PIANO CO.'

Advertisement for DAKOTA and MINNESOTA lands, offering the highest quality of Southern lands in the West. Includes 'LANDS!' and 'CHAS. F. SHILLON.'

Advertisement for HOLIDAY BOOK! WALKS ABOUT ZION, BY REV. JOS. ELLIOT. Includes 'MARRIAGE CERTIFICATES' and 'C. BLACKETT ROBINSON, Publisher.'

PUBLISHER'S DEPARTMENT.

CORNS cause intolerable pain. Houghway's Corn Cure removes the trouble.

ANY OF MOTHERS Mrs. Winslow's Soothing Syrup should always be used when children are cutting teeth. It relieves the little sufferer, once it produces natural, quiet sleep by relieving the pain from pain, and the little cherub smiles as bright as a button. It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best natural remedy for diarrhea, whether arising from teething or other causes. Twenty-five cents a bottle.

MRS. D. MORRISON, Farnham Centre, P.Q., writing about Dr. Thomas' Eclectic Oil, says "George Bell used it on his son, and it cured him of rheumatism with only a few applications. The balance of the bottle was used by an old gentleman for his pains, with the best results. It acts like a charm."

SANITARIUM, - erude, Cal. The climate cures. New York, full idea, 30¢ bottle, cost free.

O. Bortle, of Manchester, Ontario Co., N.Y., writes: "I obtained immediate relief from the use of Dr. Thomas' Eclectic Oil. I have had asthma for eleven years. Have been obliged to set up all night for ten or twelve nights in succession. I can now sleep soundly all night on a feather bed, which I had not been able to do previously to using the Oil."

MEETINGS OF PRESBYTERY.

OTTAWA - In St. Andrew's Church, Ottawa Tuesday, May 6th at ten a.m.
LESLIE - In Knox Church, Beaverton, on the last Tuesday of May, at eleven a.m.
LANARK AND RENFREW - In Zion Church, Carleton Place, on the second Tuesday of May.
PARIS - In Ingersoll, on the second Tuesday of May.
CHATHAM - At Ridgetown, on the second Tuesday of July, at eleven a.m.
STRATFORD - In Knox Church, Stratford on the second Tuesday of May, at ten a.m.
GLENGARRY - In Knox Church, Lancaster, on the second Tuesday of July, at two p.m.
HUDON - In Clinton, on the second Tuesday of May, at half-past two p.m.
SAUGUNN - In Knox Church, Durham, on the second Tuesday of July, at ten a.m.
WHITBY - In Presbyterian Church, Oshawa, on the third Tuesday of April, at eleven a.m.
KINGSTON - In John Street Church, Belleville, first Monday in July at half-past seven p.m.
BRUCE - Southampton, on the second Tuesday of July, at two o'clock p.m.
BARRIE - Next ordinary meeting at Barrie, last Tuesday of May, at eleven a.m.
HAMILTON - Next stated meeting will be held in Welland on Monday the 19th day of May, for visitation of Welland and Crowland, and on Tuesday, the 20th for ordinary business.
TORONTO - In the usual place, on the first Tuesday of May, at eleven a.m.
GUELPH - In Knox Church, Guelph, on the third Tuesday of May, at ten a.m.
SARNIA - At Sarnia, on the fourth Tuesday of June, at ten a.m.
MILLLAND - In Knox Church, Kincardine, on the second Tuesday of July, at half-past one p.m.

NOTICE.

Ministers and Treasurers of congregations are specially reminded that as the Assembly meets a week earlier than usual this year, the books and accounts of the various schemes must be promptly closed immediately after 30th April.

Moneys for all the schemes should be remitted before the end of the month, also rates for Widows' Fund and Aged and Infirm Ministers' Fund, in case they have not been paid before.

In all the Presbyteries there are still many blanks but it is hoped that by the end of the month they will be but few.

W. REID.

Toronto, 5th April, 1884.

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

To Consumptives - Wilbor's Cod-Liver Oil and Lime has now been before the public twenty years, and has steadily grown in favour and appreciation. This could not be the case unless the preparation was of high intrinsic value. The combination of the Phosphate of Lime with pure Cod-Liver Oil, as prepared by Dr. Wilbor, has produced a new phase in the treatment of Consumption and all diseases of the lungs. This is a cure, and is one of the most delicate invalids without creating the disgusting nausea which is such an objection to the Cod-Liver Oil when taken without Lime. It is prescribed by the regular faculty. Sold by the proprietor, A. B. Wilbor, Chemist, Boston, and by all druggists.

ALL GOING TO THE NORTH - WEST will save time and money by deciding destination before departure. Government FREE GRANTS IN SASKATCHEWAN AND HORTON'S COMPANY'S SETTLEMENTS IN PRESIDENT LAKE (4000), NORTH ELBOW (6000) and RED DEER CROSSING (10000). Official notices recorded by Company's local agents. JUMPING OFF PLACES - BROADVIEW, SAINT CLARENCE, and CLEARY. Rich land, park like scenery, with plenty of wood, hay and good water. Pamphlets, maps, etc., post free on application. Write at once to JNO T MOORE, Managing Director, Toronto.

GORDON & HELLIWELL, ARCHITECTS,

23 SCOTT STREET, - TORONTO.

STEWART & DENISON, Architects, &c., Est. 2

64 KING ST. EAST, TORONTO.

WM. R. GREGG, Architect,

9 VICTORIA ST., TORONTO.

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

ACME Songs for the International Sunday School Lessons (Words & Music), adapted to each lesson in April, May, June, 12 pp., 40 songs, 25¢ for 5, mailed 30¢. Superior Supt. Publishing Co., J. C. O. Kingston, 767 Broadway, N. Y.

KILGOUR BROTHERS, Manufacturers and Printers.

PAPER, PAPER BAGS, FLOUR BAGS, PAPER BOXES, FOLDING BOXES, TRAY AND DIES, TWINES, ETC.

21 and 23 Wellington Street West, Toronto.

THE PEOPLE'S FAVORITE THE OLD ESTABLISHED Cook's Friend Baking Powder

PURE, HEALTHY, RELIABLE. Manufactured only by W. D. McLAREN. Retailed Everywhere. 55 & 57 College St.

THE SABBATH SCHOOL Teacher's Companion.

BY REV. JOHN McEWEN,

The Teacher and Senior Scholar's Companion to the Old Testament Series of the Introductory Lessons, beginning with the Book of Genesis, on the first Sabbath of July, is now ready. This book will be found to meet a felt want in the International System of S. S. Lessons. It presents the entire Book of Scripture in a connected and progressive form - taking up the dropped links of connection between the lessons. It has a Normal Class Exercise on Bible investigation, illustrated by the Book of Genesis. Price 10 cents per copy, or \$1.00 per dozen. Sent to any address, post free, on receipt of price. C. BLACKETT ROBINSON, 5 Jordan Street, Toronto. Publisher.

Golden Hours FOR THE YOUNG.

A BEAUTIFULLY ILLUSTRATED NON-DENOMINATIONAL

Sunday School Paper,

PUBLISHED MONTHLY.

TERMS FOR THE CURRENT YEAR:

Table with 2 columns: Copies to one address, Price. 4 copies \$1.00, 10 copies 2.00, 20 copies 3.00, 30 copies 4.00, 50 copies 6.00, 100 copies 12.00.

Any number exceeding one hundred at same rate.

CANADIAN SABBATH SCHOOLS

C. BLACKETT ROBINSON, No. 5 Jordan Street Toronto.

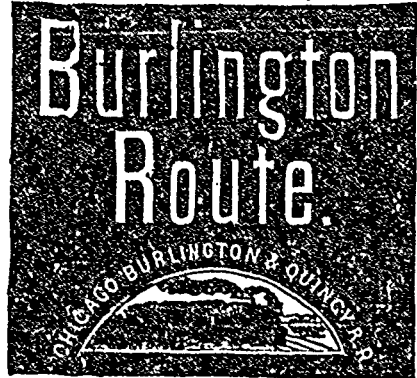
T. W. KAY, CO.

The leading undertakers of the West and South. 349 Queen Street West and Spadina. Funerals furnished and conducted at moderate prices. Open Day and Night.

R. PRAY & SON, Funeral Directors,

500 WEST ST. N., HAMILTON. Telephone communication.

THE LINE SELECTED BY THE U. S. GOV'T TO CARRY THE FAST MAIL



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

Through the Heart of the Continent by way of Pacific Junction or Omaha to DENVER, and all points in the Far West. Shortest Line to KANSAS CITY, and all points in the South-West.

TOURISTS AND HEALTH-SEEKERS should not forget the fact that Round Trip tickets at reduced rates can be purchased via this Great Through Line, to all the Health and Pleasure Resorts of the West and South-West, including the Mountains of COLORADO, the Valley of the Yosemite, the

CITY OF MEXICO, and all points in the Mexican Republic. HOME-SEEKERS

Should also remember that this line leads direct to the heart of the Government and Railroad Lands in Nebraska, Kansas, Texas, Colorado and Washington Territory.

It is known as the great THROUGH CAR LINE of America, and is universally admitted to be the Finest Equipped Railroad in the World for all classes of Travel.

Through Tickets via this line for sale at all Railroad Coupon Ticket Offices in the United States and Canada.

T. J. POTTER, Vice-Pres. and Gen. Manager. PERCIVAL A. LOWELL, Gen. Pass Agt Chicago. JNO. Q. A. BEAN, Gen. Eastern Agt, 21 Broadway, New York, and 206 Washington St., Boston.

FINE TAILORING & GENTLEMEN'S FURNISHING GOODS.

R. J. HUNTER begs to intimate that his stock of cloths, which has been selected personally with the greatest care, is now complete, and will be found replete with all that is desirable for the Season.

Gentlemen will please bear in mind that no trashy goods are kept in stock - that everything is warranted as represented, and that we stand in the first rank for style and work. Usual liberal discount to students.

R. J. HUNTER, Merchant Tailor, 101 KING STREET EAST, Cor. King & Church Sts., Toronto.

WHAT'S WANTED!

S. S. PAPERS S. S. PAPERS. S. S. PAPERS.

Just what is required in Canadian Sunday Schools. Three different papers. Pronounced by the Press to be superior to anything published in the Dominion.

Golden Hours and Early Days, bright, beautiful, illustrated, undenominational papers, are suited to any School, while the Sabbath School Presbyterian, as its name indicates, is adapted to Presbyterian Schools.

It is claimed for the above publications that they are as cheap as imported papers of the same class, and altogether better suited to young Canadian readers.

SPECIMEN COPIES forwarded to any address free of charge on application.

C. BLACKETT ROBINSON, 5 Jordan Street, Toronto. Publisher

THE KEY TO HEALTH!



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

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

\$5,000 PAID ON MARRIAGE.

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

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

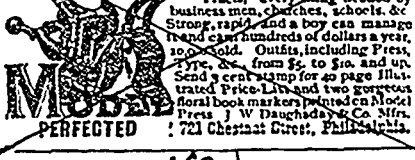
PATENTS HAND BOOK FREE.

W. B. LACEY, Patent Agent, Washington, D. C.

KNABE PIANOFORTES.

Equalled in Tone, Touch, Workmanship and Durability. Wm. Knabe & Co., Nos. 30 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y. OCTAVIUS NEWCOMBE & CO., Sole Agents, 107 & 109 Church St., Toronto. A variety of second-hand pianos by well-known makers, received in exchange for Knabe Pianos, for sale on easy terms.

THE MODEL PRESS



Prints Cards, Circulars, Labels, Tracts, every thing needed by business men, churches, schools, &c. Strong, rapid and a boy can manage. Prints and cuts hundreds of dollars a year, 100% profit. Outfits, including Press, Type, &c., from \$5. to \$10. and up. Send a cent stamp for 40 page illustrated Price List and two copies of our new book marked 'Model Press' by J. W. Daughaday & Co. Mfrs. PERFECTED: 721 Chestnut Street, Philadelphia.

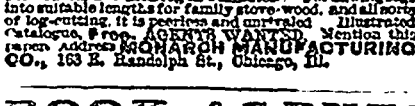
A PRIZE

Send six cents for postage and receive free, a costly box of goods which will help you to more money, than any other thing else in this world. All of either sex, from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address, TRUE & CO., Augusta, Maine.

THE COMPLETE HOME.

Agents wanted for book. New edition - New bindings - New illustrations from new designs. Superbly gotten up. Same low price. Adapted to all classes. Sells at night. Agents wanted. EXCELLENT TERMS. The handsome prospectus enclosed. Apply now. BRADLEY, GARNETTSON & CO. St. John, New Brunswick. Also other grand new books and Bibles.

Sawing Made Easy



Monarch Lightning Sawing Machine. Sent on 30 Days Test Trial. A Great Saving of Labor & Money. A boy 15 years old can saw logs FAST and EASY. Kines Mfg. Co., Portland, Me. Write for prospectus. The MONARCH LIGHTNING SAWING MACHINE is sawed off a 2 1/2 inch log in 3 minutes. For sawing logs into suitable lengths for family stove-wood, and all sorts of log-cutting, it is peerless and unrivalled. Illustrated Catalogue, 8 cents. AGENTS WANTED. Mention this paper. Address: MONARCH MANUFACTURING CO., 163 E. Randolph St., Chicago, Ill.

BOOK AGENTS

The Canadian Home, Farm and Business Cyclopaedia, a decidedly Canadian book. Home department of a well-known Canadian Journalist. Farm department by Wm. Brown, Superintendent Ontario Agricultural Farm; Dress department by George M. Jean Ross, President Toronto Society of Trade Dress Makers; beautifully printed, handsomely bound, and completely illustrated. Contains full-page portraits of 100 famous men. 500 pages. Macmillan, 110n. Ed. Bate, and other leading Canadian Publishers. Write at once to J. W. Daughaday & Co. For information and price. ROBERTSON & BROS., sole publishers, Toronto and Whitby.