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IT IS A SURE CURE. From James Murphy, of St. Catharines, track boss & employe of the Great Western Railway. ST. CATHARINES, May 25, 1881.

DEAR Sir, - My wife has been suffering for the last year from rheumatism in her left arm and shoulder. A short time ago my daughter brought her a bottle of your Rheumatine. She did not feel any benefit from this one bottle, but concluded to try another. She has now used four bottles and is now quite free from pain, and through all this bad weather has not had the slightest twinge of rheumatism. We can recommend it to all suffering from rheumatism. Yours respectfully, JAMES MURPHY.

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Advertisement for CONSUMPTION, mentioning a week in your own town and a week in the West.

A NOTED BUT UNTITLED WOMAN.

[From the Boston Globe.]



Messrs. Editors - The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman," as some of her correspondents lovingly call her. She is zealously devoted to her work, which is the outcome of a life-study, and is obliged to keep a lady assistant, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended and prescribed by the best physicians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhoea, irregular and painful Menstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system.

It costs only \$1. per bottle or six for \$5., and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at her home in Lynn, Mass.

For Kidney Complaint of either sex this compound is unsurpassed as abundant testimonials show. "Mrs. Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constipation, Biliousness and Torpidity of the liver. Her Blood Purifier works wonders in its special line and bids fair to equal the Compound in its popularity. All must respect her as an Angel of Mercy whose sole ambition is to do good to others."

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Scientific and Useful.

SUGAR COOKIES.—One cupful of butter or lard rubbed into five cupfuls of flour; two cupfuls of sugar, one large cup of milk; one egg; one teaspoonful soda.

STEAMED BROWN BREAD.—One quart of Indian meal, one pint of rye flour; stir these together and add one quart of sweet milk, one cup of molasses, two teaspoonfuls of soda; add a little salt, and steam for four hours.

BOILING unpeeled potatoes in a limey tea-kettle will clear it of the incrustation.—A fresh ink-blot on paper can be entirely removed by placing on it blotting paper which has been soaked in a solution of oxalic acid and dried.

MOLASSES COOKIES.—One cup of molasses, scant half a cup of brown sugar, half a cup shortening—butter and lard in equal quantities is best—four tablespoonfuls boiling water, one rounded teaspoonful soda, half teaspoonful salt, and the same of ginger, one well-beaten egg, added the last thing, and flour to make the softest dough that can be handled.

PLUM PUDDING.—Three cups of sifted flour, three eggs, a wine-glass of molasses (this will give it a dark colour), one and a half pints of milk, one large cup of suet chopped very fine, one cup of currants, and one of raisins; add mace, cloves and cinnamon to suit your taste, one teaspoonful of soda, and two of cream of tartar; boil for at least two hours and a half, but three is still better. The two and a half are sufficient to cook it, but the other half-hour's boiling gives a certain lightness to the pudding, which is greatly to be desired. Eat with any good pudding sauce.

NERVOUS HEADACHE.—In answer to H. J. M. from Kansas asking for a remedy for nervous headache, or neuralgic headache we give a remedy which we find in the "Scientific American," vouched for by a celebrated German physician. A sixteen-year-old boy had suffered from his sixth year several days, every week with intense headache, which, upon examination, seemed to be a purely nervous headache. The doctor gave him ten grains of salicylate of sodium every three hours, and next day the patient continued, but in less frequent doses, for a few days longer; the headache did not return, and months after the doctor learned that the boy continued free from pain.

HOUSEKEEPERS complain that the apples are entirely tasteless this year; that the sauce made with them has no flavour. The following recipe for sauce is said to be excellent: Cut some hard apples in quarters, or smaller pieces still, after peeling them; put them in a jar with plenty of sugar and white ginger-root, cut fine, scattered over them; the best way, perhaps, being to put in a layer of apples, and then of the sugar and ginger. In two or three days pour in enough water to entirely dissolve the sugar; then strain this juice, and putting the apples in it, let them stew slowly until they are tender. If the apples are carefully treated, they will not lose their shape. Serve when cold. This is very good with meat.

BEEF SOUP.—The different varieties of beef soup are formed by the method of seasoning and the different vegetables used in preparing it, after the joints have been well boiled. Besides onions, celery, cabbages, tomatoes, and potatoes, many use a few carrots, turnips, beans, and force-meat balls seasoned with spice. Rice or barley will give the soup consistency, and are to be preferred to flour for the purpose. Parsley, thyme, and sage are the favourite herbs for seasoning, but they should be used sparingly. To make force-meat balls add to one pound of chopped beef one egg, a small lump of butter, a cup or less of bread crumbs; season with salt and pepper, and moisten with the water from stewed meat; make in balls and fry brown. Drop in soup just before serving.

The Only One in America. The International Throat and Lung Institute, Toronto and Montreal, is positively the only one in America where diseases of the air passages alone are treated. Cold inhalations are used through the Spirometer, an instrument or inhaler invented by Dr. M. Soujeff of Paris, ex-aid surgeon of the French army, with proper dietetic, hygienic and constitutional treatment suitable to each case. Thousands of cases of Catarrh, Laryngitis, Bronchitis, Asthma, Catarrhal Deafness and Consumption have been cured at this institute during the past few years. Write, enclosing stamp, for pamphlet, giving full particulars and reliable references to 173 Church street, Toronto, Ont.; 13 Phillip's Square, Montreal, P. Q.

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No matter what your feelings or symptoms are, or what the disease or ailment is, use Hop Bitters. Don't wait until you are sick, but if you only feel bad or miserable use the bitters at once. It may save your life. Hundreds have been saved by so doing, at a moderate cost. Ask your druggist, or physician. Do not suffer yourself or let your friends suffer, but use and urge them to use Hop Bitters.

If you have lameness in the loins, with frequent pains and aches; numbness of the thigh; scanty, painful and frequent discharge of urine, filled with pus, and which will turn red by standing; a voracious appetite and unquenchable thirst; harsh and dry skin; clammy tongue, often darkly furred; swollen and inflamed gums; dropsical swelling of the limbs; frequent attacks of hiccough; inability to void the urine, and great fatigue in attempting it—you are suffering from some form of Kidney or Urinary Complaint, such as BRIGHT'S DISEASE of the kidneys, stone or inflammation of the bladder, gravel and renal calculi, diabetes, stranguary stricture and retention of the urine, and Hop Bitters is the only remedy that will permanently cure you.

Remember, Hop Bitters is no vile, drugged, drunken nostrum, but the purest and best medicine ever made, and no person or family should be without it. Don't risk any of the highly lauded stuff with testimonials of great cures, but ask your neighbour, druggist, pastor or physicians what Hop Bitters has and can do for you and test it.

SKINNY MEN. "Wells' Health Renewer" restores health and vigour, cures Dyspepsia, General Debility. \$1.

WHY SHOULD A MAN whose blood is warm with... Sit like his grandpa, cut in alabaster? Or let his hair grow rusty, scant and thin, When "Wells' Health Renewer" will make it grow the faster.

As the frosts of winter vanish under the colouring influence of the sun's rays, so does Bright's Disease, Dropsy, Stone in the Kidneys and Bladder, Inflammation of the Kidneys, leave the body upon the administration of Dr. Van Buren's Kidney Cure.

THE GREAT SOURCE of Consumption and many wasting forms of disease is Scrophula lurking in the system. The true specific for this condition is found in Burdock Blood Bitters; this medicine purifies the blood and builds up the enfeebled frame.

J. S. Wetherell, writing from Winnipeg, says: "I can say more about PHOSPHATINE now than when I saw you last in Toronto. My health is much improved, and I am free from headaches, or any other aches, having only used two and a half bottles of your Phosphatine. For sale by all druggists."

No household should be considered complete without a bottle of DR. VAN BUREN'S KIDNEY CURE in the closet. It is the only remedy that will positively, permanently and promptly cure all forms of Kidney diseases. Sold by druggists.

Mr. W. J. Guppy, of Newbury, has used Burdock Blood Bitters in his family with good effect, and says that Rev. J. R. Smith has used it, and speaks of it in high terms of praise. It is the great blood purifying tonic that acts upon the bowels, the liver, the kidneys, the skin, and the blood.

Now that there is a reliable remedy for kidney troubles, half the terrors attached to these complaints have been removed. For this let all be thankful, and to DR. VAN BUREN'S KIDNEY CURE award all praise for having thus removed a hitherto considered fatal disease from our path. It was never known to fail. Sold by druggists.

TO CONSUMPTIVES or those with weak lungs, spitting of blood, coughs, or kindred affections of throat or lungs, send two stamps for Dr. R. V. Pierce's treatise on these ailments. Address this doctor, Buffalo, N. Y.

THE CANADA PRESBYTERIAN.

VOL. 11.

TORONTO, WEDNESDAY, MARCH 14th, 1883.

No. 11.

NOTES OF THE WEEK.

THE official journal of Buda-Pest, "Nemzet," complains that, in spite of the last good harvest, emigration still continues and increases from northern Hungary. The "Pester Lloyd" points out the dangers resulting from this emigration. In one village commune not a single able-bodied man remains. It is becoming plain that the cause of the emigration does not lie in any passing scarcity or hardship, but in the whole social organization of the people. In the ten years between the census of 1870 and that of 1880, Hungary has lost nearly 23 per cent. of her male population.

THE "Hour" says very properly: If there is anything more disgusting than the wretched dishonesty and ingratitude of the fraudulent Crowell, it is the mincing manner in which several morning newspapers spoke of his "liabilities" and "ill health on account of financial difficulties." Liabilities, forsooth! There is a good old Anglo-Saxon word which expresses it much better and which ought to be applied to his shameful transactions. Where shall we pull up if thieves are allowed to talk of their "liabilities" and murderers of their "removals"?

DR. DIX occupies an influential position in the Episcopal Church in New York. The temptations to speak smooth things is no doubt great to such as he; but, in rebuking the social crimes of the day, he speaks out as he ought to speak. In a recent lecture on "Modern Women," Dr. Dix said: "They are made up of heartlessness, selfishness, flash and fraud." He deprecated the lack of a serious view of life existing among women, the degradation of the idea of matrimony, the determination of married women to avoid the cares of maternity, and the want of maternal care in the education of children. He commented severely on women who are more fond of dinners and receptions than of the duties of life. He said the conduct of man and wife in marriage, the recklessness in breaking the sacred tie, and the facilities for obtaining divorce are among the darkest evils of our day.

PRESBYTERIANS as a rule are not predisposed to ritualism. Occasionally a young man of sentimental texture takes to mooning over altar cloths and ornate ecclesiastical frippery. One of these has recently emerged into daylight in Aberdeen, Scotland. But the canny burghers of the granite city do not take kindly to his ways. The charge of ritualistic teaching and practices made by several elders of the East Church, Aberdeen, against the Rev. James Cooper, the pastor of the congregation, was under consideration of the Established Presbytery the other day. Mr. Cooper read a long statement in reply to the specific minute lodged by the petitioning elders, and Mr. C. C. Macdonald, St. Clement's, moved a resolution to the effect that there was no ground for official inquiry, but that, as Mr. Cooper held many points of Church order not in harmony with his brethren, he be enjoined to use great caution in the expression of his views. After considerable discussion it was agreed to postpone decision on Mr. Macdonald's motion.

LEIGH HUNT, Superintendent of Schools in Des Moines, has adopted a plan of giving practical instructions in earning and saving money. In the first place he encouraged all the children to open bank accounts, and to learn how to do business at a bank. Boys with rich fathers, boys with poor fathers, and boys without fathers or mothers were incited to earn money in honest and manly ways. They black boots, deliver papers, shovel snow from sidewalks, and carry in coal. Not a few are learning trades during odd hours, and many have tools which they work with at home. Those who are doing mechanical work that requires considerable skill meet and compare the articles they have made. There is a friendly rivalry to see who will have the largest bank account and furnish the best specimens of handiwork. The work out of school is said to have a good effect on the work done in

school. The boys are getting a reputation for thrift, skill, and economy as well as for scholarship.

ROMISH zealots have a fondness for parading accessions of titled families to their ranks. The English ritualistic movement has been very serviceable to Rome in paving the way for those in high social circles who prefer in the end the genuine popery of Rome to the Brummagem article. Rome is well aware of the strength of the imitative faculty, hence the ostentatious parade of converts in "high life." There are fashionable religions as well as fashionable seal-skin sacques. Less honest and aboveboard are the attempts to convey to the popular mind the impression that illustrious men have on their death-beds sought reconciliation with the religion of the Vatican. It is a little too much to ask us to believe that the late Lord Beaconsfield accepted Romanism while he lay adying. So persistently were rumours to this effect circulated, that his confidential secretary, Lord Rowton, has felt called upon to give emphatic contradiction to them. A pamphlet has appeared among our neighbours claiming President Garfield as a convert to Rome. They might as well claim Washington and Lincoln when they are at it.

THE Rev. Lyman H. Atwater, D.D., LL.D., Professor of Logic and Moral and Political Science in Princeton College, has recently passed away. Dr. Atwater was born in New Haven, Conn., and graduated at Yale College in 1831. He pursued his theological studies in Yale Divinity School, and in the year 1835 was ordained and installed pastor of the First Congregational Church, Fairfield, Conn. He devoted himself with great diligence to his pastoral duties, but in a few years was brought more prominently into public notice by the discussions which followed the publications made by the late Dr. Bushnell. In 1854 Dr. Atwater was elected Professor of Mental and Moral Philosophy in the College of New Jersey, in which place he continued for nearly thirty years, instructing successive classes in the studies assigned him with great conscientiousness and intelligence. Meanwhile, he was constantly writing for the "Princeton Review," and in 1869 became associated with Dr. Hodge in its editorship, continuing also as co-editor with Dr. H. B. Smith, after the reunion, when the "Reviews" of the two churches were consolidated. When Dr. McCosh became President of the College, Dr. Atwater was made Professor of Logic, Moral and Political Science, and continued therein to the day of his death. He was also one of the lecturers in the Theological Seminary in Princeton.

A WRITER in the New Haven "Palladium" says that not long ago he went to a certain church—where is not stated—to seek the spiritual consolation to be derived from the devout worship and praise of God, especially hoping to be lifted up to a higher life by the singing of some grand old simple hymn. Judging from his account he was apparently disappointed. "We had been sitting," he says, "in the richly upholstered pew and staring at the painted windows but a few moments when the organ suddenly hushed, and in a distant corner of the church four fashionably dressed ladies and gentlemen arose and sang. And this is what they sang: 'God is a Spirit; God is a Spirit; and they that worship Him, and they that worship Him, and they that worship Him must worship Him in spirit and in truth. God is a Spirit: and they that worship Him: God is a Spirit: must worship Him: they must: must worship: ship Him: in spirit and in truth; for the Father seeketh such; (tenor) for the (all, loud) seeketh such, seeketh such, seeketh such to worship Him. (Very softly) God is a Spirit; (waxing louder) God is a Spirit; and they; they that worship Him; they; and they; they that worship Him, must worship Him, must worship Him, and (loud yelling) THEY that worship Him; and they; must; that worship Him (tenor, softly) must; (contralto) worship; (all) Him in spirit and in truth; (all but tenor) for; (all) the Father seeketh such; (bass) seeketh such; (all, softly) to worship Him, to worship; (sort o' dying away) in spirit and in tru-y-u-th.' As the concluding

cadences softly died away among the vacant pews, like 'the still, small voice' among the cliffs of Sinai, we could not help wondering whether those much-tortured words had any meaning; and if so, whether that meaning had any application to the performance just ended. What is 'worship in spirit and in truth?'"

THE Rev. Professor Campbell lately delivered a lecture on "The Noble Order of Ste. Eve" in the David Morrice Hall, Montreal. The lecturer said that an ungrateful posterity now called their earliest ancestress Mother Eve, whereas the Talmud and ancient traditions unite in denominating her as Saint Eva; the Bible account makes her the first heroine of faith, and gives her more prominence than Adam; Milton, a poor judge of women, gives a false idea of Eve's conjugal humility, as the Jewish traditions assert her equality. To know what woman's work is one must know what woman herself is. She has been charged with being a great mischief maker. Women were encouragers of men in their life work, and much of so-called self-help, is woman's help. Woman was a civilizer; the true author of chivalry and of modern poetry. The lecturer could not understand the cry for woman's rights. Who ever heard of a knight throwing away his star and garter to join the Oddfellows or the Grangers? Though St. Paul had prohibited women from preaching and governing the Church, they were the real governors notwithstanding. As Leopold lost a battle by dismounting his cavaliers, so the battle of life would be lost by reducing women to its ranks. The lecturer proceeded to notice the noble work done by women in religious spheres, instancing the Ursulines, the Hospital Nuns of Canada, and Madame La Peltrie, also the revival of the order of deaconesses in 1836 by Pastor Fliedner, of Kaiserwerth, with a sketch of their institution at Strasburg. Much of the charitable and religious work now done by men would be better accomplished by women. Self-abnegation, the true *Imitatio Christi*, was woman's highest sphere and the greatest work in the world. The noblest workers themselves mingle in the work, and make its welfare higher than any personal aims. As a united order, a victorious army, let the noble order of Ste. Eve go forward to the regeneration of the world.

WEEKLY HEALTH BULLETIN.—A review of the weather of the week shows that there has been much regularity in the barometric pressure, it having remained on the whole high. This, with the prevalence of rather high westerly winds, is in keeping with the fact of the continued presence of a high percentage of diseases of the respiratory organs, especially of *Bronchitis* and *Influenza*. *Pneumonia*, according to many observers, more severe when the ozone is excessive, has again increased in degree of prevalence from 28.34 per cent. *Neuralgia* and *Rheumatism* remain almost in the same position, as regards severity, that they occupied last week. Amongst Fevers nothing worthy of special mention is observed, unless it be that a number of cases of *Enteric Fever* are reported from District III., where it occurs amongst the six most prevalent diseases. *Intermittent* again appears in District VI., as well as in VII., VIII. and X, its favourite haunts. *Zymotic* diseases show no evidence of increase in degree of prevalence, except in the case of *Measles*. This disease, oscillating from week to week, has this week made a great advance, having a prevalence amounting to 4.5 per cent. of over 2,700 cases of reported disease. In some cases schools have been practically closed by its prevalence. Had early precautions been taken by parents and school authorities to prevent the children of infected families from attending school, such undesirable results would in most cases have been avoided. Although *Diphtheria* seems for the time to have decreased, yet a number of sad cases of death from it have here and there been reported. *Small pox*, breaking out so near as Buffalo, becomes again the occasion for reminding all to be armed against its advances. An unfortunate instance has been reported from one district of a medical gentleman being attacked by the disease while lending aid to others similarly afflicted.

OUR CONTRIBUTORS.

A TRIP TO BRANDON.

CRY FOR MISSIONARIES.

The city of Brandon is less than two years old, and already it has some 3,000 or 4,000 people. It is a marvel of enterprise. Its buildings are chiefly wooden, neatly constructed, and painted a dark brown. It has three neat church buildings—Presbyterian, Methodist, and Episcopal—costing, probably, \$5,000 each. Your correspondent lately paid a church visit to Brandon, and was much pleased with the appearance of things there. The pastor, Rev. Mr. Ferries, has lately resigned from ill health, and the vacant congregation is dependent on the Presbytery for supply. The congregation has a well-organized session of five active elders, a Sabbath school of upwards of 100 pupils, and an excellent Bible class conducted by Elder Matheson, formerly of Clinton, well-known as an Assembly elder. The superintendent of the Sabbath school, and church treasurer, is the Clerk of the County Court, a Mr. Barr, formerly of Millbank, Ontario. The membership is given as about eighty; the congregation is about 250 in the morning, and nearly 400 in the evening, quite filling the church. All this speaks well for the energy of the late pastor, and the activity of the young congregation. A good deal of attention seems to be given to the cultivation of music and psalmody, and there is an excellent choir. A literary association in connection with the church meets fortnightly. The visit to Brandon was a very pleasant one. "It at Brandon this satisfactory state of things ends. In the district around, especially to the west, there is DEPLO- RABLE NEGLECT in our mission work.

Near Brandon are the following groups of stations: I. Grand Valley; II. Milford; III. Peacock's. West of Brandon are: IV. Virden; V. Wolseley; VI. Broadview; VII. South Moose Mountain; VIII. Regina; IX. Moose Jaw. Now these are not individual points, but all are centres of some importance. Distributed among them in summer there were five student missionaries. At present there is not a missionary settled at one of these points. Not more than two of them have even the most temporary supply. In seven of them, representing not less than thirty preaching places, the Gospel has not been heard from Presbyterian lips for several months. We have fallen further behind this year in overtaking the new work than during the last ten years. *Only one missionary has been sent to us in the last half-year*: and this at the end of a season in which the emigration is estimated by tens of thousands. We have till this year had the honour in the North-West of being the pioneers throughout the country. That distinction is gone, let us hope not forever.

Now, all this has happened in the face of the most passionate appeals from most of these places for supply, and by people willing to contribute largely. A few examples may be cited:

1. At the close of the service in Brandon, a most gentlemanly man, from the Milford group, asked a few minutes' conversation. He urged most earnestly for a missionary. "We have a majority in one settlement of Presbyterians. Yet our children can only attend a Methodist service. Oh! don't forget us."

2. On Sabbath afternoon, a gentleman interested in Virden, asked that the claims of that important centre be not lost. "A student missionary did capital work there last summer; all that is being lost in the Virden group of stations. Others are there entering into our labours."

3. A deputation of two leading men of Wolseley waited on your correspondent. One of them, the leading merchant of the place, said: "We are in the majority as a church, but we have been absolutely neglected. With the adjoining settlements we could soon be self-sustaining. Will not the Presbytery take up our case?"

4. A relative of your correspondent has taken up land in the South Moose Mountain district. A large number of townships have been taken up by settlers, and he had never heard of a Presbyterian missionary having been through the region.

5. A letter has been received by two young men in Broadview, intelligent young Scotchmen, who came out from the neighbourhood of Falkirk. They say, "We have no service of our own Church, of which we are members. We are anxiously looking for it. A hall is being put up for all denominations to use. We

hope that the Presbytery will be able to give us supply that we may soon have a church of our own."

6. In Regina, the Methodist and the Episcopal Churches have both had regular missionaries for three or four months, and we have none, though one is expected immediately.

CONCLUSIONS.

How has all this occurred? Our Home Mission Committee is not out of funds—at least grants were made to help most of these districts in October last. The real difficulty is proper steps have not been taken to get men. Three agencies have been interested in the matter: I. The Assembly's Home Mission Committee; II. The Superintendent; III. The Presbytery of Manitoba. The Presbytery of Manitoba has an enormous amount of work on hand. This year, in contrast with its custom for years past, it virtually handed the whole matter of mission supply to the Superintendent. The Home Mission Committee did the same thing. The Superintendent wrote letters to a number of persons asking them to accept appointments. But he had so much work to do in organization in the part of Manitoba lately added to the Province, that it took his undivided attention there. In October and November, when efforts, constant and determined, should have been put forth for men, these efforts were not made. No blame can attach to the Superintendent in the matter. He had his work pressing on his heels, which must be attended to. Between the Presbytery and the Assembly's Home Mission Committee, the blame lies. The Superintendency has been a great success, but in changing to a new system, there will always be a certain amount of loss of force. The thing now is to repair the loss as soon as possible. We must never allow our Church to take a second place in mission work in Manitoba. We want three or four ordained missionaries at once, and as large a band of student catechists as can be spared. We want actions, not words. The line of railway from Brandon to Regina—a distance of 250 miles—now unoccupied by us, must be taken up by our invading force in the spring. May God give us grace to occupy it.

SIGMA.

Winnipeg, Feb. 24th, 1883.

DR. COCHRANE'S REPORT ON BRITISH COLUMBIA.

MR. EDITOR,—Will you be kind enough to allow me room to make some comments on the Report of the Deputy sent to this Province by the General Assembly as published in your issue of October 25th? As I do not wish judgment to go against us by default, I desire to have these comments on record in your columns. As briefly as the nature of the case permits, I shall point out a few of the mistakes in that very—to say the least of it—misleading report. It says: "The present condition of Presbyterianism in the Province is not cheering. Much good has doubtless been done, but the results do not appear at all in proportion to the moneys expended in past years by the Church of Scotland and the Presbyterian Church of Canada." Then it is added, as the grand reason for this state of things, that "Conflict of opinion and action on the part of individual ministers belonging to the rival Churches represented has hitherto militated against progress." That report would have been about as near the mark if it said that our want of progress—or the failure of "our Church to advance in British Columbia as it has done in other parts of the Dominion"—led to the battle of Tel-el-Kebir. I must say that we deserved something very far different from the whole tone of that very unsympathetic report, and its expressed and implied censures. Under most adverse circumstances of every kind, those ministers who have been here have, with fewer exceptions than is usual, creditably represented the Presbyterian Church, and maintained their few positions as well as the best of any others—though like them (a few of us) for many long years leading a sort of forlorn hope.

Every candid and unprejudiced man who knows anything of the history of British Columbia knows that there have been neither "progress" nor "proportionate results" here in anything, civil or ecclesiastical, on account of our very small settled population. We have had occasionally a comparatively large population, but it has been very scattered, very heterogeneous, and very migratory. A fair report would say so, if felt called upon at all to go back "on the past." Until very recently our whole—what we call—white population would not make a third or

fourth rate town in Ontario—and that scattered over hundreds of miles. Just as well might a Deputy have blamed Dr. Black at Red River for having only one congregation for so many years in all Manitoba and the North-West; or attribute the great increase of the Church there now to his removal. You cannot have churches without people; and the prosperity of any particular branch of the Church at the first depends on the character of the population and its source. (As to the character of our population, however, I think a statement in the Deputy's Report from some one is rather strong—"From all appearances the Indian population are far more anxious to be instructed than their white brethren are.") Suppose that the present population of Manitoba and the North-West had all gone from the Province of Quebec, where would our Church there be to-day? Or could any fair minded man upbraid us for want of progress there? Until I read the report commented on I never knew that the size and appearance of a place were any indication of the size of a congregation of any particular denomination that ought to be "gathered in."

2. But besides the backward and disappointing condition of the Province for so many years, there is another principal cause which has "militated" against our progress; indeed, I may say the other principal cause. Even with our very small, scattered, heterogeneous, and migratory population, our present condition would be much more "cheering" had the Parent Churches been as prompt and liberal in giving us ministers, and in supplying their places when vacated, as other denominations have been. But somehow they have been unable or unwilling to grant us the supplies needed, and repeatedly, and most urgently asked for. What are the facts? Before we had a Presbytery at all the Home Churches, and the Canadian Church refused to send a supply in the year 1866 to Pandora Street Church, Victoria; and consequently the doors of one of the finest churches in the Province were closed for some nine years, against one of the most enthusiastic and liberal congregations ever assembled; and so far as those churches were concerned they might have been closed even yet. The Canadian Church declined to supply Mr. Duff's place when he left Cariboo in 1865, though the prospects were vastly more encouraging than they are now. And after he left New Westminster in 1867 it was left vacant for about eighteen months. When Mr. Aitken left Nanaimo in 1871, that place was left unsupplied for nearly five years; a very good church was locked up, and the nucleus of a most promising congregation scattered. In reply to my repeated and urgent entreaty to send a minister, I was told that none could be got to come. In the spring of 1875 one at length consented to come for Nanaimo; and when a point of order was raised in the Synod of Toronto *ancient* his license and ordination, an influential member was reported in the "Globe" as saying, "Mr. S. would have a congregation of only forty or fifty in the field proposed, and it was a loss for him (*sic*) to expend his fine talents in such a small place." Even thus were we expected to have things "cheering." Will some one try the experiment of making things "cheerful" by shutting up a church or two in Toronto for five or nine years, and then open it again?

But, Mr. Editor, in these circumstances the Church of Scotland nobly came to our aid in the summer of 1875, upon the personal solicitation of the Rev. Mr. Macgregor, of Victoria, with a very liberal grant of money (\$5,000 a year) and four additional ministers. Victoria District, Nanaimo, Langley and Nicola (for which place I had asked for a minister some years before) were then supplied, and the prospects appeared most promising. Of course no one ever supposed then that it would have been necessary to continue the grants to those places for such a length of time. We were looking then, as we have so often looked in vain, for a large influx of population, and more prosperous times. And that there might not be even the appearance of "conflict of opinion and action," or of "rival Churches," I at once united with the Presbytery, and we had as few disputes as ever took place in any Presbytery. But very soon it was the same story with some of our ministers as with so many of other Churches—the position and prospects were too dark and discouraging, and two of our number left the Province; and (not as it was with other churches) no supplies could be obtained to fill the vacancies. And over a year ago Nanaimo was again left vacant—the church and manse closed up—and it remains so; and the minister who may come along now, or at some

future day, will have anything but a "cheering" work to do in trying to bring back families and children from other Churches and Sabbath schools, or from the streets. That minister not only left Nanaimo, but the Province; making in all *ten* ministers of our Church, and about *forty* others, who have left since my arrival; and all of them, I believe, on account of the difficulties, discouragements and disappointments met with. "Conflict of opinion and action on the part of individual ministers belonging to the rival Churches" had about as much to do with those changes, and the constant and discouraging failures to obtain supplies as they had to do with the transit of Venus. Had the Canadian or other Presbyterian Churches given us the necessary supplies our position would be different now, notwithstanding the great disappointments in the progress of the Province. And yet, as may be seen from the first part of this letter, not so very different after all, compared with other parts of the Dominion. We might have had self-supporting congregations in Victoria and Nanaimo; the former being the capital and chief centre of population and business; and in the latter, on account of the extension of the coal mines; also a few more ministers in other places at heavy expense, though not at all in encouraging circumstances. For be it noted, that outside of Victoria, there is not a self-supporting congregation belonging to any Protestant denomination, notwithstanding most zealous efforts, and in many instances with the field all to themselves. Since reading the Deputy's Report my sympathy has very greatly increased in behalf of those poor Israelites in the brick fields of Egypt. No great wonder, verily, "that the officers of the children of Israel" indignantly expostulated with Pharaoh saying, "Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick; and behold thy servants are beaten; but the fault is in thine own people."

There have been other hindrances to our progress, but they have been only such as are common, more or less, to all new places, and not worthy of mention compared with the two pointed out, and altogether ignored by the Deputy in his Report.

3. If not trespassing too much upon your valuable space, please allow me room for the correction of another of the many mistakes (unintentional of course) in the report. Writing of New Westminster, it is said: "From the report (congregational) submitted to the last General Assembly, we learn that the membership is thirty-eight, and that there has been little or no increase for some years past: that the Sabbath school is attended by thirty children." The facts are, however, as correctly quoted from the report, "There have been six names added to the communion roll, which now contains the names of thirty-eight members resident in the bounds. The Sabbath school was attended by fifty children." But where was that very suggestive sentence obtained—"There has been little or no increase (in the membership) for some years past?" It is not in my report; nor has it any foundation in fact. For the fact is, that in the two preceding years the "additions" were twenty-six; and the decrease by deaths and removals from the bounds just the same number, twenty-six. Other statements made about New Westminster are mere matters of opinion and speculation with no proper basis to rest on, and can be taken for what they are worth, and in the light of the foregoing. I presume, however, that I am at liberty to form an opinion of those statements, and, in the circumstances, to give utterance to it; and my opinion is that they are as ungenerous as they are unjust.

I have only to add that the Rev. Mr. McElmon, of Comox, gives me liberty to say that he fully endorses my description of the Deputy's Report as "very misleading"; and he adds, "I think it is altogether too bad that the doctor did not give you some credit for your arduous labours under so many discouragements." The Rev. D. Gamble, Victoria, writes me *anent* the report, "The whole thing is strongly calculated to mislead, even where truth is partially told. . . . His report concerning your work is contemptible in the extreme."

ROBERT JAMIESON.

New Westminster, B. C., February 2nd, 1883.

P.S.—I have just this moment learned that Mr. Dunn, of Langley, has announced his intention of leaving the Province very shortly, to go either to Oregon, U. S., or to Scotland. Thus every member of the Presbytery as at first organized, except myself, shall have left—Messrs. Nicholson, Murray, MacGregor, Clyde, and Dunn.

SABBATH DESECRATION— WHAT SHOULD BE DONE TO STOP IT!

MR. EDITOR,—This is a vitally important question, and although the answer to it has been partly suggested by what has already been said, it needs to be given more fully. First then, we would remark that the highest and most unassailable ground upon which the sanctification of the Sabbath can be generally and authoritatively demanded and enforced, is that of its being a Divine institution. If it is purely human in its origin, if it is only a civil, or even an ecclesiastical institution, if it has no higher or more sacred warrant than such as these, the power which made it can also unmake it. The first and most obvious step then, for all who regard the Sabbath as Divine in its origin and sanctions, is to show, establish and impress this in every way, and to the widest possible extent, upon the public mind and conscience. The chief and most powerful instrumentalities for effecting this are, the pulpit, home and Sabbath school teaching, the press, and a consistent example on the part of all who profess to believe in the Sabbath as a Divine institution, and the obligation to keep it holy by rest from our ordinary worldly employments. All who hold such views should regard it as a sacred duty to keep aloof from all employments in which Sabbath-breaking is required, and if pressed to desecrate the day, refuse and suffer rather. Such preaching, teaching, and example could not but act as a corrective and a protest against the excessive love of gain, the grasping worldliness, and making haste to be rich, which are the chief immediate causes of the increasing desecration of the Sabbath.

In the case of those whom it might be impossible to convince of the Divine authority, and sacredness of the Sabbath as a day of rest, other means would require to be adopted. Many of these love their kind, at least, and are concerned for the wellbeing of their country. Such persons would have to be reached and induced to right action on grounds of reason, simply, if not of religion as well. In their case it might be shown, and the means to do so exist in abundance, that Sunday labour is unnecessary. Wherever Sabbath labour has been abandoned, none of the anticipated inconveniences have arisen. The nation is as prosperous, and the public service is as well performed now as when work was done in Government offices on Sabbath. That vast volume of private business over the whole land, so much greater in the aggregate than that of any railway corporation, stands still on Sabbath, and all are the better for it. It cannot be pleaded, then, that railway work, or that of other large corporations, is a necessity, and it can be shown to any honest mind that it is not. Then why demand it? To the reason, too, of those who can only be reached by it, it might be shown, as it can be, that Sunday work does not pay in the lowest sense, and still less does it in any higher. We may only mention one most pregnant fact in proof. In Germany, in the United States, and some other countries where Sabbath desecration has been carried to the greatest lengths, a reaction is taking place on behalf of Sabbath rest, not on religious grounds, or by religious people purely by any means, but on the part of honest, intelligent, worldly men, and on grounds of humanity and of the public good in the largest sense. Fair and honest minds can be appealed to by arguments such as these.

Another means which could well be used to protect the Sabbath, and ought to be put into operation at once, is organized effort for that end among people of all kinds who desire to preserve the Sabbath rest and quiet. This is a platform broad enough for all to act together upon, however different their views upon other questions. Here is a noble work for some one to enter upon who will but take it up with the requisite qualifications for doing it. Few things would confer a greater blessing upon the whole country than to roll back the tide of Sabbath desecration which is coming in upon us, and raise up guards around this day so as to defend it from the unhallowed assaults that are now being made upon it.

Closely connected with the above is invoking the aid of efficient legislation to protect the Sabbath. It is not necessary to discuss any theories about the province of the Legislature in matters of this kind. The Legislature has already taken to do with it. All that is wanted is to provide means whereby great corporations should not have it in their power to set the law of the land at defiance with impunity, whereby the law that can stop a farmer drawing his grain to his barn on Sabbath,

may, with equal promptitude and ease, stop a railway train drawing grain or anything else on that day. The suppression by law of slavery, of duelling, of coarse and degrading sports, of the liquor traffic, where that has been done, are all instances of legislation of that kind which has already been applied to protect the weekly day of rest. What is wanted is, to perfect that legislation so that it can be easily and effectively applied. It is done, not on religious grounds, but on those simply of humanity, that it is necessary for the well-being of the State—for self-preservation, even. Nineteen out of twenty of our citizens, we believe, in Ontario at least, would be willing for and heartily rejoice at such legislation, and it does appear to be in the last degree unreasonable that a mercantile company, merely because it dares to do it, should be allowed, or should be able to insult, trample upon, and set at defiance our most sacred feelings, and what the vast majority of our people believe to be their most precious, because divinely bestowed, rights. We are confident that it only needs united, energetic and persistent action on the part of all who, for whatever reason, prize the Sabbath as a day of rest from everyday work, to put a stop to the further progress of desecration, and regain all that has been lost. The responsibility for such action rests obviously first, and with the greatest weight, upon the churches and professing Christians, and much, very much, depends upon the press for keeping this important matter before the public and agitating it until such practical action is taken as will effectually guard and maintain the Christian Sabbath as a day sacred to rest and worship.

W. D. BALLANTYNE.

Pembroke, Feb. 12th, 1883.

THE ELDERSHIP.

MR. EDITOR,—Your issue of the 7th ult. contains some observations on an overture brought into the Hamilton Presbytery in favour of term service in the eldership. I heartily concur in all you have said in favour of the purposed change, for it is a fact, taught us by experience, that we are sometimes far astray in our judgment of the mental or moral qualifications for that office that we may have formed of some with whom we thought ourselves well acquainted. The purposed change would give us an opportunity of correcting the error we had made.

Permit me to suggest an addition to the said overture, namely, that it should include the ministers as well as the elders. If we are liable to make mistakes in choosing our elders, with whom we have been previously well acquainted, how much more liable are we to blunder in our choice of one to be our spiritual guide, when we have scarcely any knowledge of his fitness for that responsible position. And if it is desirable that a ready way should be opened up for getting rid of an inefficient elder, how much more important is it that the flock should have an honourable way, at the end of a few years, of rectifying the mistakes they had made, and getting clear of, it may be, a worse than inefficient pastor. The faithful, zealous minister who has won the love and confidence of his flock, would have nothing to fear; he would be re-chosen again, and the bond of union between him and his people would thereby be strengthened. And it would also do good to those drones that had to go, as it would teach them that it requires work to keep a congregation as well as to get one. These frequent changes indicate the tendency of the age to be in favour of shorter terms than our theory of Church government allows. Now fair play requires that congregations be put on more equal terms with those ministers who indulge in the unseemly practice of using their charges as stepping stones from which they fish for calls to more desirable situations.

Such at least is the opinion of EQUITY.

King, March 3rd, 1883.

IN a recent note bearing upon the general unanimity of opinion amongst clergyman that it would be injurious to the cause of temperance were the licensing power again entrusted to municipalities, the reported expression of the Anglican Bishop of Toronto was cited. From the indefinite mode of reference it is just possible that some might suppose that allusion was made to the Roman Catholic Archbishop of Toronto. The opinions of Archbishop Lynch on this matter are not open to the charge of ambiguity. They have been expressed with strong emphasis against the reinvestiture of municipalities with the licensing power.

PASTOR AND PEOPLE.

MOTHER.

Those reading the caption may have much diversity of opinion, be very opposite in character or disposition, yet every heart beats in unison, is full of affection and tenderness, as the lips murmur "mother." What power mother has! No earthly potentate can successfully usurp her gentle sway. Her influence for good, continues ever from the time she soothed infantile troubles, was the dear peacemaker in youthful dissension, or the patient, watchful, never-tiring nurse in the weary sickness long ago, up till now, when, perchance, the chubby, rosy-cheeked boy has become the man full of care—weighed down with the responsibility of daily toil.

To some she is continual sunshine, enshrined as home queen, always devising, stitching or darning for those loved ones, her peculiar care; to others, no longer under the old familiar roof-tree, she is fondly pictured spending the evening of this life in happy contentment, as she sits in the old arm-chair reading her well-worn Book of books, oftentimes meditating, or again knitting grandma's famous stockings; or some may remember when Heaven's portals were opened wide to welcome her to the presence of her Lord. In any and every case the sentiment is the same true, devoted affection for mother.

How all bear willing testimony to mother's labour of love, recalling the "auld lang syne" when we ran to her "to kiss and make it well," or when her unseen but kind restraint preserved the peace when discord attempted to reign. Father had no such power, for to mother alone belonged the magnetic look, touch or word to dispel clouds, quelling the rising storm. Would it not have been unnatural otherwise? Surely it were sacrilege to associate mother with fightings within the nest. Yes, a thousand times yes.

Reflecting thus, we ask those mourning her irreparable loss here below to follow her bright example, thus becoming more worthy of the meeting above. For the mothers happily with us the silent prayer ascends: "the Lord bless thee and keep thee; the Lord make His face to shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace."

A son's slight tribute to a mother's love.

Ottawa, 5th March, 1883.

J. B. H.

TEMPERANCE.

The presiding judge of one of the Chicago courts has recently said to an "Inter-Ocean" interviewer:

You may ransack the pigeon-holes all over the city and country, and look over such annual reports as are made up, but they will not tell half the truth. Not only are the saloons of Chicago responsible for the cost of the police force, the fifteen justice courts, the Bridgwell, etc., but also for the criminal courts, the county gaol, a great portion of Joliet, the long murder trials, the coroner's office, the morgue, the poor house, the reform school, the mad-house, etc. Go anywhere you please, and you will find almost invariably that whiskey is at the root of the evil. The gambling-houses of the city and the bad-houses of the city are the direct outgrowth of the boon companions of drink. Of all the thousands of prostitutes of Chicago the downfall of almost every one can be traced to drunkenness on the part of their parents or husbands, or drunkenness on their own part. The gamblers and prostitutes are supposed to be watched by police as well as the sand-baggers. Of all the boys in the reform school at Pontiac, and in the various reformatory institutions about the city 95 per cent. are the children of parents who died through drink or became criminals through the same cause. Look at the defalcations; fully 90 per cent. of them come about through drink and dissipation. Go into the divorce courts; fully 90 per cent. of the divorces come about through drink or drink and adultery both. Of the insane or demented cases disposed of in the court here every Thursday a moderate estimate is that 70 per cent. are alcoholism and its effect. I saw it estimated the other day that there were 10,000 destitute boys in Chicago who were not confined at all, but are running at large. I think that is a small estimate. Men are sent to prison for drunkenness, and what becomes of their families? The country agent and the poor-house provide for some. It is a direct expense to the community. Generally speak-

ing, these families go to destruction. The boys turn out thieves, and the girls and mothers generally resort to the slums. The sandbaggers, murderers, and thugs generally, of to-day who are prosecuted in the police courts and the criminal court are the sons of men who fell victims to drink. The percentage in this case is fully 95 per cent. I have studied this question for years, and have passed upon criminal cases for years, and know whereof I speak.

ONE OF THESE DAYS.

One of these days it will all be over,
Sorrow and laughter, and loss and gain,
Meeting and parting of friend and lover,
Joy that was ever so edged with pain.
One of these days will our hands be folded,
One of these days will the work be done,
Finished the pattern our lives have moulded,
Ended our labour beneath the sun.

One of these days will the heart-ache leave us,
One of these days will the burden drop;
Never again shall a hope deceive us,
Never again will our progress stop.
Freed from the blight of the vain endeavour
Winged with the health of immortal life,
One of these days we shall quit for ever
All this is vexing in earthly strife.

One of these days we shall know the reason,
Happy, of much that perplexes now;
One of these days in the Lord's good season
Light of His peace shall adorn the brow.
Blessed, though out of tribulation
Lifted to dwell in his sun-bright smile,
Happy to share in the great salvation,
Well may we tarry a little while.

"A QUIET AND CHRISTIAN SUNDAY."

The Albany "Law Journal" speaks its mind on the Sunday law agitation in New York.

The cases involving the construction and constitutionality of the Sunday laws, argued before Judge Arnoux on Tuesday last, are among the most important of recent times. We shall await his decision with great interest; and while we have no doubt he will construe the law strictly, we do not believe he will be found on the side of the heathen. The heathen may just as well understand now, as later, that we are going to have a quiet and Christian Sunday in this country; and if they do not like it, they can emigrate to the heathen countries from which most of them came. We are determined to have one day of rest and of general suspension of work and business: for rest's sake, primarily; for religion's sake, secondarily. A Jew, who keeps Saturday, may work on Sunday so that he does not disturb Christians; but he must not open his shop for trade on that day. If he might, some other sect might insist on some other day. There are a few necessary shops which may be kept open a reasonable length of time on Sunday morning to enable people to get supplies of food. The cars must run, livery stables perhaps should be open all day, and so of drug shops. We do not object to newsboys early on Sunday morning, if they are quiet. For ourselves, we do not object to opening libraries on Sundays. We do not insist that people shall go to church. But we insist that every man should have a fair opportunity of rest on Sunday, and that those who go to church shall not be disturbed or shocked. Especially we insist that every avenue to hell, such as rum-shops, shall be shut on that day. The Penal Code, so much abused and so little understood by the Satanic press is the mildest and most reasonable of any body of statutes in this country on the subject of Sunday observance. In many States a promissory note made on Sunday is void, although it does not disturb anybody. In Indiana a church subscription on Sunday is void. It used to be against the law in this State to ride more than twenty miles to church on Sunday. In Massachusetts, they recently sent a poor shoemaker to prison for hoeing a few hills of corn early on Sunday morning, and another for gathering some seaweed on a lonely beach late on Sunday night. In Georgia, Sabbath-breaking is punishable by putting in the chain-gang for two years. But our Code has made a reasonable rule on this subject, and we do not believe that the courts are going to evade it by misconstruction, nor that the legislature are going to defeat it by repeal. If the legislature should repeal or seriously modify its provisions on this subject, and the Governor should approve their action, he would go out of office with as much unanimity as he came in with. But we need not afflict ourselves with forebodings. This is a Christian country. God established our Sunday. He did not ordain that men should go to church on

that day, but He did ordain that they should rest then from their labours. Keeping Sunday is not a mere Puritanic tradition, but it is obedience to the law of God and of the physical well-being of mankind; and until this country determines to go to the devil, as France did a century ago, it will cling to its Sunday laws.

THE YOUNG MEN.

One's heart aches to see the crowds of young men who gather round the corners of our streets on the Sabbath, with nothing to do but to help each other on the downward road—those who are as ignorant of the Bible and its teachings as are the heathen in Africa. These young men will soon become heads of families of their own, and their children will be as ignorant and thoughtless as their parents are. Soon these young men will be voters, and will perpetuate the rule of the baser sort who compose so large a part of those who govern our larger cities, and unless something is done to prevent it, not many years hence the same class will become our presidents and cabinet officers—in a word, will dominate all of our political affairs. Then what will become of our Church and State? Can anything be done to save these from destruction? Is the Church alive to its duty to the masses? Is her mission fulfilled when she has erected a beautiful edifice and made ample provision for her Sabbath school, and perhaps started a mission school in some neglected part of the city? Is this fully obeying the command of the Great Head of the Church, "Preach the Gospel to every creature?" Does not the term "every creature" apply to these heathen at our doors? Where can there be found a more important field for Christian effort than among these people? It is said that our church doors are wide open for all to enter who will, and that all who come will receive a cordial welcome. This may be so; but in what part of our fine churches would these young men feel at home? It is added that our mission schools are not full, and would gladly provide room for all who would come. But the important fact remains that they will not come. Now, what did the Master do to those who were invited and refused? He compelled them to come in. Have we the right to force the Gospel upon those unwilling to receive it? There is a kind of force that we should and can use effectually, and that is love for the souls of those who having eyes see not, and having ears hear not, and having hearts feel not. This love should not be a mere profession, but should manifest itself by going down among them and showing a real interest in their welfare. Is this not a suggestion to the Church in regard to this matter by the work of the Salvation Army? Intelligent Christians shrink from some of the methods of these workers in the vineyard of the Lord; but are they not reaching the masses more effectively than the Church does? And can we not engraft upon their methods some of the delicacy and refinement of the Church, and thus reach the masses and elevate them? Can the Church not afford to be singular in order to widen her sphere of usefulness? Wesley and Whitfield and others were singular in their methods, and what glorious harvests crowned their work.

Unless something is done to bring the Church and the masses into sympathy with one another, the gulf that now separates them will continually widen until it will become well nigh, if not entirely, impassable. Is it not time for the wise men of the Church of Christ to look this matter calmly, thoughtfully and prayerfully in the face, and decide what can be done, and then do it?

The enemy is sowing tares broadcast in willing and fruitful soil, and unless checked may not all the good seed of the kingdom be choked?—*Barnard.*

As a horse when he has run, a dog when he has tracked the game, a bee when it has made the honey, so a man, when he has done a good act, does not call out for others to come and see, but he goes on to another act, as a vine goes on to produce again the grapes in season. *Marcus Aurelius Antoninus.*

ONE grand concern with buyers is to obtain garments that will last—garments whose fabrics will not waste, and whose colours will not fade. There is one seller in the great market of the world who assures the permanence of his ware. Hear ye Him! "Buy of Me gold tried in the fire, that ye may be rich, and white raiment, that ye may be clothed." In this apparel the redeemed shall shine, when the sun shall have grown dim with age, and the stars fallen from heaven like unripe figs.—*Arnol.*

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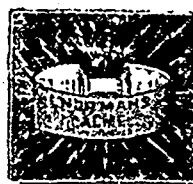
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TORONTO, WEDNESDAY MARCH 14, 1883.

DR. COCHRANE has received another contribution of £100 from the Presbyterian Church in Ireland (through Dr. Wilson, of Limerick) in aid of Home Missions.

CERTIFICATES, enabling the members of Synod of Hamilton and London to travel at reduced rates will be sent this week (those for the elders enclosed to their respective ministers). Should any not receive them, they will please correspond with Dr. Cochrane.

THE first number of "The Regina Leader" has reached us. It is welcomed with pleasure. Mr. Nicholas Flood Davin publishes an excellently tempered, neat and well written salutatory, in which, we are glad to see, he promises that the influence of his paper will be on the side of religion. "The Leader" is bright and sparkling, undisturbed by slang or vulgarity. The get-up is as neat as new type, excellent paper, and good taste can make it.

A NUMBER of friends have favoured us with excellent papers on various subjects of importance and interest to readers. Our space large as it is, not being sufficient to enable us to overtake these contributions as speedily as could be wished, we are compelled to ask the forbearance of contributors. The increased advertising patronage with which we are being favoured, has necessitated the frequent addition of extra pages so that the reading matter may be encroached upon as little as possible. We may also be permitted to state that we are in receipt of letters from various parts of the Dominion containing flattering expressions of appreciation of our endeavours to make THE PRESBYTERIAN worthy the confidence of the Church, promoting of its true interests, and the cause of the Master. These expressions of kindly interest and good will instead of inducing self-complacency will stimulate to unremitting effort, to advance the high ends for which it exist. The following from a leading minister in Montreal is subjoined as a specimen: "We congratulate you on the growing improvement in your paper. Besides the interesting information you furnish weekly from the Home and from the Missionary churches, there is much spicy and wholesome reading. We like your fresh, fearless, and vigorous editorial notes. May your prosperity continue and increase!"

IS THE MINISTRY A DECADENT INSTITUTION?

MANY United States religious journals are earnestly discussing the prospects of an adequate supply of students for the ministry. Of late years there has in some communions been a marked decrease in the numbers of young men offering for the work of preaching the Gospel. This seems to be a matter of general interest, not only to the Churches across the lines, but in Britain and in Canada as well. In the report of the proceedings of the Quebec Presbytery which appeared in last week's PRESBYTERIAN, there is a resolution bearing on this subject. That Presbytery urges upon its pastors

"To bring this need of our Church before the young men of their respective congregations, that such may be led to study for the ministry, and also before parents, that they may be induced to dedicate their children from earliest years to the ministry of the Gospel, and to encourage them to seek that office; that the present deficiency may be supplied."

The Presbyterian Church in Canada has given

special prominence to the work of providing an educated and efficient ministry. The theological institutions have in the circumstances attained a wonderful degree of development. In Dalhousie, Quebec, Montreal, Kingston, Toronto, and Winnipeg there are well equipped theological seminaries. Men of scholarly attainments and enthusiasm are to be found in all of them. The youth of the Church have fairly availed themselves of the advantages thus provided. Those entering these institutions have had many encouragements to help them through their college terms. While in the past there has been little room for complaint as to the adequacy of the supply, the rapid growth of the Church is such that unless there is a largely increased attendance at our theological colleges, the present rate of supply will very soon fail to meet the requirements of the new fields of labour constantly opening up. The expected influx of settlers into Manitoba and the North-West will for years to come tax to the utmost the Church's resources.

Among the many suggestions offered for meeting the difficulty it is satisfactory to notice that there is no desire to dispense with any of the recognized ministerial qualifications. There are no efforts to decry an educated ministry. It is still one of the prime requirements of the sacred office. In these days of hypercriticism an illiterate and narrow-minded ministry would fall to obtain a hearing. Still less can earnestness be dispensed with. To reach men's hearts as well as their understandings is of the utmost consequence, and unless a man's soul is aflame with earnest devotedness to the cause of Christ there will be no satisfactory response. It is not of the ministry as one of the learned professions that we here speak. For those who view it in that light chiefly its claims will rise and fall with the remunerations it brings in the market place. In this age, as in past ages, the work of the ministry demands life-long consecration, and requires many sacrifices.

One of the prevalent complaints is that the best and most distinguished of our university students are too seldom found devoting themselves to the study of theology. Supposing this to be the case, what is the explanation? Are other spheres of activity so much more attractive? Would we be justified in concluding that these young men are too worldly minded, too much captivated by the glitter of worldly ambition to enter on a career that calls for a life-long exercise of self-denial? To come to such a general conclusion would be ungenerous and unjust. The question again recurs why this disinclination of so many of our gifted young men to prefer other vocations to that of the ministry? Above all why is it that so few comparatively who have been born and trained in our manes desire to follow the life work of their fathers? Are such questions as these capable of satisfactory answers?

The suggestions contained in the Quebec Presbytery's resolution are worthy of careful consideration. The first commends itself unqualifiedly to judgment and conscience. A pastor has many opportunities of observing the qualification and inclination of young men in his congregation, and though his judgment may not be infallible, he can do an important service to the cause of the Gospel in enlisting the enthusiastic devotion of ingenuous young minds in the noblest of all pursuits. Besides he may by his counsels and sympathy be eminently helpful to such. The other suggestion, that addressed to parents, is excellent in its way, but it has its limits. Dedication from earliest years sounds well, yet it would seem better to dedicate them to God for whatever sphere He designs them; and then, if they show aptitude and predilection for serving Him in the Gospel of His Son, well and good. Parents are fond; their geese are mostly all swans. From this overweening belief in the exceptional brilliancy of very commonplace children many heart-aches and painful failures have arisen. Christian parents ought neither to do nor say things disparaging to the office of the ministry. If they respect that office themselves their children will. They could also use all reasonable endeavour to guide the choice of their sons for the work of the ministry, if possessed of the qualifications of head and heart. That choice, however, to be worthy must be voluntary. It would be a poor consolation for a mistaken calling to reflect that it was entered on in deference to a father's urging or a mother's pleading.

To be an ambassador for Christ is one of the noblest works a young man can undertake. To speak the words of eternal life to the people of one's own gener-

ation is a work and a privilege an angel might desire. Divinely called and endowed men will arise as they are seeded. There has been an unbroken line of faithful witnesses, even in the darkest ages of the Church's history. Her Divine Head is not to forsake her now. Let the Church realize her responsibilities. The field is white unto the harvest. Let her pray in faith and He will send forth labourers into His harvest; and the right men, too, will be forthcoming. "Lord here am I, send me," will be the willing response from many an ardent and loving heart.

FRENCH AIMS IN MADAGASCAR.

PRETEXTS for French intervention in Madagascar have directed general attention to that interesting island. Within the last century the French have made occasional, though feeble, efforts to obtain a foothold among the Malagasy tribes. Occupying the islands of Reunion, Ste. Marie, and Nosibé, they have made several attempts to obtain a portion at least of the principal island. Since the failure of their Tunisian enterprise, and the withdrawal from the Egyptian complication that led to its recent campaign, French national vanity has been wounded, and there has been a vague and erratic desire to rehabilitate their lost prestige by interference in the affairs of Madagascar. The French press has failed hitherto to give reasons sufficient to justify so grave a procedure as the commencement of a war with the Malagasy. To forward their designs they have been endeavouring to stir up tribal jealousies on the island. The most numerous tribes are the Hova and Sakalava, with several smaller clans that have long since ceased to be influential. The first named are the governing tribe, and the latter, though possessing several tribal rights of self-government, accept the sovereignty of the Queen of the island. To foster rebellion among the Sakalavas seems to have been the policy recently pursued in order to afford a colourable pretext for interference in the affairs of Madagascar. The Malagasy Government are anxious to avert what they have good reason to fear would prove a national disaster. Nor is it at all certain that the Sakalavas are disposed to welcome such questionable champions as the French. The rulers of Madagascar have sent an embassy to France and England. Their reception in Paris was far from reassuring, and there is no evidence that their mission there has been helpful to the cause they came so far to plead. In England they were welcomed by various representative bodies and some of the most distinguished personages. Whatever may be the political results of their visit to England, they have obtained earnest expressions of sympathy, and the most friendly assurances from members of the English Government.

While disclaiming all designs of acquiring ascendancy in Madagascar, English people naturally have a keen interest in the question now raised by the recent action of France. It would be difficult to find a parallel to the rapid advances of civilization and religion that have been made in Madagascar within the last sixty years. In 1820, under King Radama I., missionaries sent by the London Missionary Society began the work of Christianizing the people. Making Antananarivo, the capital, their headquarters. The king was favourable to their undertaking and the work of enlightenment advanced with great rapidity. These missionaries reduced the language to writing; the Scriptures were translated; schools established, churches formed, and the industrial arts of civilization were introduced. Queen Ranavalona, succeeding to the throne on the death of Radama in 1828, was bitterly hostile to Christianity, its teachers and its followers. During her reign a relentless persecution was directed against the Christians, in which Ranavalona took a terrible interest. The fidelity to their faith, and the unflinching firmness with which many of the converts faced a martyr's death, bore testimony to the genuineness of their convictions. Over two hundred perished in the persecution while it lasted. She was succeeded by Radama II., a weak, vicious, and vacillating ruler who fell under the influence of designing Frenchmen, by whom extravagant concessions were fraudulently obtained. The people, on learning the danger that threatened, rose in revolt against the king, in which struggle he lost both his throne and his life. The present Queen Ranavalona then succeeded, and the cause of religion and civilization has advanced with wonderful rapidity since her accession to the throne. The changes wrought are marvellous and

afford striking testimony to the power of Christian influences. In the greater part of the island, idolatry, with its dread superstition and cruelties, has been effaced. Humane laws have replaced the barbarities previously existing. Slavery, if not altogether extinct, has been so modified that it may reasonably be expected soon to become a thing of the past. The old and unjust systems of land tenure have given place to more equitable laws, and a measure of responsible government has been obtained. An excellent system of education has been established. Laws prohibiting the manufacture and sale of intoxicating liquors have been passed; and the cultivation of the poppy has been declared illegal, so that the drink and the opium curses may not blight this young civilization. Thus the beneficent influence of Christ's religion has been powerfully felt in starting this new nationality on a prosperous career. Should the French persist in their aggressive designs there is reason to fear that their influence would not be conducive to the true interests of the Malagasy. Their participation in the slave trade in the neighbouring islands under their control, and the harassing obstacles they have interposed to prevent its suppression by British cruisers, render it probable that this dark evil would be again encouraged. The French fight for glory, at least so they say, but what glory would there be in forcing a quarrel on a people who have given them no real occasion for what appears at present a purposeless and unjustifiable aggression!

THE LOTTERY AND THE LAW.

PROCEEDINGS have been instituted against some of the parties implicated in the London Masonic Gift Enterprise. What the result of the prosecution may be cannot at present be anticipated. The law prohibiting lotteries is sufficiently explicit, and the parties who have initiated the suits in the Toronto Police Court are deserving of commendation. The method adopted, though apparently roundabout, is in accordance with the provisions of the statute. Those who advertise, buy or sell lottery tickets can be proceeded against as well as those who have gained prizes. All the offending parties in the present instance have not yet been reached, and no doubt many will escape; but if it can be shown that the law is not a dead letter, the pending prosecutions may be sufficient to deter others who might be disposed to embark in such demoralizing enterprises. It seems strange, however, that the originators of the scheme were not first made an example of. It is clear that in starting and carrying through the London Lottery they did an illegal thing for which they ought to be held strictly accountable. All who participated in it may be punishable, but the chief offenders were those who profited most by the proceeds, and tempted so many to risk their money on the turn of the wheel. Surely the society for the suppression of vice do not contemplate that only the advertisers, the buyers and sellers of tickets, and those who drew prizes are to be made amenable to the law, and the high toned promoters of the illegal enterprise permitted to go free. If justice is to be meted out, let it be even-handed.

It is very gratifying to see that the public condemnation of debasing gambling under respectable auspices has been severe and outspoken. The highest Masonic authorities have disowned the London lottery. The press of the country has spoken of it as it deserved; and ministers of various denominations have simply done their duty in denouncing an evil that would speedily become most injurious in its effects. The moral sense of the community has been aroused, and the healthy and hearty indignation expressed bodes ill for those fool-hardy enough to follow the example set by parties interested in the London Masonic Temple. It is entirely beside the mark to say that the strong expressions of adverse opinion proceed from those who invested in the discreditable gambling and failed in drawing prizes. This is the veriest trifling. It is not from such that condemnation on moral grounds is likely to come. The indignant remonstrances are the outcome of the outraged moral sense of the community who would under no circumstances countenance an evil that religion, reason, and common-sense alike condemn.

The law forbidding lotteries has been placed on the statute book to protect the people from their demoralizing effect. If the faro-bank and three card monte are repressed by the strong hand of the law, all gift enterprises, particularly those that are launched under the hypocritical guise of benevolence and religion,

ought to be prohibited. Why the framers of the Act made an exception in favour of lotteries connected with these objects is a puzzle. That religion or benevolence must be of a spurious kind that cares to have such a questionable exemption in its favour. The sooner such a satirical exception is removed from the Act the better.

EVANGELISTIC WORK.

ESTIMATE OF REV. R. W. DALE, BIRMINGHAM.

THE EXCITEMENT OF A SOBER KIND.

What comes of it all? Is it not mere excitement? Do you reach outsiders? Are not the majority of the people who attend such meetings those who regularly go to church or chapel? Is there anything of permanence in the results? I will try to answer these questions as clearly and definitely as I can. Before doing so Mr. Dale remarked that no thought such inquiries came strangely from some of those who propose them. In great political agitation there was no outcry against excitement. He had seen far more violent excitement in a meeting on the question of national education, or the extension of the franchise, than he had ever seen at the services in Bingley Hall. Yet such excitement was never complained of, but rather commended. In such matters they did not scruple to ally themselves with every noble and generous passion, or to kindle the imagination of those whom they wished to influence. If this was legitimate in politics why was it illegitimate in matters of religion? Besides that, continued Mr. Dale, the excitement that has been aroused at Bingley Hall has been of a very quiet and sober kind. For my own part, I wish that in our ordinary services there were less of dull and sluggish indifference, that the imagination were more often fired, that a strong and deep emotion were more frequently evoked. These are great moments, when a man is lifted above the ordinary levels of life; when he sees a fair vision of righteousness he has never endeavoured to attain; when he is thrilled by some noble example of unselfishness to courage and faith; when a new and vivid sense comes to him of the infinite tenderness of the Divine love; when he discovers how transient and evanescent are the common successes of the world compared to the blessedness of a life in God; when he feels the immense contrast between these brief mortal years and the eternity by which they are surrounded.

WHO FORM THE CONGREGATIONS.

Do we reach outsiders? Are not the majority of those who attend the meetings regular church and chapel goers? No doubt in these great audiences there are always a considerable number who for years have been the centre of religious earnestness in their congregations. But there are also many who, though they are regular in attendance on public worship, are conscious that from the wearisome monotony of their lives, or through their troubles and cares, or perhaps through their increasing material prosperity, the august realities of the unseen and eternal world are less majestic, less awful, and less glorious to them than in former years. They go trusting that the foundation of their faith in God, and the splendour of their immortal hopes, and their reverence for the Divine will may be renewed.

There are others who once had faith, but have lost it—lost it, I mean, as the vital energy in their character, as the law of their life, as the source of their consolation, though they still attend public worship. They hope that that faith will be re-quickened; though it slumbers, it is not dead, and they long to see it once more active and energetic.

There are some even of those who attend public worship, to whom the vision of God has very rarely come, and with whom it has never remained long. They have gone to Bingley Hall hoping that the revelation of the Divine righteousness and love may return and may become a real force in their lives. There are some, too, who have broken away from all association with the Christian Church, and some who have been living coarse and vicious lives—rough, violent, drunken men and women. These, too, if I may judge from what I know of the audiences of eight years ago, have been found in the crowds at Bingley Hall—swept in by the stream, are attracted by the singing or induced to go by some neighbour, or relative, or tract distributor, or city missionary. These are the outsiders in the extreme sense of the word. There were many of them at the meetings

when Mr. Moody and Mr. Sankey were here before. I do not doubt that there have been many of them into the hall during the last fortnight.

REALITY PROVED BY PERMANENCE.

The results of this work results proved by the experience of eight years ago—are a proof that the power and grace of God are associated with them. And this is the ground on which we feel its permanence. We believe in things invisible and divine; we believe that God has not forsaken the world which He created, and to which He has revealed His infinite righteousness and love in the person of the Lord Jesus Christ. We believe that when human hearts are touched with a sense of guilt, and appeal to Him for His mercy, and are humiliated with the consciousness of weakness, He listens to their appeal with pity and compassion, such as a father has for his children. He grants the remission of sins that they ask for, and He grants the strength that they invoke. He enables them to break with the vices from which they could never have escaped without divine power; in response to their cry, He leads them out of the darkness of their old life into the eternal light.

You may perhaps find—I could find—things to object to in the intellectual forms in which eternal truths are stated. But are any of us quite sure that we have hit upon the intellectual forms which perhaps represent eternal truths? Are not all our intellectual conceptions of things divine mere approximations to the absolute realities for which they stand? The real test of the essential and substantial value of any intellectual conception of a truth is this—whether through it a man finds his way to righteousness and to God. All criticism that comes short of the central question is idle and superficial, when applied to this great subject. And I think that the experience of eight years completely satisfies me that the power and grace of God were wonderfully associated with these services in 1875. I confidently believe that the same power and the same grace are associated with them still.

SUNRISE AND NOON.

There are some, perhaps, in this congregation, who have recently, and through these services, been led to desire a larger, and freer, and purer, and diviner life; who have discovered that Christ is the way, at once to God and to that life the vision of which haunts them: who have resolved in the strength of God to receive the supernatural life that Christ gives to those who trust in Him, and to let it reveal itself in conduct and in character. Let me remind them that the exceptional charm which they have found in these services will not be found in the ordinary services of the Christian Church. It is very possible that no such clear and vivid statements of Christian truth—statements I mean that make the truth as clear and as vivid as the statements to which you have listened at these services—will be heard from my lips, or the lips of other Christian ministers to whom you may be expecting to listen. It is unquestionable that the preacher by whom you have been so deeply stirred has not only a passionate devotion to the Lord Jesus Christ and a large acquaintance with human nature, but that he has also a touch of genius in him that cannot be communicated; it must be given to be possessed at all. But let me also remind you that God will be near. If something of the passion and the romance and the excitement gathering around the beginning of your Christian life must pass away, God will grant you, if you trust Him for it, the steady illumination of His Spirit. There is a radiant splendour about the sunrise that vanishes long before the sun has reached his noontide brightness. But, if the splendour has gone, the brightness has increased. So in the Christian life, though something of the early passion may soon pass away, instead of passion comes solid, manly strength, from the inspiration of the Spirit of God. If passion is good, if excitement is good, the steady strength that we need for practical common duty is better still. I ask you to believe that there are no forms of righteousness impossible to those who rely upon the love and strength of God. Amen.

THE Dundas "Banner" Ottawa correspondent says in a recent letter: "In most of the Ottawa churches seats are specially set apart for members, and the fact is worthy of record that the people's representatives as a rule, are very steady church goers—especially those who 'foregather' at The Windsor." Where do the habitues of the Russell and the Grand Union go?

CHOICE LITERATURE.

THROUGH THE WINTER.

CHAPTER XIX.—Continued.

Not more closely had Helen watched the fire while speaking than Dr. Waldemar watched her. He contented himself with asking, quietly:

"Do you regret this change very much, Miss Helen?"

"I did," she answered, truthfully. "It was very hard to consent to it at first; and now, when I think of all we are leaving, and of how we are all to be parted, it seems very sad. But changes we do not make for ourselves, and that we have no power to hasten or prevent, must be ordered and meant for us, I think; and so," and she looked at the doctor with an April face, in which smiles contended with shadows, "I am trying to feel that it is all right, all best as it is. I think I would not mind leaving Quinnececo so much if we could only stay together; it is when I think of my brothers that I feel as if I cannot bear it; and then," and her voice grew sadder, "I can feel glad when I remember Ronald, and think how safe he is."

"Yes," Dr. Waldemar answered, "at home in the Father's house, to go no more out forever, Ronald is safe. But why do you feel so very anxious for Philip and Fred, Miss Helen?"

She looked at him as if surprised at his question.

"It is hard for me to answer," she said; "but I think you must know. The world is so full of dangers and temptation; and they are only boys, and thrown upon themselves so early without a home, without a mother; how can I feel sure that they will fight a good fight?"

"Miss Helen, if you can only believe, only feel sure of the things that you can see and handle, then I agree with you. You can see and handle, then I agree with. You can feel sure of nothing respecting your brothers' future, and you have perhaps, as much to fear as to hope. But if you believe that you have a Father in heaven, watching with tender, ceaseless vigilance over your brothers' lives and your own, then I think you may dismiss every fear, for you have everything to hope. I have been a school-boy myself, Miss Helen," he said, kindly; "it is by the light of my own experience that I now read the future of your brothers. Believe me, school-life, for even a young boy, is far from being the unmitigated evil your imagination is picturing it."

The door opened suddenly and Sibyl came running in, carrying something in her apron with great care.

"Helen," she cried, eagerly, "see; just see my beautiful kitties. Dr. Waldemar," as the gentleman caught and drew her to him, "don't hurt them, don't hurt them. Will you?"

"Not for the world," he answered, with an earnestness equal to her own; and very cautiously Sibyl loosened the corners of her apron, and revealed three fluffy, downy snow-balls, that, but for their quivering, trembling motion, might have been mistaken for soft masses of cotton. Instead of the kitties Sibyl so proudly proclaimed them.

"Helen," she asked, after her treasures had been duly admired and petted; "Helen, do you think Aunt Sarah will raise if we take these kitties with us when we go there?"

Helen's low sigh did not escape Dr. Waldemar's attentive ear.

"I don't know, dear," she said; "but I am afraid they would be a trouble there; you must love and play with them all you can before we go."

Sibyl's rosy lips assumed a very decided pout.

"I sha'n't do it, Helen," she said, emphatically. "Do you suppose God made these kitties for me just to love them a little while, and then, when they would know and miss me, leave them? They are my kitties, and I must take care of them, and if Aunt Sarah won't have them, she sha'n't have me, either."

And with a toss of her golden curls that plainly said there was no estimating the direful loss that would, in the latter case, befall Aunt Sarah, Sibyl turned to Dr. Waldemar and began to stroke the soft fur of the kitten in his hand.

"Wouldn't you be very sorry yourself, Miss Sibyl, not to go to your Aunt Sarah's?" he asked, playfully: "don't you want to see her very much?"

"No," said the uncompromising little truth-teller, and with all her faults Sibyl was really that; "no, I don't want to go. I've seen her 'nough times."

It was impossible not to smile at the child's frankness, and encouraged by Dr. Waldemar's look of amusement, and coolly disregarding Helen's warning, the little girl went on, giving him her deepest confidence:

"I don't like Aunt Sarah," she said; "she's prim and thin, just like a bean-pole, Matisie says, and she wears specs, and she's always looking for dust and dirt, and if you look for them you'll always find them, Fred says, and when she finds them she scowls, and draws up her mouth, and says, 'Oh, dear,' just like this."

And Sibyl contracted her pretty forehead, and pursed her lips, and whined forth the words with a mimicry very comical, if not very praiseworthy.

"Sibyl! Sibyl!" Helen said, earnestly.

And Dr. Waldemar, who, though he had his own private reasons for being glad of her confidence, yet felt it was wrong to encourage her in any spoken or acted disrespect towards her aunt, tried gently to stop her.

"There, Miss Sibyl, I know all about it now," he said, as he kissed her.

But Sibyl had the floor, and was not inclined to leave it until she had fully relieved her mind.

"No, I don't like her," she repeated, with still more emphasis. "She's always saying little girls should be seen and not heard; and little children should never speak until they are spoken to—as if I always wanted to wait for that—and then Helen," and here Sibyl drooped her voice and and looked very seriously at the doctor, "she's always scolding H. . . . because she don't do things just as she did

when she was a girl: and she used to make Helen cry almost every day when she was here. No, I don't like her: Matisie says, pur—pur—purgatory would be a paradise to living with her, and I guess it will."

And with this clear statement of her opinion Sibyl suddenly became conscious that her kittens wanted attention, and picking them up, walked off with them in triumph.

If over some portion of Sibyl's story Dr. Waldemar had been compelled to smile, the last bit of information left him very grave indeed. There was no smile on his face as his eyes met Helen's, and he looked more displeased than she had ever seen him look before.

"I am very sorry for what Sibyl has said," she began, and stopped in great distress.

"I am not," Dr. Waldemar answered, gravely. "I shall always love the child better for the confidence she has given me to-day."

Then, as he saw how pained Helen looked, his manner changed.

"Can you not trust me with this little bit of Sibyl's mind, Miss Helen? Can you not trust me?" he asked again. "Miss Helen, I do not like to waste my thoughts on things that are not worth while, but before I promise to place this matter under that head, will you answer one little question for me? Will you tell me frankly, as a true friend, whether it is your own choice to go to your aunt or not?"

Helen would much rather not have answered that question; but she could not refuse to do so when Dr. Waldemar was looking at her with eyes whose very kindness compelled her to trust him.

"It is papa's wish," she said, simply; and he did not need more words to tell him how little voice the daughter had had in the matter.

"Thank you," he answered in his usual quiet way. "Miss Helen, is all that china to go back into the closet to-night?"

Helen looked first at him, then at the table with its piles of dishes, and then at the disordered shelves of the closet, and laughed.

"I had forgotten all about it," she said, frankly. And Dr. Waldemar rose up to say good-bye.

"I see it is," he said, with a smile, "and under such circumstances it would be cruel for me to detain you longer. My mother will come to see you to-morrow."

In the pleasant light of the march afternoon Dr. Waldemar rode thoughtfully home; and once there, instead of stopping to rest in the library, walked immediately upstairs.

His low tap on his mother's door was answered by her gentle "Come in," and entering, he dropped wearily down on the sofa by her side, in the glad, restful certainty of one who knew that comfort and counsel were not awaiting there.

Mrs. Waldemar dropped the light work with which she was occupied, and turned with hand and smile to welcome him.

"Are you very tired, Guy?" she asked, as her hand rested fondly on his head; "did you have a pleasant call?"

"Yes," Dr. Waldemar answered.

"Suppose you tell me about it," Mrs. Waldemar said, softly.

"I don't know what you can do unless you consent to adopt another daughter."

"Well," Mrs. Waldemar replied, with undisturbed composure, "as I am not yet in the uncomfortable position of the old woman who lived in a shoe, I don't know that the addition of one, or even two daughters to my family would distress me much. But let us talk frankly with each other, Guyon; quit giving me conundrums to guess, and tell me plainly all that is on your mind."

A long and earnest conversation followed; plans were formed, arrangements made, and promises given.

The next day Mrs. Waldemar's carriage was seen waiting a long time before Mr. Humphrey's office; and when that gentleman went home at night, it was with a brighter face and pleasanter smile than he had worn for many days.

"Did Mrs. Waldemar call here this afternoon, Helen?" he asked his daughter at tea-time.

"Only for a few minutes, papa; it was quite late, and she could not stay; but she asked me to take tea with her to-morrow."

"Yes, that is well," Mr. Humphrey replied, contentedly, as he sipped his own tea. "You promised to go, I suppose?"

"Yes, sir, if you did not object."

"I? certainly not. Friends like the Waldemars are not quite as plentiful in this world as the clouds in a March sky. You cannot care too much for them, nor see them too often."

Helen's eyes sparkled at her father's generous praise of her friends, but the smile was quickly followed by a sigh, as she remembered how little time remained for her to enjoy their society, and how soon to them, as well as to her old home and nearest earthly kin, she must say good-bye.

It was the evening for the weekly prayer-meeting, and with a longing for comfort, a painful consciousness of her own insufficiency to meet life's changes and bear life's trials, Helen went with Philip.

A stranger was in the pulpit; one Helen had never seen before, was never to see again; but the Bible-words he had chosen as the theme for the evening meditation came to her as a special message from her Father in heaven.

Early in the afternoon of the next day Helen started for Mrs. Waldemar's. She went alone; Sibyl, for once, preferring to remain at home, because, as she said, the packing of Celestine Angelica's trunk took so much time she should never get it done if she didn't make a beginning; and, having decided to make a beginning that afternoon, she was not to be moved from her purpose by the prospect of a visit, however pleasant.

It was seldom Helen left her, and it was with a feeling of regret that she kissed her good-bye that afternoon.

But once out-doors, with the spring air fanning her cheeks and promises of spring all around her, in the ground on which

she trod, and in the sky to which she looked, Helen could not feel sad.

"How well you look!" Margaret said, as she met her at the door, and led her into the parlor. "I wanted to send the carriage for you, but Guy wouldn't let me; he said the walk would be just what you needed; and I really believe you were right, Guy," the impulsive girl added, as she turned to her brother.

He smiled as he shook hands with Helen. "I didn't think Miss Helen could afford to lose, and I didn't want her to lose, the exquisite pleasure and joy in the consciousness of life that comes to one when out-doors in these early spring days," he said quietly.

"Why, isn't the pleasure just as great at other seasons?" Margaret asked, as she tossed Helen's wrappings on to the sofa.

"Maybe so, but to my mind there is a fullness, a newness of life about the spring-time, no other season has."

"'Tis as easy now for the heart to be true,
As for grass to be green or skies to be blue.
'Tis the natural way of living."

Miss Helen, and he turned to Helen, who had been speaking to Mrs. Waldemar, and now was standing before the cheery wood-fire, "will you be kind enough to do for me what my arm will not allow me to do for you—bring that chair here and sit down?"

With a smile and blush Helen brought the chair to which he pointed, and sat down. She looked happy, but of words she appeared to have very few, and for a while she was suffered to rest in quiet, while her friends showed their pleasure in her company more by their looks and gentle attentions than by their questions. But this could not last long.

"Helen," Margaret asked, suddenly, "have you the least idea how glad—how very glad—we are to see you to-day?"

Helen smiled. "I think I have, Margie," she said, quietly; "perhaps, by my own gladness, I can interpret yours."

Margaret's sweet laugh echoed through the room.

"No, you cannot, you cannot," she said: "that's a very pretty answer, my dear, but it is as far from being the truth, as this March day is from being June, though Guy," and she glanced mischievously at her brother, "does apply a June description to it. You are going away very soon, aren't you, Helen?"

"Yes," was all Helen answered.

"And then you know you'll have to say goodbye to us all, don't you?"

Helen's bright face had changed, and her "Yes" came this time slowly and reluctantly.

"Margaret," Dr. Waldemar exclaimed, sternly, as he started up, "what are you about?"

"Nothing—keep still, Guy—mamma said I might—"

Margaret answered, in quick, hurried words.

"Helen," and she knelt down by Helen's chair, and twining her arms round her, kissed her fondly again and again, "I said you couldn't begin to know how glad we are to-day, and I am sure you don't feel as glad; because, Helen, you think you are going away, and going to say good-bye to us, and we know that you are not going to say good-bye—you are not going to leave us. Helen, you are going to live with us always, and be mamma's daughter and my sister, and oh, I am so glad! so glad!"

Helen had listened to Margaret's first words in utter amazement, but as the affectionate girl went on with her revelations her head drooped, and when Margaret ceased she was weeping violently.

"Margaret, how could you?" Dr. Waldemar said, reprovingly, as he started to go to the weeping girl.

But it was Mrs. Waldemar who put them both by and folded Helen in her own motherly arms.

"Mamma said I might tell her, Guy," Margaret said, with tears in her own eyes; "and I thought she would be so glad. Helen," and she knelt by her again, "won't you speak to me? won't you tell me you are glad?"

Helen raised her head and looked first at Mrs. Waldemar and then at Margaret.

"Is it true?" she asked. "I don't think I understood."

"Yes, you did, Helen," Margaret answered, joyfully; "and it is all true. Mamma, tell her."

"Yes, it is true, Helen," Mrs. Waldemar said, with great tenderness, as she kissed her. "You are to be my child now; your father has promised to give Sibyl and you to me when he leaves Quinnececo. Look up, dear, and tell us, as Margaret says, if you are glad."

Glad! Was it possible for that little word of four letters to express Helen's joy? Was it not all a delusion? would it not prove the idle fancy of a dreamy moment? could it be true that she was really going to belong to them? Instead of the separation she had dreaded, was she to be drawn more closely to them? Instead of the cold, unsympathetic protection of her aunt, was she henceforth to be shielded by their tender care?

Yes, it was all true. The very pressure of Mrs. Waldemar's arms as she held her said so, and with one glance into her smiling face, Helen put her arms around her neck, and, resting her head on her shoulder, sobbed like a child for very fullness of content and joy.

Fortunately tears of gladness, like April showers, are soon dried; and in a few moments Helen was able to look up, and with smiles and grateful words assure Margaret of her pleasure in the new arrangement.

"We are to be sisters now, you know, Helen," Margaret said, in evident delight and pride; "and Guy will be your brother just as much as he is mine. There, Helen," Margaret said, "let us sit down and talk things over calmly."

And, suiting her actions to her words, Margaret gently pushed Helen back into her chair, and sat down by her in a bird-like flutter of interest and pleasure; and with all the freedom and sweetness of a bird she chattered for a while giving full vent to her own bright hopes and anticipations for the future, and not minding—in truth scarcely knowing—that Helen was very silent.

It was all so strange, so sudden to Helen, she longed to

be alone, that she might look the proposed change fairly in the face, and fully understand its meaning.

It was a relief when, after tea, Mrs. Waldemar called Margaret to attend to some forgotten duty, and Helen found herself alone in the library with Dr. Waldemar. For, to her, the most improbable thing as well as the most hard for her in her humility to realize, was the fact that Dr. Waldemar was glad to have her for a sister. She yet had a secret consciousness of his sympathy, and a sure conviction that he not only understood her, but also never failed to make her understand herself.

"If you have been faithless and doubtful sometimes, under the trials of the past," his kind voice said, "can you not hear, in the good tidings of to-day, a gentle command bidding you dismiss all your fears and henceforth only believe?"

"I will try," she said with sweet earnestness. "I think now, with the memory of all I have felt and learned this winter, it will be easier for me to trust hereafter; and to wait patiently, when I cannot see my way. I believe I can go on now without trembling or fearing."

And from that hour she did.

(Concluded in our next.)

ASSASSINS A PRIVILEGED CLASS.

If the sacredness of human life is the real test of civilization, the American people in general, and those of Texas in particular, are not quite so civilized as they fondly imagine they are. Human life was never before quoted as low in the American markets as now. It is getting to be so cheap that any man of moderate means can take it. We suppose that similar causes produce similar effects the world over. The cause, or at least the principal cause, of the daily homicides in Texas is to be found in the fact that murder and homicide are not punished as they should be. In no other civilized country is the petty criminal punished as cruelly and as remorselessly, or the great criminal punished as lightly, as in Texas. For the theft of a miserable little pony the lowest term for which a man has to serve at hard labour in the penitentiary is five years, and that institution is swarming with that class of criminals; but it is next to impossible to convict and punish the murderer who has money and friends. The columns of the daily papers are reeking with blood. The State specials of the daily "Gazette" "News" show from two to five murders, or attempts at murders, daily, until the heart grows sick over the daily record of blood.

It is not surprising that there should be a great deal of violence in Texas. It is a frontier State, and is still a place of refuge for lawless men from other States, but the growing evil might be mitigated, if the courts and juries did their duty, which they do not by any manner of means. We do not hesitate to aver that when an assassin has money or influence, in nine cases out of ten, the trial, from beginning to end, is purely a farce, and it is so regarded and spoken of by the general public. The popular belief, which is fully justified by the results, is that there is no law in Texas to punish the wealthy homicide.

We have not space in this issue to explain at length how it comes that a judicial hanging is such a rare occurrence in Texas, and why, when one does take place, the doomed man is always, without exception, a poor fellow without money or friends. There are several reasons for this ghastly mockery of justice, which has well nigh destroyed all reverence for the law in the minds of the people. The ease and facility with which our moneyed assassins can obtain continuances and changes of venue has much to do with the immunity granted this class. Our jury system seems to have been devised for the special purpose of defeating the ends of justice. Observe the fact that when a jury does find a verdict of guilty, it is tampered with or reversed by either the higher courts or by the Governor himself, which frequently means turning over the juryman to be slaughtered by the professional assassin. To this cause feuds and lynching may be attributed.

We are aware that the thorough ventilation we propose to give this most important of all questions, will procure us some very cordial enemies, but prefer to do without the money or the good-will of criminals and their apologists. We know very well that we will have the moral support of all those whose good opinion is really worth having. Now is the time for the Legislature to do what it can to rescue our criminal jurisprudence from the deserved contempt into which it has fallen. It would almost appear that, sooner or later, the assassin would become a sacred animal, like a certain breed of monkeys in India that are permitted to do whatever they please, it being a crime, punishable by death, to say way exasperate or molest, much less destroy them. The American assassin is already worshipped in his cell by silly women, and it would almost seem as if, eventually, murder might become a sacred calling, and the murderer receive the honours of a deity.—*Texas Siftings.*

ROMISH INROADS AND THE DUTY OF PROTESTANTS.

At a conversazione of the directors and friends of the West of Scotland Protestant Association, held lately in Glasgow, under the presidency of Mr. W. C. Maughan, J. P., Rev. T. Stevenson, formerly representative of the French Canadian Mission, who has been appointed travelling secretary of the Association, said they had some apparent indifference to contend with; but the pendulum was moving, and would soon swing back again. The heart of the people was sound on the subject of Romanism, and though they were afraid of being betrayed into any panic, they only needed to be fully acquainted with facts to show all their wonted zeal. He rejoiced to think that the wise men who treated Romanism as but one among other Christian evangelical creeds, or who treated all religious differences as equally foolish, had in reality very little influence among them. He, as having been long a Canadian, could not feel supine about Romanism, for in French Canada they were quite familiar with it in its worst form; with legislators who professed it their duty to obey the behests of the Pope;

with judges who professed to have no jurisdiction in the case of priests; with priests who denied the competency of secular tribunals; with terrorism at elections; with a wealthy hierarchy which failed to elevate the people beyond the state in which they were centuries ago; and with a school system which failed to teach anything but Romanism; with the unblushing inculcation of intolerance, and the most arrogant claims of supremacy in every sphere; with the usual blighting effects on society. There was as much here to excite anxiety, if only known, though here the enemy masked himself, and had to work more warily. The blame of conflict could not be thrown on Protestants. Those who did so surely did not remember the declaration of war from the Flaminian gate, the truculent language so common in Romanist literature, the league of St. Sebastian, and the many facts that show that there is no corner of the earth which is assailed like this island, with all the powers of Rome. We but answer defiance with defence. Since the Papal aggression her clergy have been increased in England from 835 to 2,050, an increase of 1,215; in Scotland from 123 to 303, an increase of 180. The increase of chapels is in proportion; religious houses in England have increased from 70 to 480; in Scotland from nothing to 40; and Jesuits are pouring in on us like a flood. All this surely shows business was meant, and it would be madness for Protestants to be supine. We are invaded, and more we have to pay for the invasion. For schools, reformatories etc., they draw of public money about £222,000. They were now clamouring for an enforced endowment of chaplains; to have their schools wholly thrown on the rates, and have all the Romanist poor children committed to their orphanages; changes which would bring them immense funds. The priesthood is already posing as the pacificators of Ireland, and will soon be clamouring for their wages. These are things which will press on our attention in the near future. It must be plain to everyone the need there is for vigilance and effort. He had every confidence the Association would secure the hearty support of the public. It had one advantage, that it embraced men of all churches, and he was determined it should retain this vantage ground. He felt they should have a broad platform on which all friends of earnest Protestantism could permanently unite, and should be identified with no extreme clique, or any party in Church or State.

"NIGGER MIGHTY HAPPY."

PLANTATION SONG.

Hog start a-runnin' when de overseer callin';
Whipperwill holler whea de jew-draps fallin';
Duck keep a-quackin' when de hard rain po'in';
Crows flock togedder when de young corn growin';
Pig gwine to squeal when de milk-maid churnin';
Nigger mighty happy when de blackberries turnin'!

Squ'el go to jumpin' when de scaly-barks comin';
Bee-martin sail when de honey-bee hummin';
I can horse nicker when de punkin-vine spreadin';
Rabbit back his ear when de cabbage-stalk headin';
Rooster start a-crowin' when de broad day breakin';
Nigger mighty happy when de hoe-cake bakin'!

Big fish flutter when he done catch de cricket;
Bullfrog libely when he singin' in de thicket;
Mule git slicker when de plantin'-time over;
Colt mighty gal'y when you turn him in de clover;
An' it come mighty handy to de nigger man nater
When he soppin' in de gravy wid a big yam 'tater!

Black-snake waitin' while de old hen hatchin';
Sparter-hawk lookin' while de little chicken scratchin';
Big owl jolly when de little bird singin';
'Possum gwine to clam whar de ripe 'summons swingin';
Nigger mighty happy—ef he ain't wuf a dollar—
When he startin' out co'tin' wid a tall stan'in' collar!

—J. A. Macon, in the Century Bric-à-Brac.

TRUTH ABOUT TOBACCO.

In a report of the Medico-chirurgical Society of Liege, by Dr. Lebon, the following conclusions are presented:

- 1st. For every 100 grains of tobacco used, at least 1-10 of a grain of nicotine is absorbed.
- 2nd. The diurnal quantity of tobacco consumed by an ordinary smoker is about 300 grains.
- 3rd. The effects of tobacco smoke are the same as those following the administration of nicotine.
- 4th. The resinous liquid which condenses in a pipe is almost as poisonous as pure nicotine, and destroys the lives of animals rapidly.
- 5th. The liquid condensed from the smoke in the mouth and lungs, contains ammonia, nicotine, fats, resins and colouring matters. One drop of this speedily produces paralysis in young animals.
- 6th. In men, small doses of tobacco smoke excite the intellectual faculties; repeated doses produce palpitations, disordered vision, and decrease of memory.

To this may be appended the following:
"Dr. Willard Parker, jr., No. 41 East Twelfth Street, sent a certificate to the Bureau of Vital Statistics, yesterday, stating that James J. Sullivan had died at No. 110 Henry street, from poisoning of the system by tobacco." Sullivan was only twenty-six years old. He had been employed as a book-keeper, and he had used tobacco so constantly that his system had become impregnated with nicotine."

We expect that many will sneer at these facts, and light a fresh cigar, to quiet the touch of nervousness, which will involuntarily come to them, while for a moment they fear that "there is something in it." It is indeed a sad fact that this growing evil must strew its pathway with physical death before men will heed the facts, and science, and the pleadings of reform.

It is said the German Colonial Society intends to colonize Fernando Po with Germans.

BRITISH AND FOREIGN ITEMS.

"SACRED Sunday concerts" are not permitted in Philadelphia.

THERE are estimated to be 12,000,000 Hebrews scattered over the world.

THE forty-ninth temperance coffee house has just been opened in Liverpool.

It is stated that the Old Testament Company has completed its second revision.

J. R. GREEN, author of "The History of the English People," has died at Mentone.

THE bell used at Wellesley College, Mass., is from an ancient Buddhist temple in Japan.

A CHURCH in Bavaria, with a seating capacity of 1,000, will be built entirely of papier maché.

LORD COLERIDGE, Lord Chief Justice of England, will, it is said, shortly visit the United States.

JOE SMITH, the son of the founder of the Mormon faith, still professes to receive revelations from heaven.

IN Jaffna College, Ceylon, fifty out of the seventy-three students have renounced Paganism for Christianity.

THE Malagasy ambassadors have gone to Washington. They desire to conclude a treaty with the United States.

THE Rev. Ray Palmer, the noted hymn writer, who was stricken with paralysis in Newark a few days ago, is believed to be convalescent.

DAVID SELLEG, a blind man, has started a manufacturing enterprise at Newburgh, N.Y., in which only blind people will be employed.

GOVERNOR ALEXANDER H. STEPHENS, of Georgia, and Vice-President of the Confederate States during the rebellion, died lately at his home in Atlanta.

SENTENCES of imprisonment with hard labour have been passed on the editor, proprietor, and printer of the London "Free Thinker" for blasphemous libel.

A STATUE to the first translator of the New Testament, William Tyndale, is to be erected soon at the west end of the west garden of the Thames Embankment.

SALMI MORSE has been held in \$500 bail to appear for trial at Special Sessions on a charge of violating the theatrical act in producing the Passion Play without a license.

A CONSTITUTIONAL amendment providing for biennial sessions of the Legislature and biennial elections of State officers has been adopted by the Massachusetts Legislature.

A SEARCH is to be made by a British squadron for the body of Sir Francis Drake, which, enclosed in a leaden coffin, was buried at sea off Puerto Cabello, nearly three centuries since.

M. SAILLEUS, who began the evangelical mission work in Marseilles, the second city in France, now has nine halls, where fourteen meetings are held every week, with an average attendance of about 2,000.

THE Provost and Senior Fellows of Trinity College, Dublin, have presented the McGill University Library with copies of all the books printed up to date at the Dublin University Press. These will be chiefly mathematical works.

IT is said that a minister in a country kirk in Scotland stopped in the course of his sermon to ask a member who was somewhat deaf: "Are ye hearing, John?" "Oh aye," was the response, "I am hearing, but to verra little purpose."

IT is understood that a number of Christian people have undertaken to found at Santa Fé the "University of New Mexico." The Rev. H. O. Ladd is at the head of the movement, and the institution will be an exponent of Evangelical Christianity.

SEVEN samples of quinine pills, made by the leading Philadelphia firms, have been analyzed by the "Medical News," and only two were found of full weight, the rest being deficient from four to nineteen per cent., and the difference made up by adulteration.

A PROCLAMATION has been issued by the Swiss Cantonal Government condemning the recent attacks upon the Salvation Army in Neuchâtel and the disturbances to which they gave rise. The Government exhorts the citizens to respect religious liberty and the right to public meetings.

BISHOP WHIPPLE, on a recent visit to the India department of his missionary diocese, administered the communion to 247 Chippewa Indians. Fifteen years ago there was scarcely one communicant among them. There are now eight churches in Chippewa mission, and one now building will cost \$10,000.

A MOHAMMEDAN priest was reciting the prayer for the Sultan, when suddenly a Sofa, or religious student, drew a yataghan, and, exclaiming in a loud voice, "What! you would pray for a man who is bringing this country to ruin!" split his head open. He was afterwards captured, and now awaits his trial.

THE money spent in the support of pastors, and in what are called the "running expenses" of the city of New York, amounts to about \$3,000,000 per annum. Lest any of the inhabitants of that city should be unduly exalted by this revelation it should be noted that the amount expended upon theatres and amusements is about \$7,000,000.

MR. VOYSEY, recently attempted to build a Theistic church in London. He wanted £30,000; he has only got £2,000, and hence the project has been abandoned. His congregation grows smaller and smaller; it has just abandoned a very large hall and taken up its quarters in a very small one. Its next migration will probably be into noiscentity.

REV. PROF. WITHEROW delivered another of the Carey lectures in Magee College, Derry, lately, taking for his subject: "What more can be done for Ireland?" The establishment of a peasant proprietary, on terms just to the landlords and reasonable to the tenant, was warmly commended by the lecturer. Emigration and the development of industrial pursuits were also advocated.

MINISTERS AND CHURCHES.

THE congregations of Dover and Chalmers church have given a unanimous call to Rev. J. W. Mitchell.

THE Rev. A. G. McLaughlin, Leaskdale and Zephyr, has been prostrated with typhoid fever, but is now recovering. His appointments are supplied by students from Knox College.

AT a meeting of Millbank congregation, on Wednesday, the 28th ult., conducted by the Rev. J. Boyd, of Crosshill, for the moderation of a call, the vote resulted in favour of A. H. Kippen, of Dorchester Station.

THE annual Missionary Meeting of the Wallacetown congregation was held on Tuesday evening, 13th ult. Admirable addresses were delivered by the Rev. J. A. Murray of London, and Rev. G. G. McRobbie of Ridgetown.

THE Rev. R. Wallace has received for the disabled minister, additional: Dr. Gregg, \$2; William Wilson, \$5; W. C. Parkhill, \$5; J. Mc. Macalister, \$2; W. Carlyle, \$1; M. E. L. (Montreal), \$2; P. and Charles P. Brown, \$5; Rev. Dr. Caven, \$5.

A BRILLIANT social was held at Kildonan, on the 21st ult., in connection with the Presbyterian church there, of which the Rev. Mr. Pringle, formerly of Georgetown, has lately taken charge. Addresses were delivered by Rev. Professors Bryce, Hart, Premier Norquay, Attorney-General Sutherland, E. P. Leacock, M.P.P., and others. The congregation have also agreed to erect a manse, at a cost of \$3,000.

THE Dutton section of Wallacetown congregation held a tea meeting on Tuesday evening, Feb. 6th. Dr. Ruthven, of Wallacetown, occupied the chair. Interesting addresses were delivered by the Rev. Messrs. Urquhart, Cowal, D. Stewart, pastor of the congregation, Mr. A. McLean, Crinan, and others. Music was furnished by local talent and friends from a distance. The amount realized was \$130. In every respect the meeting was pronounced a grand success.

LAST Friday evening two ladies, Mrs. Gilchrist and Mrs. Currie, on behalf of the other ladies of the congregation, called at the manse, Glenarm, and presented Mrs. McDonald with a purse containing a handsome sum of money, at the same time expressing a desire that it be used entirely for herself personally. Frequent tokens of kindness from people to pastor are quite common in this congregation, and this is the third time within the last few years that the gifts have assumed the substantial form above named.

THE annual meeting of Knox Church, Dunnville, was held on Thursday evening, the 22nd February. A large number attended, many of them ladies. The treasurer's report showed that, after paying stipend and other obligations in full, a balance of some \$26 remained over. There was a similar amount left over after paying the debt on the church. The officers being elected for the year, the secretary, in behalf of the congregation, presented Rev. Geo. A. Yeomans, the pastor, with a purse, and Mrs. Yeomans with a beautiful autograph quilt, prepared by the Laides' Aid Society. The pastor then presented the organist with a purse in behalf of the congregation. The choir enlivened the proceedings with anthems.

ON Tuesday evening, 5th inst., a very successful concert was given by the Young People's Association of the West Presbyterian Church, Toronto. The pastor, Rev. R. Wallace, presided, and the large lecture-room was crowded by an appreciative audience. Several pieces were well rendered by the choir, under the efficient leadership of Mr. James Fax, precentor. There were piano solos by Misses Halamore and Walker, and song solos by Mr. Leppard (late of the Institute for the Blind), Mr. Bacon, and Miss Watt. Interesting recitations were given by Miss Flint, of New York; Mr. J. F. McKeown, Mr. Alexander, and Mr. McBeth; and several duets were sung by Messrs. Fax and Sanet. The young people enjoyed the evening very much.

ON a recent evening a number of the young friends of Molesworth congregation, in company with three of the members of session, met at the manse for the purpose of organizing themselves into a missionary band. The name adopted is "The Young People's Missionary Association of the Molesworth Presbyterian Church." The Association of which Mr. Thomas Elliot is president, Mr. George Fowler, secretary, and Mrs. Bickell, treasurer, is to meet monthly. At the first meeting

after organization, the programme consisting of singing, the reading of missionary intelligence, brief addresses, and essays, was gone through with life and interest by the young friends. The treasurer's report showed over \$80 for Home and Foreign Missions, and French Evangelization.

A NEW church was opened for the Lake Shore congregation, Presbytery of Owen Sound, on the 25th Feb. Rev. James Cameron preached in the morning and Rev. J. Somerville in the afternoon to crowded congregations. The church is a handsome one, and is completely furnished throughout—even to the matting on the aisles. It cost about \$2,500, and was opened with a debt of about \$300 only. It is a surprise to everyone to see such a church built at so small a cost. Part of the debt was cleared off, we believe, by the proceeds of the soiree held the following evening. The people deserve very great credit for their zeal. The congregation has been vacant for some time, and the new church has gone on in the interval without a jar of any kind. All that is needed now is a minister to occupy the pulpit, and we trust he will soon be found.

THE anniversary services of Knox Church, Palmerston, were conducted in the church and town hall, on the 18th and 19th of February, with great success. On the Sabbath, morning and evening, the Rev. W. A. McKay, M.A., of Woodstock, preached two excellent sermons, and in the afternoon the Rev. J. Broley. The church was well filled at all the services especially in the evening, when the congregation was very large. On the following evening the annual tea-meeting was held in the town hall, which was full to the doors. Interesting and instructive addresses were delivered by the Rev. W. A. McKay, Woodstock, Rev. J. Bailie, Harriston, and the resident ministers of the town. Excellent music was also furnished under the leadership of Mr. Beattie. The pastor, Rev. J. M. Aull, stated from the chair that, during the last two years, the congregation had not only raised sufficient for the current expenses of the church, but \$2,000 in addition. The church is now out of debt. Proceeds of anniversary services, \$190.

ON Friday evening, the 23rd ult., about one hundred of the members and adherents of the congregation of Kintore agreeably surprised the pastor, the Rev. J. M. Munro, and Mrs. Munro, at the manse. After the assemblage was called to order, Mrs. W. Straitch read an address expressive of the congregation's high appreciation of the ministerial and pastoral services of their pastor, and their high regard both for Mr. and Mrs. Munro. The address was accompanied by a gold watch and a beautiful wolf robe for Mr. Munro; also by a parlour lamp and ivory dinner and tea sets for Mrs. Munro. Mr. Munro replied to the address in a feeling and appropriate manner, thanking the congregation for their valuable gifts to himself and to Mrs. Munro, stating at the same time that these have not been the only manifestations of kindness received by them from the congregation. The company was then entertained to supper, and the remainder of the evening was most agreeably and profitably spent. The proceedings were brought to a close by singing the doxology, after which all went home, well pleased with the evening's entertainment.

MISS MAGGIE SCOTT, of Glengarry, the very interesting subject of the faith cure, was at South Finch for a few days rendering exceedingly good service in the evangelistic meetings there, conducted by Mr. McIntyre. Miss Scott told the wonderful story of her instantaneous healing by the power of Jesus, before hundreds of people on Thursday evening, March 1st; the place of worship being so densely crowded that many could not get even standing room, and had to return to their homes. The interest in the meetings is still unabated, and many, very many, are being led to serious concern about their souls, and some of such persons are now rejoicing in Christ Jesus, and doubtless the remarkable testimony given by Miss Scott to the power of Jesus to cure the diseases of those that trust Him now, as of old; as also to forgive sins, will, by His own blessing, have done much to lead sinners to yield to the Saviour, and accept Him as their righteousness. The children's and women's meetings held by Miss Scott were of an exceedingly interesting nature, and very largely attended, and the exaltation of Jesus as a Saviour from sin was the chief feature of all those holy and delightful gatherings.—COM.

IN the following communication we have excellent proof of wise discernment on the part of the young

theologians of Knox College. In accord with the hope expressed by the students that the "intention may ripen into a resolution," we trust that the Rev. Doctor will give his lectures—the careful result of clear and penetrating thought, extensive reading and diligent study—to the public, through the medium of the press. The students who heard these lectures may well desire their possession in permanent form; their publication will be extensively and heartily appreciated, and will form an important event in Canadian theological literature: "Knox College, Toronto, February 8th, 1883. To Rev. John J. A. Proudfoot, D.D.—We, the students of Knox College who have listened with interest and profit to the admirable course of lectures delivered by you on the subject of Systematic Homiletics during the session of 1882-83, take this opportunity of expressing our very high appreciation of their value; and being impressed with the paramount importance of such a study, learn with great satisfaction that you have been considering the expediency of giving them to the public in compliance with the oft-repeated desire of former students. At the same time, we desire to express the hope that your intention may ripen into a resolution to proceed with this work, which we are sure will reflect credit on the College, greatly promote proficiency in pulpit ministrations, and contribute to the edification of the Church. Yours very respectfully, James Ballantyne, Joseph Builder, Robert M. Craig, Thomas Davidson, David Forrest, George B. Greig, J. S. Henderson, John Mutch, Henry Norris, D. M. Ramsay, A. Robertson, W. Robertson, R. B. Smith, D. A. Thomson, W. G. Wallace, W. H. W. Boyle, John Campbell, G. E. Freeman, Alex. Hamilton, W. S. McTavish, J. S. Mackay, Thomas McKenzie, A. B. Meldrum, Thomas Nixon, A. Urquhart, being the students in Theology of the third and second years."

THE managers of St. Andrews' Church, New Westminster, British Columbia, beg to present to the congregation their report for the year 1882. As will be seen by the financial statement subjoined, all the current expenses of the year have been met, a large special contribution has been made to the Home Mission Fund, and a small balance remains on hand. The year just ended will mark a turning point in the history of this congregation. Founded nearly twenty-one years ago by the Rev. Mr. Jamieson, who is still, in the good providence of God, spared to labour amongst us, this church has, in common with every interest in the Province, experienced many dark days, and witnessed the death of many buoyant hopes. Changes, which in older communities, are spread over generations, have taken place here in a few years—sometimes, even, in a few months. Once and again our vacant seats have been filled, and while we were yet rejoicing in the hope of assured prosperity, the changing tide of fortune has carried our brethren to other communities, and other lands. How many hundreds have thus sojourned with us for a season during the past twenty years? We trust that a very great number of them have not gone empty away. Remembering these vicissitudes, the managers did not feel justified, when appealed to by the Rev. Dr. Cochrane during his recent visit, in undertaking for the congregation to do more than they were then doing towards self-support; but the marked increase in numbers, membership and contributions during the past few months, encourages them to hope that their successors may be permitted to devise more liberal things in this respect. We do trust that the dark days have now at last passed away; and, while we look hopefully to the future, we thank God that he has been pleased to continue amongst us, through all these years of labour and trial, the faithful and earnest proclamation of the truth, while so many places in the Province have been left unsupplied by those who laboured in them for a time. In conclusion, the managers have to thank the congregation for their steady liberality during the year; and they have also to thank the ladies of the Missionary Association for their zealous efforts; the members of the choir for their valuable services; and the teachers and those who aided in procuring the new library, for their successful efforts in behalf of the Sabbath school. Their thanks are also due to the ladies who carried out the work of renewing the pulpit.

THE new Presbyterian church, Barris, was opened for Divine service on March 4th. The dedicatory services commenced at eleven o'clock by the singing of the 100th Psalm. The Rev. John Lepier, the pastor then read a few selected passages of Scripture.

The large congregation then all rose to their feet, the office-bearers and trustees taking their places around the platform. The convener of the building committee, Mr. J. J. Brown, then advanced, saying: "In the name of the Building Committee I hereby present to you, as Moderator of the Kirk Session, and as representing the boards of managers and trustees, the keys of this church, as the symbol of its completion as a building, and request you to dedicate it to the service of Almighty God." The Moderator replied: "I accept of these keys, and invite this congregation to unite with me in dedicating this house to the worship of the Father, and of the Son, and of the Holy Ghost," and then engaged in solemn prayer. After appropriate devotional exercises Principal Grant, D.D., of Queen's College, Kingston, conducted services, and preached an able and appropriate sermon from Haggai ii. 9. In the afternoon the Sabbath school had a special opening of their own rooms in connection with the church, at which Principal Grant and others delivered addresses. In the evening Principal Grant again preached a most powerful and impressive sermon from Hebrews ix. 13, 14. The church, full in the morning, was filled to overflowing in the evening, and large numbers required to go away for want of standing room. The collection for the day amounted to the handsome sum of \$1,261. Tea-meetings during the week realized \$167. This is as it ought to be. The moral strength of a congregation, and its influence for good in a community, do not depend on its ability to cater for popular entertainment, nor to sustain itself on the charity and benevolence of outside friends; but in the life and liberality of those who constitute its members. On the following Sabbath the opening services were continued by the Rev. Prof. Gregg, D.D., who preached two very earnest and appropriate discourses. The collection taken up was \$530, making a total for the opening and dedicatory services of \$1,958. The church is architecturally designed after the style of Mediaeval Gothic, but adapted to modern requirements and materials. It is built of solid red brick, with white brick bands and blocking courses, so as to bring out and emphasize the construction at appropriate points. The internal woodwork is all of the finest white ash, with other woods here and there judiciously introduced, and produces an excellent effect. The Barrie church opening has been accomplished under the most favourable auspices, the congregation having every reason to hope for growing prosperity, temporal and spiritual.

PRESBYTERY OF LANARK AND RENFREW.—The regular meeting of this Presbytery was held in Zion Church, Carlton Place, on the 27th ult. The Rev. Mr. McGillivray, of Perth, was appointed moderator. A minute was adopted by the Presbytery anent the death of Mr. McInnes, a well-known and valued elder, who had departed this life since the last regular meeting, at which he was present. The Home Mission report was presented by the convener, Rev. M. Campbell, Renfrew, and received full consideration. The Rev. Principal Grant, D.D., was nominated moderator of the General Assembly. The following ministers go by rotation to the Assembly: Rev. Messrs. Crombie, A. A. Scott, Sandier and Wilson; by election: Rev. Messrs. Ross, Campbell, Edmondson, and Bennett. The elders elected are: Messrs. R. Bell, J. B. Clark, F. E. Allan, R. Kennedy, Jno. Armour, J. F. Cram, Jas. Fraser, and A. Stewart. The remit anent the method of appointing the standing committees of the church, was taken up and considered, and it was agreed that the committees be appointed annually, and that each Presbytery send up to the Assembly the names of four of its members, whom it would recommend as members of the four chief standing committees, namely Home and Foreign Missions, French Evangelization, and Colleges. The remit respecting the formation of a board of examiners was adopted as sent down to the Presbytery, without any dissent. A conference, under the convenership of Rev. Mr. Edmondson, was held on Sabbath Schools, which began on Monday at noon, and lasted until Tuesday at noon, which, though not so largely attended as might be, was felt to be both profitable and interesting. The Rev. D. J. McLean presented a full and interesting report on the State of Religion, and a conference of some length was held upon the subject with reference principally to family religion, how to reach the careless and bring them under the influence of the gospel, and the times and methods of employing special services. Reports were presented from

conveners of missionary deputations, which upon the whole showed an increasing interest in, and liberality at the annual missionary meetings. The committee on Sabbath desecration also gave an interim report through its convener, and other local matters having been considered, the Presbytery closed its business. The next regular meeting is to be held in Zion Church, Carlton Place, on Tuesday, May 22nd, at noon.

PRESBYTERY OF TORONTO.—This Presbytery met in the usual place, on the 6th inst. Rev. R. P. Mackay was elected Moderator for the next twelve months, and took the chair accordingly. On motion, made by the clerk, seconded by Rev. Dr. Reid, a committee was appointed to draft a minute in regard to the late Hon. John McMurrich, long an elder in one of the city congregations, an ardent worker in Sabbath schools, a generous contributor to the schemes of the Church, a faithful commissioner (year after year) to the General Assembly, and a warm friend of all that was good. The motion was carried unanimously, and the committee subsequently submitted a minute, which the Presbytery adopted, and ordered a copy thereof to be sent to the widow of the deceased, and her family. A letter was read from the Rev. John Straith, accepting of the call from Shelburne and Primrose; and his induction was appointed to take place at Shelburne, on Tuesday, the 20th inst., at 2 p.m., Rev. J. Carmichael to preach, Rev. A. McFaul to preside and give the charge to the minister, and Rev. J. R. Gilchrist to address the congregation. A letter was read from Rev. W. E. McKay, tendering the resignation of his charge at Orangeville, but retaining oversight of his other station in Caledon. It was moved and agreed to notify the congregation at Orangeville of the foregoing, and cite them to appear, by commissioners, for their interests, at the special meeting to be held at Shelburne. The Presbytery appointed the following as commissioners to the next General Assembly, viz.: of ministers, by rotation, Revs. Dr. Reid, D. Coutts, R. Monteith, J. W. Cameron, Wm. McWilliam, and Wm. Hunter; of ministers by ballot, Revs. Dr. Caven, G. M. Milligan, D. J. Macdonnell, Dr. Gregg, Dr. King, Professor McLaren, and J. Smith; of elders, all by ballot, Hon. A. Morris, Messrs. Wm. Wilson, Alexander Marsh, R. J. Hunter, J. MacLennan, Q. C., Peter Crann, J. L. Blaikie, W. B. McMurrich, D. Foheringham, George Wallace, James Brown, R. Kilgour, and Rev. Thomas Lowry. At a later stage, it was moved and agreed to nominate Rev. Dr. King as moderator of next General Assembly. A report on Sabbath schools, founded on returns received from sessions, was read by Rev. Wm. Frizell, convener of a committee previously appointed. The report was received with thanks, but was remitted to the committee, with instructions to deal with defaulters, and report at greater length again. Papers were produced by Rev. Dr. Reid, exhibiting the moneys received for the year, to the Schemes of the Church, from some congregations within the bounds. The clerk was instructed to hand said papers to those brethren who were charged with looking after the schemes, so that they might stimulate defaulting congregations. Messrs. T. Davidson, G. B. Greig, J. S. Henderson, John Mutch, Wm. Robinson, R. B. Smith, D. A. Thomson, and W. G. Wallace, all of them members of the graduating class in Knox College, applied for preliminary examination, with a view to license. In the hope of their curriculum ending satisfactorily, and in view of their being probably at considerable distances at next ordinary meeting, the Presbytery acceded to their request; and the examination—a long one—being sustained, the Presbytery agreed to ask leave of the Synod of Toronto and Kingston to take them on public trials, provided the required certificate should be received from the Senate of Knox College. Also, on the same condition, the Moderator, Dr. King, and the clerk were appointed a committee to assign them subjects for discourses. A protest and complaint against certain action taken by the session of Cooke's Church, Toronto, occupied the attention of the court for a considerable time, and a deliverance was at length adopted, in which all the parties acquiesced. On application made, authority was given to the interim moderators of the sessions of St. Andrew's Church, Markham, and Carlton Street Church, Toronto, to moderate in calls from the same. Several other matters, of no public moment, were brought up and disposed of. The next ordinary meeting was appointed to be held in the usual place, on the last Tuesday of April, at eleven a.m.—R. MONTEITH, Pres. Clerk.

BOOKS AND MAGAZINES.

ST NICHOLAS. (New York. The Century Publishing Co.)—This excellent magazine for young people is bright and beautiful. It is as good as the best magazine writers and engravers in America can make it. Archibald Forbes, the famous war correspondent, tells a good story of the Russo-Turkish war.

THE HOMILETIC MONTHLY FOR MARCH. Edited by I. K. Funk, D.D. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This serial, expressly designed for the use of ministers, for the current month presents a wide variety of themes and their mode of treatment. Discourses and outlines by men eminent in the different sections of the Christian Church are to be found in this number of the "Homiletic Monthly." Though largely devoted to the work of preaching it does not overlook the other duties of the ministerial office. Topics for prayer-meetings and other services are suggested and discussed. There is also a rich variety of subjects of immediate practical interest to ministers to be found in its pages. We are pleased to see a suggestive synopsis of a discourse by the Rev. Joseph Elliot, Cannington, in this month's issue of "The Homiletic."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XII.

March 25, REVIEW. 1883.

GOLDEN TEXT.—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."—Isa. 60: 1.

NOTES FOR REVIEW.—We have had the events immediately following the death and resurrection of Christ: the beginning of the Christian Church. The history for six or seven years. Without it, how much should we lack!

Lesson 1. The Lord's Ascension from Olivet. The promise of His coming again. Acts 1: 1-14. Golden Text, *And when he had spoken.*

Lesson 2. The Spirit at Pentecost. The gift of tongues. Peter's sermon. 2: 1-16. *And they were all filled.*

Lesson 3. Results of Peter's sermon. Three thousand converts. Having things "in common." 2: 37-47. *Then they that gladly.*

Lesson 4. Peter and John in the Temple. Lame man healed. Crowds drawn to hear. 3: 1-11 *Then shall the lame man.*

Lesson 5. Peter preaching again. The lame man for a text. Jesus, the Prince of Life. Repentance urged. 3: 12-21. *In Him was life.*

Lesson 6. Apostles Arrested. But many converts. Testimony before the council. 4: 1-14 *Neither is there salvation.*

Lesson 7. The apostles' firmness. Prayer of the Church. The prayer heard. 4: 18-31. *If God be for us.*

Lesson 8. Deceit and punishment of Ananias and Sapphira. 5: 1-11. *Lying lips are.*

Lesson 9. Apostles arrested. Delivered by an angel. Before the Council again. 5: 17-32. *We ought to obey.*

Lesson 10. The "Grecian" widows. The seven. Stephen's gifts. His trial before the council. 6: 1-15. *Seven men of honest.*

Lesson 11. Stephen Stoned. Saul's rage. The Gospel carried abroad. 7: 54-60; 8: 1-4. *Be thou faithful.*

OR

A LESSON ON TEMPERANCE.

Proverbs 23: 29-35.

GOLDEN TEXT.—"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—Prov. 20: 1.

I. What six woes of wine-drinking are named in ver. 29? What is meant by babblings? By contentions? Who hath woe? Are these characteristics of the wine-bibber alone? What is mixed wine? The evils of wine-drinking?

II. What warning is given? What will it do at the last? Is the warning against wine only? What are people called who let all kinds of liquor alone? Which are the safest—wine-drinkers or total abstainers? What is Paul's advice? (1 Thess. 5: 22.)

III. What six elements of wretchedness in ver. 29? What two in ver. 31? What two characteristics of the drunkard in ver. 33? To what are drunkards compared? How are they like those who lie down in the midst of the sea? How like those on the mast-head? Is it an easy thing for drunkards to stop drinking?

LOOK NOT THOU UPON THE WINE THAT IS RED IN THE CUP.
WHY? IT SICKENS, TROUBLES, INFLAMES, NETTLES, GRIEVES, S LAYS.

OUR YOUNG FOLKS.

O FATHER, HELP THY CHILDREN!

God make my life a little light,
Within the world to glow;
A little flame that burneth bright,
Wherever I may go.

Ch. O Father, help Thy children!
Do Thou our footsteps guide,
We walk in peace and safety
While keeping at Thy side.

God makes my life a little flower,
That giveth joy to all,
Content to bloom in native bower
Although its place be small.

Ch. O Father, help Thy children! etc.

God make my life a little staff,
Whereon the weak may rest;
That so what health and strength I have
May serve my neighbours best.

Ch. O Father, help Thy children! etc.

"MISS POSITIVE."

The girls called her that because she was always so sure she was right. Her real name was Ida. In Miss Hartley's school the scholars each said a verse from the Bible every morning at prayers. One morning Ida had such a funny verse it made all the scholars laugh; and even Miss Hartley had to pucker her lips a little to keep sober.

This was the verse repeated in Ida's gravest tone:

"It never rains but it pours."

Now all the girls knew enough about the Bible to be sure that there was no such verse in it, except Ida; she was "just as sure it was in the Bible as there was that she had two feet!" So she said; "and if they didn't believe it, they might ask Miss Hartley."

So at recess they all asked Miss Hartley at once.

"Miss Hartley, is there such a verse?"

"Miss Hartley, there isn't? is there?"

And Miss Hartley had to say that, so far as she had read, she certainly had never heard any such verse in it. But Miss Positive was not convinced. She shook her pretty brown head and said she couldn't help it, it was in the Bible; in the Book of Proverbs, and she could bring the book to school and show them.

Miss Hartley said this would be the very best thing to do. So the next day came Ida, looking pleased and happy, with a little bit of a book in her hand, and pointing her finger in triumph to the verse in large letters: "It never rains but it pours."

"But, dear child," said Miss Hartley, "don't you know that isn't a Bible?"

"Oh, yes, indeed," said Ida; "it is out of the Bible, every word of it, don't you see it says 'Proverbs' on the cover! Everybody knows that Proverbs is in the Bible."

Then the girls all laughed again; and Miss Hartley explained that the book was a collection of the wise sayings of different men, and that they were called proverbs because they had so much meaning in them and were used so much.

After a good deal of talk, Ida had to own that she was mistaken, and that there wasn't a word of the Bible in her book from beginning to end.

Then how her naughty little playmates

teased her! At the play hour they buzzed around her like so many mosquitoes, and giggled, and asked her if she "got caught in the rain," and "if it poured hard to-day," and ever so many silly things that they seemed to think were funny.

Ida stood it very well. At last she said:

"I've got a verse for to-morrow that is surely in the Bible; Uncle Ed. found it for me; 'Set a watch, O Lord, before my mouth; keep the door of my lips.' And girls, in spite of all your teasing, I am going to try to keep the door shut." Then all the owners of those naughty tongues slipped away one by one, looking ashamed. It wasn't the thing to say so much just about a mistake.

TRY.

If anything seems hard to do,
We should not fret or cry;
But, looking difficulties through,
With cheerful effort, Try.

The best and bravest may despair,
Life's perils to defy;
And all its many ills to bear,
But they will nobly Try.

And so a young and timid heart,
As time is passing by,
May act the good and holy part;
If it will really Try.

Always and only in the night,
That comes from God on high,
Who helps to do and be, the right,
All who sincerely Try.

THE KIND HORSE.

A gentleman owned a fine horse, which was very fond of him, and would come from the pasture at the sound of his voice. At one time the horse became lame, and was obliged to stay in his stable and not be used for many weeks. During this time an old cat made her nest upon the scaffold just above the horse's manger, and placed there her little family of five kittens. She and the horse got on nicely for some days. She jumped down into his manger, and went off for food, and then came back and leaped up to her kittens again. But one morning she rolled off into the manger with her foot bleeding and badly hurt, so that she could scarcely crawl; but she managed to limp away on three feet and get her breakfast. But when she came back she was entirely unable to get to her kittens; and what do you think she did? She lay down at the horse's feet, and mewed and looked up several times, till at last pony, seeming to understand her wants, reached down, took the cat in his teeth, and tossed her up on the scaffold to her kittens, who I doubt not were glad enough to see her. This was repeated morning after morning. Kit would roll off into the manger, go out and get her breakfast, come back, and be tossed up to her family by the kind horse, who must have understood cat language, and been willing to listen to it.

WORTH REMEMBERING.

Boys, study the following figures in President Garfield's life, and remember that he could not have been what he was at any one of these epochs, if he had not made the best use of the preceding opportunities.

At 14, at work at a carpenter's bench.
At 16, a boatman on the Ohio Canal.
At 18, studying at the Chester (O.) Seminary.
At 21, teaching in one of Ohio's common schools, pursuing his own studies at the same time.
At 23, entered Williams College.
At 26, was graduated from Williams, with the highest honours of his class.
At 27, tutor at Hiram College, Ohio.
At 28, Principal of Hiram College.
At 29, the youngest member of the Ohio Senate.
At 31, the Colonel of the Forty-second Ohio Regiment.
At 32, appointed Chief of the staff of the Army of the Cumberland, participated in the campaign in middle Tennessee, and in the notable battle of Chickamauga, and was promoted to the rank of Major-General.
At 33, in Congress, the successor of Joshua R. Giddings.
At 48, having been in Congress since he was 33, elected to the United States Senate.
At 49, nominated for the Presidency of the United States.
At 50, President.

"WHAT IS WORTH DOING IS WORTH DOING WELL."

"There!" said Harry, throwing down the shoe-brush; "there! that'll do. My shoes don't look very bright, but no matter. Who cares?"

"Whatever is worth doing is worth doing well," said his father, who had heard the boy's careless speech.

Harry blushed, while his father continued: "My boy, your shoes look wretchedly. Pick up the brush and make them shine; when you have finished come into the house."

As soon as Harry appeared with his well-polished shoes, his father said:

"I have a little story to tell you. I once knew a poor boy whose mother taught him the proverb which I repeated to you a few minutes ago. This boy went out to service in a gentleman's family, and he took pains to do everything well, no matter how unimportant it seemed. His employer was pleased, and took him into his shop. He did his work well there. So he advanced from step to step until he became a clerk, and then a partner in the firm. He is now a rich man, and anxious that his son Harry should learn to practise the rule which made him prosper."

"Why, papa, were you a poor boy once?" asked Harry.

"Yes, my son, so poor that I had to go out to service, and black boots, and wait at table, and do any menial service which was required of me. By doing little things well I was soon trusted with more important ones."

"THE hope of the righteous shall be gladness: but the expectation of the wicked shall perish."—*Prov. x. 28.*

"My child," said a loving Scotch mother, a shepherd's wife, "as you fetch the water from the spring, thank God for His great goodness in giving us beautiful, fresh, cooling water to drink. It is one of His best gifts to man."

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Sydney Smith being ill, his physician advised him to "take a walk upon an empty stomach." Upon whose? asked Sydney. Still better, he would be the purchase of Dr. R. V. Pierce's "Golden Medical Discovery," and "Pleasant Purgative Pellets," which are especially valuable for those who are obliged to lead sedentary lives, or are afflicted with any chronic disease of the stomach or bowels.

Births, Marriages, and Deaths.

On Saturday 3rd inst., the wife of Rev J Knox Wright, London East, of a daughter.

WRECKED MANHOOD. Victims of excessive indulgence or over-indulgences and pernicious solitary practices suffering from Premature Decay or old age, Nervous Debility, Lack of Self-confidence, Impaired Memory, Loss of Manly Powers, and kindred symptoms, should read three stamps for large illustrated treatise, giving means of certain cure, with numerous testimonials. Address, WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

MEETINGS OF PRESBYTERY.

- KINGSTON.—In St. Andrew's Hall, on Monday, March 19th, at three p.m.
CHATHAM.—In First Presbyterian Church, Chatham, third Tuesday to March, at eleven a.m.
GUELPH.—Ordinary meeting in Chalmers' Church, Guelph, third Tuesday of March, at ten a.m.
BARRIE.—At Barrie, last Tuesday of March, at eleven a.m.
GLENORA.—At Alexandria, on the 20th day of March, at eleven a.m.
MONTREAL.—In David Morrison Hall, first Tuesday of April, at eleven o'clock a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, March 20th, at half-past seven p.m.
MAITLAND.—In St. Andrew's Church, Lucknow, on Tuesday, the 20th of March, at half-past one p.m.
OTTAWA.—In Bank Street Church, Ottawa, on March 20th, at ten a.m.
HAMILTON.—In Central Church, Hamilton, on Tuesday 20th March at ten a.m.
WHITBY.—In St. Paul's, Bowmanville, on Tuesday the 17th of April at 11 a.m.

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SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet in St. Thomas, and within Knox Church there, on Monday evening 20th April, at 7 30 p.m.

Rolls of fresh members, and all documents for presentation to Synod should be in the hands of the Clerk on or before the date of meeting. The business committee will meet at 4 p.m. W.M. COCHRANE, CLERK OF SYNOD.

HOME MISSION COMMITTEE.

The Home Mission Committee (Western Section) will meet in the Lecture Room of St. Andrew's Church, Toronto, Tuesday, 19th March, at 8 p.m.

Claims for the half year ending March 25th should be sent to Mr. Warden, or the Conveener a week before the date of meeting. W.M. COCHRANE, CONVEENER.

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SPIRITUAL SONGS for SOCIAL WORSHIP.

A Word from Rev. Dr. H. M. Storrs.

ORANGE, N. J., Jan. 12, 1883

In rendering fresh, invigorating help to the "service of song," Rev. Dr. Robinson is certainly determined to forget those things which are behind, and reach forward to those which are before, and to come to perfection.

The Church of God has been placed under new, and we may hope, lasting obligations to him for this more recent contribution. "Spiritual Songs for Social Worship," which clearly seems to us the best book in sight for the purpose, we have adopted it for use in our social meetings after careful examination. It is undoubtedly a decided improvement upon the "Choral Edition" of the "Songs for the Sanctuary," which has proved well and is widely known as a standard book.

It will not take me time to state what it seems to be the most needed and peculiar means of this later work, for that was not my object in writing, but I wish to express to you, and through you to Dr. Robinson, our common gratitude for the aid so rendered to the life and warmth of our social worship.

Very truly yours, HENRY M. STORRS.

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HAMILTON, March 13, 1883

GENTLEMEN, We hereby acknowledge the receipt of the sum of Fifteen hundred Dollars being in full payment of policy of \$15,000, on the life of the late Charles E. Freeman, Minister, of this city, accidentally drowned in Washington Bay, on the 13th of February. This prompt payment, without rebate, speaks volumes for the integrity and business management of your company, the more so that the deceased had only been recently insured, and had merely given a note on one of the Company's forms for the premium, which falls due to-day.

We specially desire to commend the Company for its promptness in this case, as the claim papers were only sent into you two days ago.

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A personal examination is preferred, after which you can be treated at home. If impossible to call, write for "Questions and Circular." Consultation free. Fees moderate. Address

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