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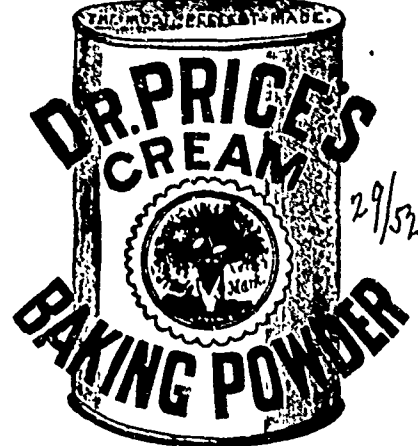
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APPLE SNOWBALL.—Boil one-half pound of rice in milk till nearly cooked; then strain, peel and core some large apples without dividing them. Put a clove and some sugar in the centre of each apple, and the rice around them.

A DECIDED HIT. Haygard's Yellow Oil touches the right spot every time when applied for rheumatism, neuralgia, pain, soreness or lameness; and internally for colds, sore throat, etc., it is equally infallible.

LITTLE PUDDINGS.—Two ounces of fine bread crumbs, three tablespoonfuls of any sort of jam, one ounce of sweet almonds blanched and beaten smooth in a mortar, and two well-beaten eggs.

BREAKFAST CAKE.—Put a piece of butter the size of an egg into a quart of milk and let them become warm enough to melt the butter. Stir in flour sufficient to make a stiff batter and add two teaspoonfuls of salt.

A HALF or whole bottle of Murray & Lanman's Florida Water mixed with the water of the bath is of great use to invalids and all delicate or nervous persons, as it revives and braces up the failing strength, and soothes the most irritable nervous system.

PLAIN TEA CAKES.—Two cups of sifted flour, one teaspoonful of melted butter, one egg mixed with a cup of milk, one teaspoonful of soda and one teaspoonful of cream of tartar dissolved in hot water.

WAFFLES.—One and a-half pints of flour; one teaspoonful of cream of tartar; half a teaspoonful of soda; two eggs; one pint of milk; two tablespoonfuls of butter. Mix the flour, cream of tartar, and soda well together and then rub through a sieve.

THE QUESTION OF THE DAY.—"What is good for a cold?" is a question often asked, but seldom satisfactorily answered. We can answer to the satisfaction of all, if they will follow our advice, and try Haygard's Pectoral Balsam, a safe, pleasant and certain throat and lung healer.

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Old men tottering around from Rheumatism, kidney trouble or any weakness will be made almost new by using hop bitters.

My wife and daughter were made healthy by the use of hop bitters and I recommend them to my people.— Methodist Clergyman.

Ask any good doctor if hop bitters are not the best family medicine on earth!!!

Malarial fever, Ague and Biliousness, will leave every neighborhood as soon as hop bitters arrive.

My mother drove the paralysis and neuralgia all out of her system with hop bitters.—Ed. Onsego Sun.

Keep the kidneys healthy with hop bitters and you need not get sick.

Ice water is refreshing and more refreshing and cooling with hop bitters in each draught.

The vigor of youth for the aged and infirm in hop bitters!!!

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To produce real genuine sleep and child like repose all night, take a little hop bitters on retiring.

None genuine without a bunch of green hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

\$3 FOR 50 CENTS. Our new portrait of Lord Lansdowne (size 22x28) is good value at \$4.00. Also that of Sir John A. Macdonald, a fine, lifelike likeness.

HAVE YOU

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

YOU HAVE

BRIGHT'S DISEASE OF THE KIDNEYS. The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, bloodlessness, heart disease, apoplexy, paralysis, or convulsions ensue and then death is inevitable.

BRIGHT'S DISEASE.

THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, MARCH 18th, 1885.

No. 12.

SABBATH SCHOOL PAPERS.

THE SABBATH SCHOOL PRESBYTERIAN, GOLDEN HOURS and EARLY DAYS will be continued for 1885, greatly improved and at reduced prices. Illustrations of a very high character have been secured in England; the size of the type will be reduced in the case of the SABBATH SCHOOL PRESBYTERIAN; and no efforts will be spared to make all the papers more attractive and useful than ever before. The price of each has been reduced to \$10.00 per 100 copies for one year; \$5.00 for 50 copies; and \$4.00 for 40 copies. Special rates for smaller quantities. EARLY DAYS is published twice a month, and is a favourite paper for Infant Classes; the other two are monthly, and suited to more advanced scholars. In the SABBATH SCHOOL PRESBYTERIAN will be found, from time to time, interesting missionary matter from the Home and Foreign Fields. Send for specimen copies. Address THE PRESBYTERIAN PRINTING AND PUBLISHING CO., 5 JORDAN STREET, TORONTO.

Notes of the Week.

IN the Georgia Legislature, a short time ago, a law was passed prohibiting the public display of indecent lithographs for theatrical advertising purposes. This was eminently proper. Such a law needs to be enforced nearer home. The dead walls and advertising boards of Toronto have of late been covered by disgusting and indecent posters. The permission of these displays is simply a disgrace to the city. A few years ago the mayor of the time used his authority for the suppression of a nuisance which no properly constituted civic authority should for a moment tolerate. Some people are of opinion that the material filth of the city is bad enough without having the streets defaced by moral pollution.

THE 18th of October next will be the bi-centenary of the Revocation of the Edict of Nantes, and the descendants of Huguenot refugees in Prussia, Holland and Switzerland contemplate holding celebrations not so much of the Revocation as of the hospitality offered abroad to its victims. The French Protestant Historical Society has issued a circular dissuading French Protestants from attending such celebrations, and suggesting special religious services on the day in question. It thinks that French Protestants, while grateful for the kindness of foreign nations to the refugees could not attend without feeling bitter regret for what France lost. It is not for them to remind France of faults so dearly paid for while they live in countries which have benefited by her misfortunes, or to mingle an accusing voice in their brethren's thanksgiving.

THE relation of Carlyle's teaching to Christianity is thus described by Dr. Tulloch in the present series of St. Giles' Lectures. It was negative in the following points: In denial of miracle; in denial of the Divine Personality; and in the disposition to exalt strength—to set forth the mighty in intellect and character, rather than the "poor in spirit," as the Divine ideal. On the other hand, his teaching had an affinity with Christianity: In his continual assertion of a Divine Power behind all matter; his representation of man as the offspring of such a Divine Power or Being; his earnestness on behalf of a moral law or eternal distinction between right or wrong, and his belief, vague though it might have been, in immortality. Carlyle was great as a moral teacher, in so far as he preserved certain elements of his early creed; and every genuine element of his moral teaching, overlaid as it might have been by churchly traditions, was still living in Christianity.

THE question whether the study of the ancient classics should be made obligatory in the college course has been discussed by educational authorities in the United States within the past few days with a new vigour. Not only in gatherings of college men has the matter been debated, but nearly every one of the daily papers has given its ideas on the subject. At a meeting of the Nineteenth Century Club, Presidents Elliot and McCosh presented the opposing views at length, and so brought the matter very fully before the public. At the annual dinner of the Brown Alumni at Delmonico's, this question was the engrossing one in the speeches of the evening, President Robinson

and others giving it a somewhat extended consideration. The position generally taken was that greater attention should be given to modern languages, but that the classics should also be retained, and that it is doubtful policy to give full election to undergraduates in deciding on courses of study.

DISCUSSING the advance of the Temperance cause in the Dominion of Canada, the New York *Scotsman* says: The mere taking of a pledge, separate from the ethical or religious recognition of the heinous character of drunkenness, proves in the majority of instances only partially reformatory and palliative, and where the change in habit depends for its duration upon the feeling of shame consequent upon breaking the pledge, or from purely selfish motives unethical in character, there is but a slight guarantee of a permanent reformation. A cause that might be assigned with a greater show of reason, is the decided stand taken by the clergy of all denominations, and that such an attitude on their part has been a powerfully contributing factor in changing public sentiment relative to drinking habits there can be but little doubt. Whatever the cause of the temperance agitation may be, the fact is plain enough that Canadians have determined to banish drunkenness from their land; and in doing so all who desire human weal will wish them a hearty God-speed.

THE practice of reading the psalm and hymn in public worship is, in some cases, disappearing. Dr. William M. Taylor has said that the effective reading of the hymn is an aid to devotion. The *Christian Leader* takes the same view, as will be seen from the following. It has been justly said that hymns have taught plain people more theology than was known by many doctors of divinity; and to secure the full benefit of them, the *Irish Christian Advocate* warmly supports the reading of them in public worship. Some American divines, on æsthetic grounds, have lately been advocating the opposite course, but there can be no doubt, we think, that when hymns are well read, the reading helps the singing, enabling many to enter into the meaning and spirit of the words, without which it is impossible to sing them perfectly. A well-read hymn will arrest the attention of any assembly, and charm both the educated and the illiterate. But where the minister is not able to read the hymn well, he had better content himself with the simple intimation of its number.

SAYS the *Interior*: Live and let live. A year or so ago the *New York Times* stamped the dailies of that city by cutting its selling price to two cents, and there has been tribulation in daily journalism ever since. The *Tribune* alone held firm, and sold much larger editions at the higher price than the *Times* did at the lower. Why? Because it had means to furnish a better paper, and the people preferred a good article to the saving of a cent. Next the craze struck the *New York Examiner*, the leading Baptist paper, and it cut to two dollars. That carried dismay and shinning into all the Baptist newspaper offices. The *Examiner* held up to its standard for a while, and then let down flat upon the mean-looking and flimsy tea-wrapping paper—trying to get back the cent per copy which it had professed to give away. The *Examiner* acknowledged its mistake by lowering its standard. The subject is located in our minds just in this way. If the religion taught by a religious paper is not sufficient to lead people to live and let live, what is the good of a religious paper?

THE *Christian Leader* grasps the situation as to College Confederation in Canada: An earnest endeavour is being made in Canada to carry out a scheme of college confederation, the result of which would be the formation of a great national university, combining itself all the best features of the state and the denominational systems, and nullifying the objections which have been urged against both. Students of all creeds, from all localities, and prepared by all the existing methods, would be gathered together;

and this, it is argued, would tend to broaden their culture and do away with provincialism, prejudice, and narrow sectarianism. At the same time every real advantage of the denominational system would be strictly preserved. There are obvious difficulties in the way, arising from trust-deeds and the natural aversion to centralization; but we hope to see the scheme carried out, since it would doubtless tend to the production of a higher standard of intellectual culture and the uprooting of those sectarian prejudices which are supposed by the ignorant to be essential to religious integrity but which are really antagonistic to that beneficent Gospel whose purpose it is to unite, and not to divide, men.

IT has sometimes been mooted, that in Canada the example of the United States in making the judiciary elective might be followed. Properly enough, the proposal has met with little encouragement. The Americans themselves are awaking to the fact that an elective judiciary leads to a perversion of justice. The Cincinnati riots a year since occasioned the formation of a Citizens' committee. As the result of their labours a notorious lawyer who boasted of his skill in manipulating judges and juries was indicted and the case seemed clear against him. And he was condemned? Of course he was. He was sentenced to pay the costs of the suit and disbarred—for ten days. A public meeting of citizens was called and resolutions were passed declaring practically that elective judges must go, before the prosecution of criminals can be properly conducted. This, says a contemporary is precisely the conviction which thinking people all over the country have always held. The evils of an elective judiciary were ably and fully pointed out when first the proposition was made to substitute elections for appointments, and the predictions of that half-forgotten period have been amply verified wherever the experiment has had a trial. The wonder is that elected judges are not worse than they are. Bad enough they have at times been, in all conscience, and the inevitable tendency is still to deteriorate. If Cincinnati inaugurates a reform movement in this particular, the country will owe her a debt of gratitude; and farther, if she summarily throws her "shysters" over the bar she will set an example which other associations would do well to imitate.

JOSEPH COOK says: A more or less close echo of the political ideas of the age of Washington is found in the fundamental law of the Dominion of Canada. Let us not underrate the British States of North America. It has been my fortune lately, in Manitoba and in British Columbia, to meet with experiences which have given me a new conception of the dignity of the Canadian Dominion. Conversing with a professor of a university, in the beautiful and energetic city of Winnipeg, while a map of North America was opened before us, I put my compasses down, one foot on St. Paul, and left the other swinging above the chart. "Now," said I to my informant, "how far north must I carry this loose foot of the compass to reach the furthest border of your good wheat lands?" "You must carry it north," said he, "to the Peace River in Athabaska. On the banks of that stream the buffalo and their young may be seen feeding on grass on the 10th May." I opened the compasses until they reached the Peace River, some 1,500 miles north-west of St. Paul. I then swung the compasses around, and their northernmost point, when carried to the east, stood in the Atlantic Ocean, and when carried to the south it stood in the Gulf. Incredible as the assertion may appear, there is more arable land north-west of St. Paul than east of it, or south of it. Our American consul at Winnipeg, the Hon. Mr. Taylor, told me that he is accustomed to divide North America into three belts—the cotton belt, the maize belt, and the wheat belt—and that in his judgment, three-quarters of the wheat belt lie north of the international line. The sunlight endures two hours longer on a summer's day in Athabaska than in Ohio.

Our Contributors.

DOLEFUL vs. HOPEFUL.

BY KNOXIAN.

Brother Caleb Hopeful and Brother Jeremiah Doleful were members of the same congregation and took a good deal of interest in congregational and Church affairs. Both were good men, and really desired to promote the welfare of Christ's cause, though they showed desire in very different ways. Brother Hopeful was a bright, cheery, resolute man, who always cultivated the habit of looking on the bright side of things. He had strong faith in God, and in God's truth, and was a firm believer in the ultimate triumph of every good cause. Brother Doleful was a very different kind of man. In his innermost heart he wished every good cause to prosper, but he never had enough of hope to look upon prosperity as a probable or even possible thing. He was always haunted by the most gloomy forebodings. He saw spots on the sun, and thought every noise was the crack of doom. He never was so happy as when he was thoroughly miserable. His hopelessness was both his misfortune and his fault—his misfortune, because it was partly constitutional, and his fault because he never fought against it.

Brother Hopeful and Brother Doleful indulged in an audible soliloquy one day, a verbatim report of which may, perhaps, be useful to the readers of THE PRESBYTERIAN as showing the different views which two good men may take of the same situation, both being earnest, honest men.

BROTHER DOLEFUL'S SOLILOQUY.

Our congregational affairs don't seem to be prospering. I don't think our minister preaches as well as he might, and most likely he won't preach as well in a few years as he does now. I don't think that much good is being done. Very few people join the Church, and of these few I am afraid the majority are not sincere. I am afraid the most of them will backslide. The people are cold. There is very little real piety in the congregation. In fact, I don't believe there is a really good man in the congregation except Brother Growler and myself, and I am not very sure about Growler. The elders are not up to the mark, and the managers don't seem to conduct the business properly. I know there will be a deficit at the end of the year. I am afraid the Sabbath school must go down. These children will all grow up in a few years and there may be no more children to attend. I never was the man to take trouble in advance, but how can we have a Sabbath school without children? Things are in a bad way. I tell the minister and the office-bearers every day how things are going, but they don't seem to mind me. My conscience is clear. I have done my duty.

The affairs of the Church at large are in a very bad condition. Cochrane runs that Home Mission business too fast. There will be trouble there some day. I told him so, and he actually laughed. I can't bear those men that laugh when I tell them what's going to happen. I said years ago that French Evangelization would not work. Our Foreign Missions are in a bad way. If this war goes on between England and Russia all our missionaries will be driven out of India. There is no hope that Dr. Mackay and his fellow-labourers will get back to Formosa. Who knows but the French may put a hundredweight of dynamite on the island and send it to the bottom, college and all. I never was the man to meet trouble halfway, but something is sure to happen. We have too many colleges. These hard times will ruin the Montreal people, and the Montreal colleges will be sure to go down. Queen's is doomed. If the University goes into the Federation it will be swallowed up so that even Principal Grant won't know it, and if it remains out it will die of isolation. Nothing prospers in Kingston anyway but the Penitentiary. The Endowment for Knox is sure to fail. The people have no money for endowments, and if they had they wouldn't give it. I have no confidence in the people. They get worse every day. The Union is a failure. I always said it would be. What good has it done? Those people are right who say that nothing can help this world but a general winning up of affairs. Even when the great Battle of Armageddon is fought, I am afraid the wrong side will win. The wrong side always does triumph.

BROTHER HOPEFUL'S SOLILOQUY.

Our congregational affairs are in a fairly prosperous condition. Our minister preaches very well, and anybody who honestly desires to be spiritually benefited, and comes prepared for worship, can find good spiritual nourishment at our services. I never heard him preach a sermon that had not Gospel enough in it to save a man, and have rarely heard a sermon from him that had not truth in it that would help somebody. He has helped me many a time, and my family too. Our elders are good men. Considering the fact that they have their own business to attend to and often have not control of their time, they do well. I am sure they do the best they can. The managers, no doubt, do their best too. Of course they cannot coin money if the people will not pay, but they do their best with the means at their disposal. I have no doubt they will be able to keep the revenue up to the expenditure, and perhaps, have a balance at the end of the year. I shall do all in my power to help them. Our Sabbath school is a blessing to the Church. It does one's heart good to see so many willing workers there and in the session and on the board of managers, who give their services year in and year out from love to the Master. Nobody can tell how much good is being done every day in the Sabbath school. It makes my heart leap for joy when I think that these boys will be ministers and elders and Sabbath school teachers and superintendents in a few years. All they need is grace and plenty Shorter Catechism. I expect our congregation to make great progress. I don't see any reason why it shouldn't—God's work must prosper. It always goes on. Grace must triumph over sin. I hope I may have grace given me to help every good work and honest worker. We have only one drawback of any account. If Providence would reconstruct Brother Doleful, or remove him to another sphere, we might get on more easily, but we should not complain. If the Lord tolerates him we should. Perhaps, he was left here to teach us patience. He serves that purpose admirably. We can practise any amount of patience on him in five minutes.

There is much in the condition of the Church as a whole that calls for gratitude and inspires hope. We are not doing what we might do, or ought to do, or hope to do, but Presbyterianism has made marvellous progress in several directions in twenty years. We don't raise as much for missions as we ought, but we raise very much more than we did. We are improving and that is a great deal. Some of our congregations pay handsomely for missionary purposes, and this is a good sign. The average Canadian does not put money in anything unless he believes in it. We may, perhaps, have too many Divinity Halls, but that was one of the necessary results of Union, and will put itself right in time. Montreal College has had some splendid gifts, and when business brightens up, I have no doubt the millionaires in Montreal will complete the endowment. If the brethren down there have special difficulties in working the French Evangelization Scheme, the Church should pray for them, help them, rally round them and cheer them on. The Church should be like the British drummer boy who said he had never learned to beat a retreat. Aaron and Hur didn't throw stones at Moses when he couldn't hold up his hands. How would ministers who never cease pelting committees and professors and Boards like their own elders and managers and members to pelt them every time that things don't go right? Our Home Mission work is a great success and is well managed. Once or twice the fund got behind, but the people lifted it right out of difficulty and they will do it again if the indebtedness is increased by doing good work. Our Foreign missions are doing very well. There is no parallel to the success of the Formosa mission in modern times. Things will come right there yet, and the war may be overruled for good. If anybody can pull Augmentation through, Mr. Macdonnell will. His efforts to improve the position of poorly paid ministers entitle him to the gratitude of every good Presbyterian in the country, more especially those who live in manse. On the whole there is much to thank God for in the present condition of the Church. Let us help on the good work.

THE ladies of Knox Church, Woodstock, have sent a box of clothing, valued at nearly \$300, for the use of our missionaries in the North-West. The articles sent are new and admirably selected for the object in view. The ladies of St. Andrew's Church, Ingersoll, also sustain a missionary every summer in the North-West. We trust others will soon follow such examples.

WORK FOR THE HYMNAL COMMITTEE.

MR. EDITOR,—You printed some little time ago several letters on the subject of "Reverence in Church," and one of your correspondents spoke of certain people who "expect much from their own little fancies" in the matter of reforming the manners and morals of their neighbours. At the risk of being classed with such, I must acknowledge that I have a "little fancy" from which, however, I do not "expect much." It will hardly be disputed that there is a decay of reverence in this age and on this Continent; nor will many deny that we must go right back to the nursery to get to the root of the mischief; but this larger aspect of the subject I do not mean to discuss. My own "little fancy" is the thing I wish, with your permission, to ventilate just now. Briefly, then, it seems to me that the service of praise is not always what it should be—too much is made of "the singing" considered as a performance, too little of the meaning and the matter. The congregation to which I belong uses our Canadian Hymnal, and my conscience is not thereby offended; but I cannot help thinking that the growing practice of hymn-singing is, to a large extent, responsible for the evil I have mentioned. Take two somewhat similar figures, the first from Hymn 25:

When by the dreadful tempest borne
High on the broken wave,
They know Thou art not slow to hear
Nor impotent to save.

And the second from Psalm xciii:

The floods, O Lord, have lifted up,
they lifted up their voice,
The floods have lifted up their waves
and made a mighty noise.
But yet the Lord, that is on high
is more of might by far
Than voice of many waters is,
or great sea-billows are.

And tell me which is better calculated to call forth the spirit of praise? The first is respectable rhyme, the second is lofty poetry, and that is about their measure in any comparison you may choose to make between them. The first teaches the proper lesson of enduring faith in trial and danger; but it presents no special picture to the mind—it takes hold of the imagination with no special force. But the second—ah! there we are breathed upon by the mighty spirit of Israel's warrior king. Under an angry sky the fierce winds shriek and roar—even the solid rocks tremble beneath the rush of the thundering breakers—our poor humanity cowers and shrinks beneath the terrible majesty of nature; but "the Lord that is on high," our Father, holds these things also in the hollow of His hand! I am aware that no amount of demonstration will show to some people the difference between rhyme and poetry; but history, to say nothing of our own experience, teaches us, that even those who do not understand the difference are influenced by it. We hear often of "ringing" lines. Many of the Psalms "ring." Few of the hymns do more than tinkle, and some of them do not even do that. Some one, in an article on Scott's poetry, spoke of the "trumpet-stop in his organ." This is largely present in the Psalms—largely absent from the Hymns; and I do not think we have reached the time when we can safely discard the "trumpet-stop" from the service of the Church Militant.

What has all this to do with the subject of "Reverence in Church"? Much, in my view. As out of the fulness of the heart the mouth speaketh, so from a reverent spirit, and from that only, can come any outward reverence which is worth having. Such a spirit is greatly hindered by the subordinating of praise to "performance," and hymn-singing tempts to that. Again, the Hymns precious as some of them are for their tender sweetness—are, and in the nature of things must be, as compared with the Psalms, sadly deficient in the power of cultivating the spirit of reverent adoration.

But at this rate I will never come to my "little fancy." It is just this: That the use of the Psalms might be increased by—if I may use the term—codifying them. It is not to be expected that Oriental lyrics written thousands of years ago can be all and altogether appropriate to our public services. Indeed, the fact that so many of them, in the dress in which we have them, are appropriate, is enough to put their author simply as a poet, a very long way indeed over the heads of most hymn-writers. We are all familiar with the cumbersome pulpit direction, "omitting the third, fifth and seventh verses," and we are also, alas! familiar with the reverence-disturbing results which

sometimes follow. Is it any wonder if the pastor next time chooses a hymn that can be sung "straight through"? Now, why not have a book of "Selections from the Psalms" - in which the "third, fifth and seventh verses" would be omitted by the compiler, to be inserted, perhaps, in another "selection" elsewhere in the book? - in which many single verses of great beauty now lost amid arid stretches of "unsingable" ones could be set together, some of them, it might be, being used more than once, for the edification of the people? Do not imagine that I would contemplate the cutting up of all the Psalms that I would, for instance, lay vau dal hands on Psalms xxiii., c., ii., vi., and others. But I would not hesitate, while letting them stand as they are, to borrow a verse or two from them, to be printed on another page with verses from other Psalms, as a separate "selection." Not long ago, at the close of a business meeting, during which one or two "new departures" had been accepted with a unanimity remarkable even in our harmonious congregation, we were invited to sing Psalm cxxxiii. Than the first verse nothing could be more appropriate; but how about the rest, especially the second? The figure was illustrative of the idea in David's time - but in the afternoon of the nineteenth century! Now suppose the pastor had had in his hands a book in which the first verse was joined, say with verses 7, 8 and 9 of Psalm cxxii., would not the effect on the congregation have been probably better? Would not the propriety of praising God for the blessing of unity, and the duty of cultivating unity, and of cultivating it specially as a means to the glory of God, and the advancement of His kingdom in the world, have been probably brought home more forcibly to the minds of the people?

I have not been able to give much study to practical details; but a few illustrations taken almost at haphazard may make my meaning clearer: Join verses 1 and 2, Psalm cl., to verses 5, 6, 11, 12 and 13, Psa. cxlviii. Join verses 8, 17, 18, 19 and 21 of Psa. cxli. (1st version), making, perhaps, one or two "selections" from the same Psalm. Join verses 1 and 2 of Psa. cxxvii. to verses 1 and 2 of Psa. cxxv., and so forth.

In a word, put into the hands of the people a book which will do with the Psalms as a whole what pastors frequently do or attempt to do with undivided Psalms - too often to the confusion of their congregations and the detriment of their services.

New Westminster, B.C. AN ELDER.

TWO HUNDRED YEARS AGO.

MR. EDITOR,—This year is the two hundredth anniversary of the death of Charles II., which took place on the 9th of February, 1685. He was an appointed scoundrel. James Nicol, who suffered at the Grassmarket, Edinburgh, 1684, very justly called him "a bloody, vile, adulterous, perjured tyrant." Cargill, when he excommunicated him at Torwood, said nothing but the truth when he made mention of "his great and dreadful uncleanness of adultery and incest, his drunkenness, his dissembling with God and man; and performing his promises where his engagements were sinful." Gorlyn, who was at Whitehall the Sabbath before Charles died, thus speaks of what he there witnessed: "I can never forget the inexpressible luxury and profaneness, gaming, and all dissoluteness, and, as it were, total forgetfulness of God, it being Sunday evening. The king sitting and toying with his concubines, Portsmouth, Cleveland, and (Cardinal) Mazarin, etc.; a French boy singing love songs in that glorious gallery, while above twenty of the great courtiers and other dissolute persons were at basset around a large table, a bank of at least two thousand in gold before them." Shortly before Charles died Father Huddleston was brought to him, who prepared him for death according to the rites of his Church. His bastards were brought to his bedside. The queen sent to ask his pardon for anything amiss which she might have done him. He said, "It is I who ought to ask her pardon." He might well say so. Yet, among his last words, he said to his brother James, "Do not let Nelly starve," referring to Nell Gwynne, one of his harlots. I shall not state a still more shameful fact connected with his last moments. So died, "as a fool dieth," Charles II., "the Merry Monarch." He made many a one mourn. Knight says, "The people of London, odious as was the government of the King, lamented for the man. In that lament was probably mingled the fear that a worse king was coming." The year 1685 was pre-eminently a "Killing Year" among the Covenanters.

One of the most disgraceful of the many disgraceful events in the history of the Romish Church took place 200 years ago, this year. In 1598, Henry IV. of France, by the Edict of Nantes, gave free toleration to his Protestant subjects. In 1613, Louis XIII. confirmed it. But in October, 1685, Louis XIV., *Le Grand Monarque*, revoked it, as Mosheim says, "with the approbation and applause of the Roman Pontiff, in violation of all laws human and divine. (What is Archbishop Lynch's opinion of this act?) Burnet, who visited France during the persecution which followed, terms it "one of the most violent that is to be found in history. Even in worldly things, France suffered most severely by it. Though the greatest pains were taken to prevent the Protestants from escaping, half a million, according to some, and eight hundred thousand, according to others, went to foreign countries. They, of course, took their industries with them. In this way, England learned the silk trade, and how to make the hats which formerly she bought from France. T. F.

Elder's Mills, Ont.

MISSION WORK IN THE NORTH-WEST.

MR. EDITOR, "Presbyter of Winnipeg, writes an interesting letter on our work. We are in need of a few more men, it is true. There is every reason for activity and fidelity, but no occasion for alarm. The mission work of our Church is keeping pace with the development of the country. A few families are left two or three years without service, but only when isolated. Many stations have no service during the winter, and cannot possibly be supplied until they have a settled missionary. In most of these places they have not suitable means of travelling, nor comfortable places of meeting. Very few could attend and they would raise simply nothing towards the support of ordinances during the winter. "Presbyter offers an easy situation. He would enlist men from business ranks and license them without any training. We employed a number of elders last winter, as good and able men as could be found among the laity. It did not prove satisfactory. Would those young men "Presbyter wishes us to employ be any better qualified, or more acceptable to the people. That plan would work in the older Provinces better ...an here.

Society is more strict, and the average intelligence in the mean time is higher than in any other Province of the Dominion. Men take nothing on trust here. The minister must be able to define and defend his positions. The world is fascinating and the minister must be able to draw, and hold, by his character, his matter and manner, independent of surroundings, which are not favourable. We need the best men to overcome the degrading influence of emigration, and to found society on a good basis. The force of character necessary to successful work in our sphere would carry any young man through college. No young man of the right stamp would accept the full standing of a minister with anything short of the regular course. Don't lower the standard, rather raise. It is beneath the dignity of our Church to take such a step in this age. Such a course would hamper and retard us for all time. What is to be done then? Pay the men we have so that they can work to the best advantage. Two men fully equipped and properly supported will do more and better work than five who are seriously conditioned by circumstances. Employ as many students as possible and those adapted to the work will probably return and settle with us. Let us who are true do good work, and encourage the right men to join us. Let those who have the means give liberally, and the question will solve itself. MISSIONARY.

THINGS I CAN'T UNDERSTAND.

MR. EDITOR,—I am a young man who, up to a late period, had not given that attention to religious matters that I ought. I have to confess that, like multitudes of others in the hey-day of life, I have sought more for the pleasures of the present life than the joys of the life to come. But since more serious thoughts have been awakened, I have with fair regularity attended Church and other meetings connected with religious movements, and there I see and hear things I can't understand in the conduct of those who may fairly be classed under the name "Christian." Some time ago I was one of a considerable number of people who attended the services con-

nected with the settlement of a minister in a Congregational Church. Presbyterians, Methodists, Baptists, were there in large numbers, and so were their clergymen, to welcome the new minister, but the Episcopalians were conspicuous by their absence. Among the letters of apology received was one from the Episcopal clergyman, which said in cold, formal and brief tones that "even were he disposed to attend the gathering, other engagements prevented him. A short time afterwards the Bible Society meeting was held, the Episcopal clergyman and his flock were again absent. A year passed, and in the meantime another clergyman belonging to that denomination had taken the place of the former one, and again the annual meeting of the Bible Society was held. The Episcopal element of our community, clergyman and all, was again absent. This surprised me, and not understanding why all classes of Christians should not unite in so laudable and necessary a work as the distribution of the Word of God, I asked one of those who took an active part in the meeting to explain the causes of this seeming indifference on the part of the Episcopalians. He said, "Some years ago a noble-minded, large-hearted gentleman was sent by the Bishop to minister to the wants of the Episcopalians in the town. He tried his utmost to break down the wall which divided his congregation from the other denominations, fraternized freely with his brother clergymen, took an active part in the annual meeting of the Bible Society, and the result was that the bigoted and conservative section of his congregation drove him out because of his liberal tendencies and no curate would now dare to associate with us even at a Bible Society meeting."

Well, Mr. Editor, if that is Christian conduct, I am at a loss to understand it. If members of Christian Churches won't recognize one another as brethren here on earth, it puzzles me what kind of heaven it will be which will hold them in the world to come. Young people who are seeking for the higher life are apt to pause and ponder over this as one of the things they can't understand. A SEARCHER AFTER TRUTH.

BRITISH COLUMBIA.

MR. EDITOR,—In a recent issue you state in reference to Mr. Thomson's appointment to Burrard Inlet, B. C., that "This is the third appointment (by the Home Mission Committee) during the year, the others being Mr. Mackay to New Westminster, and Mr. Fraser to Victoria." Doubtless the Home Mission Committee is very zealous and active, but it is just as well to be accurate even in such small matters. The real state of the case is that both of the congregations referred to delegated their right of "calling" ministers to three commissioners in Ontario, only one of whom was a member of the Home Mission Committee. Those commissioners "appointed" and sent out Mr. Mackay; but declining to accept the responsibility in the case of Victoria they referred the matter to the Home Mission Committee. For reasons not far to seek, New Westminster was specially careful not to trouble the Home Mission Committee. Victoria is a self-supporting congregation without any assistance from the Home Mission Committee, and asked no favours from it. Since Mr. Aitken's appointment over sixteen years ago, by the Foreign Mission Committee, Mr. Thomson's is the first appointment by the Home Mission Committee as such. During the same time the Church of Scotland has sent nine ministers, and has had a Presbytery for nearly ten years. May every prosperity attend the Canadian Church in its "new departure." It will require the combined efforts of both Churches to overtake the work that lies before them in this Province. There are at present only four ministers of the Church of Scotland, and two of the Canadian Church. B. C.

THE Rev. Dr. Cochrane has received another contribution of £100 for our Home Mission work from the Presbyterian Church in Ireland. This is the second this year from this body. This, together with the handsome contribution of the Free Church formerly acknowledged, shows that the appeals made at the Pan-Presbyterian Council on behalf of Canada, have not been in vain.

DR. REID has received the following contributions: A Friend, Wick, \$1 for French Evangelization; Friend, Arthur, for Home Missions \$5, and for Foreign Missions, \$5; Presbyterian Church in Ireland for Home Missions, £100 sterling; M. D. B., London, for Aged and Infirm Ministers' Fund, \$2; P. M. B., Emerson, \$2.50 for Home Missions and \$2.50 for Foreign Mission; Woodville, special for Rev. H. A. Robertson, Eromanga, per Mrs. J. Maclean, \$25.

Pastor and People.

THE BLESSING OF SONG.

"What a friend we have in Jesus"—
Sang a little child, one day;
And a weary woman listened
To the darling's happy lay.

All her life seemed dark and gloomy,
And her heart was sad with care;
Sweetly rang out baby's treble
"All our sins and griefs to bear."

She was pointing out the Saviour
Who could carry us away;
And the one who sadly listened
Needed that dear Helper so!

Sin and grief were heavy burdens
For a fainting soul to bear—
But the baby, singing, bade her
"Take it to the Lord in prayer."

With a smile, trusting spirit,
Weak and worn, she turned to God,
Asking Christ to take her burden,
As He was the sinner's Lord.

Jesus was the only refuge:
He could take her sin and care,
And He blessed the weary woman
When she came to Him in prayer.

And the happy child, still singing,
Little knew she had a part
In God's wondrous work of bringing
Peace unto a troubled heart.
—*Clara H. Tardy, in the Christian Observer.*

OLD SCOTS WORTHIES

WILLIAM GUTHRIE—THE SOUL WINNER.

BY REV. JAMES A. R. DICKSON, B.D.

When we have read a book which deeply interests us we are anxious to know something about the author. We feel a curiosity to learn all we can about one who has in any way enlarged our intellectual horizon and brought us beneath more glorious skies, who has opened for us new fountains of inspiration, or in any way ministered to the truest and highest life of our spirit. There is a book, well known in Presbyterian circles, which has been to a great multitude, both young and old, a source of spiritual stimulus and spiritual strength, and also, of spiritual comfort: a book representing a kind of work which was done with great judgment and tender compassion, and unwearied zeal by the noble men of the Sixteenth and Seventeenth Centuries; a book dealing with man's relation to God and Christ, so that he may attain full assurance of faith and know that he has passed from death unto life. That book is William Guthrie's "The Christian's Great Interest; or the Trial of a Saving Interest in Christ, and the Way to Attain it." Dr. Thomas Chalmers says of it, in his introductory essay: "We think it impossible to peruse this valuable Treatise with the candour and sincerity of an honest mind without arriving at a solid conclusion as to our spiritual condition." Of the man who wrote this book, not large in size, but comprehensive in thought, we would now set forth a few interesting facts. He was born in the year 1620. His father was an honourable man, and laird of Pitfroy in Angusshire. His mother was a descendent of the ancient house of Easter Ogle. He was their eldest son—the eldest of eight; three being daughters and five being sons. All the sons, save one, gave themselves to the ministry of the Gospel. William early in life gave evidence of possessing talents of mark. He pursued his studies with avidity and success, and graduated Master of Arts with honour. Under the ministry of Samuel Rutherford he was converted, and under him also he studied Divinity; and that he might be unencumbered in preaching the Gospel, being heir to his father's estate, he so disposed of it, giving it to his only unministerial brother, that he might not "be entangled with the affairs of this life."

Being licensed to preach he did not at once enter into pastoral work; but for a time became tutor to Lord Mauchline, eldest son of Earl Loudon. On November 7, 1644, he was ordained to the work of the Gospel Ministry in New Kilmarnock, or Fenwick, and here he preached the Gospel with great success, and it is recorded, "became in an eminent manner the wisdom and power of God to the salvation of many perishing souls." He was a true fisher of men. He so baited the Gospel hook that he caught many by a heavenly wisdom and consecrated zeal. He did not hold to one mode of action. He adopted diverse modes according to the characters with which he had to deal. Indeed, as we read the lives of these grand old men, we are ashamed; they lived to save souls and they used every means to attain this end—means that make them appear full of eccentricities, but when we recall the spirit of entire consecration that was theirs, all these eccentricities fall away into a pure devotedness to the glory of the master. They acted as their circumstances seemed to warrant. Take these stories

in illustration: The people were rude and irreligious they neither went to Church, nor would they receive the minister into their houses, so that many of them knew him not by face. To such, sometimes Mr. Guthrie would go disguised as a traveller, and seek lodging, and having obtained it on much entreaty, he would engage in some general amusing conversation at first, and then ask them how they liked their minister. When they told him that they did not go to Church, he engaged them to go and take a trial; others he hired with money to go. (Think of the depth of that love, the power of that affection!) When the time of family worship came, he desired to know if they made any, and if not, what reasons they had for it.

There was one person, in particular, whom he would have to perform family worship, but he told him that he could not pray. Mr. Guthrie asked him what was the reason? He told him that he was never used to pray. Mr. Guthrie would have him try, to which the man replied; "O Lord, Thou knowest this man would have me to pray, but Thou knowest I cannot pray." After this, Mr. Guthrie bade him stop, and said he had done enough, and prayed himself to their great surprise. When prayer was ended the wife said to her husband that this surely was the minister; for they did not know him. He engaged them to go to Church, and see what they thought of their minister. They went and said to their great surprise, that it was their minister, who

Tried each art, reprov'd each dull delay,
Allured to brighter worlds, and led the way.

By such means he gained many to righteousness, to the praise of God.

There was another person in his parish who was wont to go a-fowling on the Lord's Day and neglecting the church. Mr. Guthrie asked him why he did so on the Sabbath day. He said that Sabbath was the most fortunate day for that sport. He asked him what he would make by that day's fowling. He said he would make half-a-crown. Mr. Guthrie told him that if he would go to church he would give him as much, and by that means got his promise. After sermon, Mr. Guthrie asked him if he would come back next Sabbath, and he would give him the same, which he did, and from that time he reformed, and at length became a member of Mr. Guthrie's session. He was very fond of out-door sports, such as fishing, fowling, curling, which brought him into company with the neighbouring gentry, and as the occasion gave him opportunity he would bear in upon them reproofs and instructions with an inoffensive familiarity. He did not conform to the evil about him, and being in Rome do as the Romans do, but he stood up with a noble inflexibility of character and was God's witness, with this result: "in the disguise of a sportsman, he gained some to a religious life, whom he could have little influence upon in a minister's gown; of which there happened several memorable examples."

His pleasant and facetious conversation made him a great favourite with the officers of Cromwell's army at this time in Scotland, and made them fond of his company; while at the same time his courage and constancy did not fail him in the cause of his great Master, and was often useful to curb and correct the extravagances of the sectaries, who disregarded all church order and law, and who would press forward to the Lord's Table without acquainting the minister, or being in a due form found worthy of that privilege. In every position, civil or social, William Guthrie's motto was "For me to live is Christ." His heart was set on seeking the good of souls. He thought of nothing else. He did not seek ecclesiastical promotion. He had calls to more important parishes, such as Renfrew, Lmlithgow, Stirling, Glasgow and Edinburgh. Fenwick was imposing enough and important enough for him! This is one of the sublime elements of character in the old Scots worthies. They were content to labour in lowly places, in hidden corners. Ah! but there were multitudes of perishing souls there, and they sought them. They were not always in a feverish scramble after the high places where all eyes might see them. They cared only to live in the great Task-Master's eye. In 1657 imperfect notes made by a hearer of sermons preached by Guthrie on Isaiah lv. were published under the title, "A Clear Attractive, Warming Beam of Light from Christ the Sun of Light, leading unto Himself." This book was anonymous and defective, so that Mr. Guthrie had to publish his only genuine work in self-defence, "The Christian's Great Interest," which was blessed to great multitudes then, and has been ever since. Dr. John Owen said of this little work, "I have written several folios, but there is more Divinity in it than in them all." It has been translated into many languages. It reveals the great worth of Mr. Guthrie, in his wisdom, his tenderness, his knowledge of Christ the Saviour, and man the sinner, and his ability in bringing them together. He was a mighty preacher of the Word. Where he preached was often a *Bochim*. Before his death he suffered much severe agony; in the midst of it he cried, "Though I should die mad, yet I know I shall die in the Lord." He passed to his reward on October 10, 1665. John Livingstone says of him, "He was a great light in the West of Scotland." Mr. Crawford, in an unpublished MS., says, "He converted and confirmed many thousands of souls, and

was esteemed the greatest preacher in Scotland." His passion was to save men by bringing them to Christ Jesus, and to accomplish this he was willing to do anything that was not sinful. Need we wonder that his life was fruitful, and his book a fount of spiritual blessing?

KEPLER'S PRAYER.

Both Kepler and Newton were profoundly devout. Kepler has left us a touching testimony of his sentiments in a prayer placed by him at the end of one of his works. Here is a translation of that prayer

"Before quitting this table, upon which I have made all my researches, it only remains for me to raise my eyes and my hands toward heaven, and address with devotion my humble prayer to the Author of all illumination. O Thou, who—by the glorious light which Thou hast shed over all nature—raisest our desires up to the sacred light of Thy grace, in order that we may be one day transported unto the eternal light of Thy glory, I give Thee thanks, my Lord and my Creator, for all the joys that I have experienced in the ecstasies into which I have been thrown by the contemplation of the work of Thy hands! Now I have completed this book, which contains the fruit of my labours, and I have used in composing it the whole of the intelligence that Thou hast given me. I have set forth before men the grandeur of Thy works. I have explained these mysteries as well as my finite mind has permitted me to embrace the infinite extent of them. I have made all efforts to arrive at truth by the ways of philosophy and if it has occurred to me, a despicable worm, conceived and brought up in sin, to say anything unworthy of Thee, make me know it, in order that I may remove it. Have I allowed myself to cherish any self-complacent presumption in the presence of the admirable beauties of Thy works? Have I proposed to myself my own renown among men by raising this monument, which ought to have been consecrated entirely to Thy glory? Oh! if it has been so, receive me in Thy clemency and mercy, and grant me this favour, that the work I have just finished may ever be powerless to do evil, and that it may contribute to Thy glory and to the good of souls!"

GIVE GOD HIS OWN.

First give yourself, then your child to God. It is but giving Him His own. Not to do it is robbing God. Always prefer virtue to wealth—the honour that comes from God to the honour that comes from men. Do this for yourself. Do it for your child. Give no heedless commands, but when you command require prompt obedience. Cultivate a sympathy with your child in all lawful joys and sorrows. Be sure that you never correct a child until you know that he deserves correction. Hear its story first and fully. Never allow your child to whine or fret, or to bear grudges. Early inculcate frankness, candour, generosity, magnanimity, patriotism, and self-denial. The knowledge and fear of the Lord are the beginning of wisdom. Never mortify the feeling of your child by upbraiding it with dullness. Never apply to it epithets harsh, low, or degrading. Never lose your self-control in its presence. Never strike it when you are angry, nor punish it when you are under excitement.—*Mother's Magazine.*

IN THE FURNACE.

How often we pray, "Lord, refine and purify me," forgetting the fires which will become necessary for the accomplishment of the desired work or end. And our Father, desiring more the purity of our hearts than our happiness in this world, lays upon us some crucifying burden, some great cross, and startled, we cry, "O no, not so;" but if intent on His image, we readily exclaim, "Even so; Father. Not my will but Thine?" Yes, welcome rain, or sunshine, only let me have Thy presence, for with Thy favour, loss is gain. I covet trial, adversity or any storm, so that the Divine presence may be manifest in me. Why not, when He is constantly saying, "My presence shall go with thee, and I will give thee rest." Blessed rest! Jesus! let me cling to Thee "till the storms of life be past."

VITAL FULNESS.

Mechanical fulness is one thing, vital fulness is another. Fill a pitcher with milk this evening, and to-morrow morning the pitcher will be full. Fill a babe quite full with milk this morning, and before to-morrow morning the babe will want more. All vital fulness demands a constant supply. The trees of the Lord are full of sap—not only sap enough for the roots and trunks, but for the bark, the twig, the branch, and the topmost bud or leaf. So with us. The trees of the Lord are full of sap, but to be full of sap they must draw every day from the heaven above and the earth beneath, and they must never interrupt the drawing. There must be a dependence that is perpetual—never interrupted. The moment the cedar of Lebanon felt that it was so strong that it could do without rain, and sun and the soil—that it could live on its own power and glory, it would soon cease to be full of sap.—*Rev. William Arthur.*

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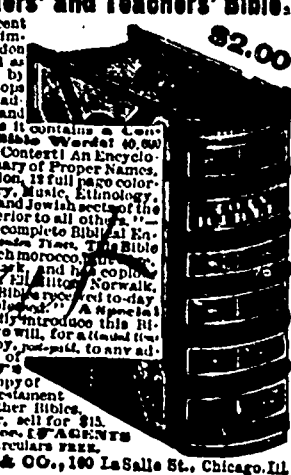
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TORONTO, WEDNESDAY, MARCH 18, 1885.

PRESIDENT CLEVELAND was sworn into office, presumably at his own request, on the Bible given him many years ago by his mother. There was something at once suggestive and pathetic in the incident. It shows that although President Cleveland may not have conducted himself at all times as he should have done he never forgot his mother's love or his mother's training. Little did the minister's widow think when she gave her son that Bible that it would be used in making him the head of the great American Republic. No doubt she hoped and prayed that it would lead him to a higher place than the Presidential chair. May her prayers be answered. There is great encouragement in this little incident for Christian mothers. The Bible they give their sons when leaving home may have much more influence than it seems to have. Who would have thought during the Presidential canvass, especially if he read the newspapers, that Grover Cleveland cared about his mother's Bible or his mother? The impression made by a large section of the American press was that he was a monster of iniquity. Recent events show that this impression was not correct, and we shall not be surprised in the influences of the manse and the training of such a mother make him one of the most just and honourable men that ever sat in the Presidential chair. So may it be. May the manse training and the mother's Bible keep the minister's son above all evil in the White House.

MORE than once the members of the press have been forced to complain because many members of the Local Parliament are quite inaudible in the press gallery. The difficulty does not arise from the size of the room, but from the fact that a good many M.P.'s don't owe anything to the elocution master. They mumble and mutter instead of articulating distinctly. Nor is this unseemly mumbling confined to the Local House. We meet it in Presbytery, Synod and General Assembly. Even among men who are supposed to be trained speakers it often prevails to a most annoying extent. About one in ten articulate clearly and distinctly. Loudness is not the thing wanted. A man may speak so loud that you can't hear him. Noise is not voice. There should be an understanding in all public bodies that when a speaker is unheard from mere slovenliness of utterance he should be put down. It is little better than an insult to any public body for a man to waste its time when he does not think worth while to articulate so that an auditor a few feet away can hear him. There are few men so handsome that one cares to spend time in merely looking at them. An American gentleman once said that his minister preached excellent sermons *so far as he could hear them*, but as he preached from *behind a forest* it was difficult to follow him. There is no doubt but the *forest* some men cultivate on their faces interferes to some extent with the sound, but good articulation can overcome any reasonable forest. Some of the forests are not very thick or heavy.

AN esteemed correspondent in Winnipeg is of the opinion that the demand for preachers in the North West can be met at present only in this way:

By securing the services of *capable* young men for whom, through any cause, a college course is not practicable, placing them in the field at once, and ordaining them upon their completing a prescribed course of study which should not include classics.

That labourers are greatly needed in the North West we well know, but whether the emergency would justify the establishment of two orders in the ministry—one without a classical training and the other with one—is another question. Even this would be better than to lose our hold in the Prairie Province, but we think something better can be done. Our correspondent asks:

Will you suggest, Mr. Editor, in what possible way, better than the one indicated above, immediate (or within five years) relief can be afforded. Or, is it your opinion that nothing should be done till our colleges can meet the demand? and are there any signs of that demand being met at a very early day?

Having duly considered all the remedies suggested in these columns for years, many of them suggested by practical men, we are of the opinion that the best way to meet the emergency is to have summer sessions in some of our Divinity Halls and let the Church have the labours of Divinity students all the year round. Four fifths of our mission fields owe their very existence to the labour of our students in summer, but the gain of the summer is lost during the following winter. We are quite aware that this plan has difficulties, but any plan has. The colleges may not like it, but we should think they ought to dislike it less than ordaining young men who have never attended college. The one thing painfully clear is that something *must* be done and that *soon*.

A PARAGRAPH in Dr. Reid's most interesting letter of last week states a fact against which we wish to put another fact as an off-set. Referring to the noble men who laid the foundations of Presbyterianism in this country, the Doctor says:

The truth is there were in those days, both in the ministry and in the eldership, not a few men of superior endowments, men who would have attained distinction in any Church and at any period. It is the fashion with some at the present day to speak lightly of the ministers who came to the country in the early period of Presbyterianism, but in point of fact there were not a few who would bear comparison with any at the present day. Dr. Bayne, of Galt, was an intellectual giant, and his preaching had a power which has never been surpassed, and but rarely equalled. It would be easy to give a pretty long list of ministers who did a noble work in their day, and who, in any Church, would have commanded respect.

It no doubt is the fashion with some people to speak lightly of the founders of Presbyterianism. But it is the fashion with a much larger number of perhaps much better people to speak of many of these venerable fathers as the best preachers the church ever possessed. Their visits to many congregations are remembered to this day. Their sermons live in the memories and hearts of hundreds, yes thousands, of the best people in the Church. Whatever the cause may be it is a fact that no preachers of the present day make the impression on congregations that was made by Dr. Bayne and others in the early days. It may be harder to make an impression now than it was at that time. It may be that ministers have so many other things to attend to that they have not enough of time for study. Be the cause what it may, we fear there are not many sermons preached now, even by representative ministers, that will be remembered thirty years hence. Perhaps the rising generation have not as retentive memories for sermons as the early settlers possessed.

THE SUPPORT OF AGED AND INFIRM MINISTERS.

IN a general way the Schemes of the Church are ranged in popular estimation according to their relative importance. By universal consent, Home and Foreign Missions occupy the first rank. Sustained and encouraging as efforts in the past have been for maintaining these essential departments of the Church's work, it would be hard to get even the most reluctant contributor to affirm that too much had been contributed for these objects. In their very nature these schemes are attractive. They appeal to the universal Christian sentiment. There are, however, other schemes, resting on an obligation as imperative as any, that to the eye of the Church are almost hid in their modest obscurity. The Aged and Infirm Ministers' Fund is one of them.

All who have attended the meetings of the General Assembly when the report of the committee to whom the management of this fund is entrusted has been presented, must have made two observations. One is the careful, systematic, business-like and economi-

cal management of its affairs; and the other, that while the great importance of the Scheme is conceded by every speaker who addresses the Assembly on the subject, its consideration is finished with the utmost possible despatch. Perhaps no report submitted to the Supreme Court of the Church is subjected to less criticism than that presented by the Convener of the Aged and Infirm Ministers' Fund. For this there are two reasons. The Convener is the right man in the right place. He combines with a clear common-sense conception of the importance of the Scheme, a fine sympathy with the eminently Christian work it seeks to accomplish. He is just the man to give every claim a fair and impartial hearing, and though of fine sensibilities, would never sanction a request that was not based on the strictest justice. The routine motion voted annually, "especially to the Convener," is meant, every word of it. The other reason why the Scheme is disposed of in so summary a fashion is that, in the order of business, it does not come up till the principal work of the Assembly is nearly finished. The report usually makes its appearance about the time the slaughter of the innocents begins.

It does not argue a want of interest on the part of members of Assembly that more prominence is not given to the Aged and Infirm Ministers' Fund. Their time is valuable, and some may entertain a misgiving that portions of it have been wasted by much speaking at an earlier stage. The result is that while it appears as if this minor Scheme of the Church were slighted in the Assembly, it is for certain neglected in many of the congregations of the Church. From the local journals we notice that the subject came up for discussion at the meeting of the London Presbytery last week. Members of that Presbytery complained that the ministry did not interest themselves in the Scheme as they ought, and expressed the opinion that greater effort on their part would place the fund on a satisfactory basis in a short time. This is no doubt true. But do not ministers and people both see that while the former may be very anxious that the Scheme should prosper, it would be much more becoming did the people relieve them of this somewhat invidious obligation. The minister who can plead most effectively for the beneficent work of the Church is the last to think of urging a Scheme in which there was a colourable pretext of imputing a personal interest.

Do the energetic business men in the eldership who take a prominent part in Assembly proceedings possess that delicate perception of the proprieties that dictates the relief of the ministry from the prominent advocacy of pecuniary schemes so intimately affecting themselves as the Augmentation Scheme and the Aged and Infirm Ministers' Fund? All honour to the self-denial and courage of the distinguished clergymen who have made the Augmentation Scheme the success it is. Had they been the recipients of small salaries, they would have had a keen enough appreciation of the position, but a sense of delicacy would have well-nigh sealed their lips. The hard working and inadequately paid ministers of the Presbyterian Church do not belong to the mendicant order. They would suffer in silence rather than voice their feelings. Again we say, all honour to the energetic and self-forgetful brethren who have done such efficient work in connection with the Augmentation Scheme. Would it not, however, have been a still nobler thing had some of the able and eloquent laymen in the Church given a little time to the public advocacy of the Scheme? The good-will they bear would have been made apparent. If the work of the Aged and Infirm Ministers' Fund Committee were more cordially aided by the elders of the Church, that fund would soon be amply sufficient to meet all the proper claims that could be preferred. The duty of placing those who give themselves to the work of the Gospel in connection with the Presbyterian Church in Canada, but now in their declining days, beyond the pressure of want, is readily admitted. Alas! that the knowledge and the doing of duty should so often be different things.

PEACE OR WAR—THE QUESTION OF THE HOUR.

ONLY a few weeks ago the British people were agitated over the disagreeable news from the Soudan. It was for a short time regarded as an appalling disaster that a town composed mainly of mud huts had been basely given over to the Mahdi. The loss of brave men was sincerely mourned, and is still a subject of deep regret. But the entire Egyptian question has

now resumed its proportions before a question of much larger dimensions. In Central Asia complications have arisen of which some now living, and those not far advanced in years, may not see the end. Whether we are about to witness a life and death struggle between England and Russia for Indian supremacy, such a conflict is almost certain to come at no distant date. The present complication, arising out of the Afghan Boundary dispute, may be only the cloud no bigger than a man's hand preceding that dark and dense war cloud which many look upon as certain to gather.

At the present moment the relations between Great Britain and Russia are strained to the utmost. The tension cannot long continue. Either better, because peaceful counsels will prevail, or hostilities may be begun before many weeks have passed.

Without giving credence to the alarmist croakings of chronic jingoes, there are sufficient reasons for distrusting Russian pacific assurances. Hitherto these promises have been made only to be falsified. It has been a settled policy of the Romanoffs to push steadily eastward. Ever since the Paris Congress ratified the peace that followed the fall of Sebastopol, there has been an unswerving determination to move the Russian frontier nearer to the British possessions in India. While Russia was pursuing this policy Britain was subject to periodic fits of alarm at Russian aggression in the East. The permanent occupancy of outposts seized by Russia was strenuously denied at St. Petersburg, yet Khiva was seized and occupied. When Merv was seized and occupied, its retention was disavowed. To all intents and purposes, it is now an integral part of the Russian Empire. Instead of stopping on their eastward march with the absorption of Merv, it has only served as a base for further and less disguised advances toward the gates of British India.

For some time the Russian press has openly avowed the intention of forcing a solution of what has so long been known as the Eastern Question, not on the shores of the Mediterranean, but through the passes of Afghanistan and on the plains of India. The late General Skobelev, the Pan-Slavic fire-eater, developed by the last Russo-Turkish war, made speeches deemed indiscreet at the time, because they voiced the deep seated purposes of Muscovite ambition. The existence of this ambition is apparent to every observer of public events. It is intelligible that the governing power of Russia might deem the present a favourable time for the advancement of their designs. The British people do not favour an aggressive war on a large scale. The motto of the volunteer force, "Defence, not Defiance," expresses the national attitude, except when a jingoistic wave rises to more than ordinary height. The ruling classes in Russia may readily believe that a great foreign war would tend to the suppression of Nihilism, while, at the same time, their national prestige would be advanced.

Should the efforts of diplomacy, and the friendly offices of mediation prove unavailing, war may be regarded as certain. Both England and Russia are at this moment, making thorough and costly preparations for a conflict that may reach gigantic proportions if once begun. Should the conflagration be kindled there is no saying how far it may extend, or how many of the Powers may become involved in it. Other European nations will discover favourable opportunities for the accomplishment of long cherished designs held in abeyance while a general peace lasted. The present outlook is far from reassuring.

It will be the earnest desire and prayer of all Christian people that the awful calamity of war may be averted. To be the wilful instrument of bringing about an aggressive war, is to incur an awful responsibility. The statesmen on whose action peace or war depends have a heavy burden placed upon them. They need the prayers of all Christian people, that the God of Peace and Righteousness may guide them aright. The people are awaiting the result with intense anxiety, for it means an enormous expenditure of the national resources. To many thousands it is a question of life or death. Whether the present complications are to result in peace or war, there is one immovable fact in which we can rest. The Lord God Omnipotent reigneth, and the rise and fall of nations under His overruling providences prepare the world for the coming of the time when nation shall not lift up the sword against nation, nor study the art of war any more.

Books and Magazines.

THE CARE OF INFANTS. By Sophia Jex-Blake, M.D. (London: Macmillan & Co.; Toronto: William Briggs.)—This handy little manual for mothers and nurses is fitted, as it is intended, for practical every day use. It contains no fine-spun theories; but plain, simple rules, and practical suggestions for the care of infancy and fitting children for healthy and useful lives.

SIR MOSES MONTEFIORE. By James Weston. (London: S. W. Partridge & Co.) In brief compass Mr Weston tells in an interesting manner the story of this distinguished Hebrew's life. That story is traced from the comparatively humble beginning of a career, noted for the integrity and benevolence, of a man who has entered on a second century of earthly existence. He is universally known, not alone for his great age, but for his personal excellencies and munificent benefactions.

ALICE'S ADVENTURES IN WONDERLAND. By Lewis Carroll. (New York: Macmillan & Co.; Toronto: William Briggs.) The poet affirms that wise men occasionally relish nonsense. Children share with the wise men in their love of fun. This book, a cheap reprint of a more expensive edition, is just such a collection of delightful nonsense that captivates the young people able to read, or who, being unable, have it read to them. It is embellished by ninety-two illustrations by John Tenniel, who is known to all the world as the chief cartoonist of *Punch*.

PERSONAL TRAITS OF BRITISH AUTHORS. Edited by Edward T. Mason. Two vols. with Portraits. (New York: Charles Scribner's Sons.)—These handsome volumes signalize a new departure in biographic literature. From the subjects selected it will be seen that they are fitted to attract and interest general readers. Among those sketched in the first volume are Byron, Shelley, Moore, Rogers, Keats, Southey and Walter Savage Landor. In the second, Wordsworth, Coleridge, Charles Lamb, Hazlitt, Leigh Hunt, and Bryan Proctor. The sketches are selected from the works of biographers and critics, and given in their own words, so that numerous and varied lights are thrown on the subject. The result is very satisfactory. The different views blend harmoniously and form a life-like portrait. The arrangement of the selections is such that a well-proportioned estimate can be formed of the authors who have made a place for themselves in the annals of English literature.

THE ELEMENTS OF MORAL SCIENCE, THEORETICAL AND PRACTICAL. By Noah Porter, D.D., LL.D. (New York: Charles Scribner's Sons.)—The President of Yale College has given in an able and exhaustive treatise, the material result of his life-long study and teaching. The work is divided into two parts. The first is a full and critical discussion of the theory of duty; the second treats of the practice of duty, or ethics. This important contribution to Ethical Science, though of great value to the professional student is not less valuable to the intelligent reader who desires a competent knowledge of moral science. In his preface the author says: "It is not, and was not designed to be, in form a scholastic treatise; although it takes cognizance of both the psychological and metaphysical foundations of ethics, and aims to trace all its conclusions to ultimate facts and principles. . . . He earnestly hopes that the discussion of many of these practical questions may be a healthful, logical and moral discipline to many persons of both sexes, and lead them to invest a life of duty with the dignity and respect that properly belong to it, especially does he desire that the enforcement of social obligations may awaken in the minds of young persons a more enlightened judgment, a more fervid faith, and a more ardent zeal with respect to those institutions which give to Christendom its organic life."

RECEIVED.—"The Sidereal Messenger," conducted by William W. Payne, Carleton College Observatory, Northfield, Minn. "The Converted Catholic," James A. O'Connor, 60 Bible House, New York. "The Library Magazine," containing articles from the leading Reviews and Magazines of the time, John B. Alden, New York. "Night and Day," Edited by Dr. Bernardo, London. "The Novelist," a weekly issue of works by such writers as Hugh Conway, William Black, Mrs. Oliphant, and others, John B. Alden New York.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The above Society held its last regular meeting of this session on Wednesday evening, March 11th. The President, Mr. J. S. Hardie in the chair. The meeting was largely attended by the students. The devotional exercises having been duly conducted by the President, the minutes of the previous meeting were read and approved. The attention of the meeting was directed to several communications relating to the supply of several additional mission stations. And, on motion, power was given to the general committee to transact all further business in this direction. A number of recommendations from the general committee was then read, some of which elicited vigorous discussion. These recommendations dealt with matters embodied in this report, and, having been amended in one or two particulars, were adopted. The following student missionaries were appointed for the ensuing season to the undermentioned fields: Manitoba district: Long Lake, A. Mansen; Cartwright, C. W. Gordon; Swan Lake, A. Patterson; Morrison, J. Gilchrist; Fort William, J. McKay. Algoma district: Blind River, D. M. McQueen; Byng Inlet, J. A. Elliott; Bruce Mines, South, A. J. McLeod; Bruce Mines, North, D. McKenzie; Little Current, J. J. Elliott; Providence Bay, W. Russell. Muskoka district: Port Carling, H. R. Fraser; Baysville, W. N. McFarlane; Morrison, A. Mitchell; Bethune, S. M. March; McConkey, W. L. Sutherland. Ontario district: Waukegan, A. McDougall; Tobermory, R. Harkness; North Cobocok, J. A. McMillan; South Cobocok, D. Perry. These gentlemen will supply some eighty-three preaching stations.

The following members were appointed to read papers on missionary work and intelligence, etc., next session: Messrs. A. W. Campbell, Doherty, Goforth, Tolmie and Webster. The appointment of these gentlemen at this time was made in order that they might collect information relating to their respective subjects during the summer vacation. Messrs. J. S. Campbell and J. McKay were elected as delegates to the second annual convention of the Canadian Inter-seminary Missionary Alliance, which will be held in Montreal next October.

It was agreed that the general committee hold an informal conference with the missionaries elect before the close of the term, and that Messrs. Gardiner, Farquharson, McKay, Glassford and the President introduce discussions on some of the phases of missionary work, such as Pastoral Visitation; its Necessity, and How to Conduct.

A code of instructions to missionaries for their guidance on the field received due attention. It was adopted and will be printed and distributed. The Society's Annual Report, as read by the recording secretary, was also adopted, and 5,000 copies ordered to be printed. This Report contains a synopsis of work undertaken and accomplished by the Society during the past year, and a limited number will be sent to friends on application to any member of the Society.

After the consideration of some minor matters, an unusually interesting meeting was closed by singing the Missionary Hymn.

This report cannot be closed without one or two passing references. We say "passing" because our space will not permit otherwise. At no period in its previous history has this Society occupied a position similar to that now occupied. A few months ago a severe financial difficulty oppressed it. Owing to a variety of causes the receipts from districts supplied last summer were below the average, and a large deficit resulted. This has been more than removed. The great Head of the Church has abundantly blessed every effort exerted by the Society during the session now closing—to such an extent indeed, that the Society is enabled this season to equip and send the above twenty missionaries to districts that would otherwise be destitute of Gospel ordinances. The Society takes this opportunity of publicly thanking all—ministers, congregations, Sabbath schools, friends private and anonymous—who so cheerfully and liberally responded to its appeal. The thanks of the Society are also due to the editor of THE CANADA PRESBYTERIAN who has so willingly given space to the reports of its regular monthly meetings.

May He who cares for the sparrows follow with His blessing the work to be done by His authority and in His name, and may many be brought to a knowledge of the truth as it is in Jesus. R. J. M. GLASSFORD, Knox College, March 14th. Cor. Secretary.

Choice Literature.

JOSEPHINE FOUGERE.

AN ALPINE STORY.

CHAPTER V.—THE FORD.

One beautiful morning in March, Josephine was coming back from the village, where she had gone to carry the hemp spun during the week.

"No one is waiting for me at home. I go out alone, I come in alone," said she to herself, not without sadness. She met the labourers going to the fields. Some were laughing, others singing, all seemed happy. Josephine looked upon them with envy. "How happy they are all together!—how happy they are!" thought the lonely girl; her heart was full, and she sighed.

Still, the morning was lovely, the air mild for the time of year; the sky was clear and the sun bright. Josephine walked slowly past the empty houses, when, through a half-open door, she heard a moan; one would have said that it was the voice of a child crying low and constantly. The young girl listened. Yes, it was indeed the voice of a child crying. It came from the Tristan house, the largest in the village, situated between the street on one side and a courtyard on the other, with a fine orchard and large stables. The whole formed the finest estate near Fierbois.

It belonged to Scholastique Tristan, a rich woman, hard-hearted and strong-willed, whose quarrelsome temper made her young husband and her servants always uncomfortable. All that Josephine knew of her was that she despised the poor and hated Fougère. More than once she had had him arrested for poaching in her woods. Never in her life had the young girl entered the house of Scholastique; still, when she heard this sad voice she forgot her prudence and approached, little by little. A kitten, rolled up like a ball, warming herself in the sun, guarded the threshold. Not a sound in the house, not a footstep, not a word—nothing but the little voice, always crying. Josephine took courage, drew off her shoes and slipped quietly into the house. The room was large, dark and cold, and in perfect order. Under the high black mantel, near the fire, that was dying out, a little girl was seated on a low chair, her head leaning against the wall, crying. Her light hair half hid her pale face. Her small features were tender and delicate; her hands rested quietly in her lap.

"Why do you cry, darling?" asked Josephine, when she was sure that the child was alone. The little girl raised her head and seemed to listen, but her eyes, still full of tears, seemed closed.

"Because I am lonely. You have a sweet voice; who are you?" replied she, turning toward the visitor.

But Josephine was careful not to tell her name in Scholastique's house. "I have come to comfort you, dear; don't cry," she said kindly, and, bending over the sad little face, she kissed it.

The child seemed at first surprised, then delighted. She drew Josephine toward her by her skirt, held her with one hand, while with the other she took her new friend's hand, patted it and said, "You seem young; I know you are good. She is in the fields," added the child in a lower tone. "Stay with me and I will not cry."

"Will your mother be gone long?"

"I have no mother," answered the little girl; and her face grew sad again. "Scholastique is not my mother; don't speak of her."

"What shall I do to amuse you?"

"I don't know. Oh yes, I do; put some wood on the fire. I love to hear it crackle. Since they went away, two whole hours ago, I haven't heard a thing but the clock. I've counted the loud strokes, and I've counted the quiet strokes, till I'm tired of it. Then the fire went out and the cat ran away, and I've been all alone."

"Poor child!" said Josephine; and, sitting down near the little one, she threw her arms around her, and the tenderness long pent up in her heart flowed forth toward the lonely child, who without fear let Josephine caress her. Little by little she half opened her lips in a sweet smile. She did not speak, but seemed charmed. "I wish I could see you," she said at last, as she turned her blue, sightless eyes towards the stranger. "Do you know that my name is Benedicte and that I am blind?"

"Poor little girl! I see it."

"I believe that you love me," said the child trustfully; and her face lighted up more and more.

"Yes, lamb, truly."

"Ah!" said she, "I am glad to hear that; my father and our old servant Dennis love Benedicte too. That makes three people who love me. You see, I know how to count. Speak again; your voice is as sweet as a song. If I could hear it always I would never cry."

"My little lamb, why do you cry? You are never hungry nor cold; your father never lets you want anything. Do you know that there are some poor children who walk bare-footed over the roads begging their bread?"

"But if they have their mothers they are happy," interrupted the little blind girl. "They can pick flowers for themselves; I love to smell flowers."

"I will bring you some as soon as they begin to bloom under the hedges. The violets, which have a sweet perfume, the jonquils and the narcissus, grow thickly around our house. The sun shines up there more often than here, and later, too, and, although the air is sharp, it's fine, dear in the month of May."

"Go now, go," said the little one suddenly drawing herself away from the young girl—"go quickly. I hear our oxen; Scholastique is coming. Go by way of the stable, for fear she will see you."

"Yes, dear, don't be afraid;" and Josephine ran away.

"Oh, tell me your name, so that I can call you back," said the blind girl, stretching her arms toward the place Josephine had left. "Since you love me, tell me who you are."

But the stranger had profited by her advice, and had left

the place while Benedicte was speaking. Josephine was already far away when a strong pair of oxen, drawing a heavy waggon, stopped in the yard in front of the farm. Then only did Josephine dare to come back; she heard Dame Scholastique giving her orders in a loud voice to the servant who was unloading the bags.

"In spite of riches they are not happy," said Josephine to herself in astonishment. "Poor little Benedicte! poor little caged bird, who has no one to sing her gay songs, to take her out into the sunshine—no one to warm her heart with kind words! Alas! people are very right in saying, 'He who loses his father loses honour; he who loses his mother, his best friend.' It is she who has the harder lot, for the poor little girl has not even eyes to enjoy the sunlight."

"Whom did you see this morning in the village?" asked René Fougère of his daughter that evening.

"No one except Laurencine, for whom I spin. Everybody was going into the country to enjoy the first fine weather. When I passed the Tristan house I heard a little voice moaning so sadly that I could not help going in to see what it was. The people didn't see me; they were all out; and do you know, father, who was crying there alone, without fire, and sad enough to make one's heart ache? It was James Tristan's little daughter, Benedicte, the blind girl. She is as white as ermine, as delicate and frail as if the sun had never shone upon her, and she seems more afraid of her step-mother than of a wolf."

"Is this really the first time that you have been into their house?"

"Yes, father."

"Let it be the last, then; remember. I don't want to have you speak of anything or touch anything, living or dead, in Scholastique's house. Daughter, do you understand?" René spoke in a low tone, and, raising his hand, let his fist fall so heavily on the table that the old wood cracked in all its joints. "Don't you know that Scholastique insults me and defies me? Don't you know that I hate her? Do you hear?" repeated he, still more loudly.

"Yes, father," said Josephine, bowing her head. But her father's orders could not tear from her heart the remembrance of Benedicte. She felt for the blind child a pity, an ever-increasing tenderness. She thought of the smile that her coming had brought to the child's lips, and this useless wish formed itself in her heart: "I wish I could make her happy."

Beside the springs, swollen by the rain, grew the water-cress in thick tufts. On market-day at sun-rise Josephine, bending over the spring, was picking the green bunches, which she tied with rushes. Around her some tiny flowers had pierced their way through the soil. The blue tom-tit was singing in the old ash-tree as he flew from branch to branch.

"Spring is coming," thought Josephine. "Alas! when these flowers are open I can't gather any for Benedicte! She will wait long for me, but will never hear me coming! Why can I not, when the sun shines so bright and when the nightingale is singing why can I not bring her out into the meadows and see her smile again?"

The basket was full, and Josephine placed it on her head and with a rapid step set out for the village. Only by putting one foot before the other does one reach one's destination. At nine o'clock Josephine arrived and sold her cresses. She was sitting on the steps of the old bridge, when she saw Tristan's gray horse and green waggon coming, and whom did she see in the waggon between two bags of wheat if it was not Benedicte, the blind child?

"Yes, it is indeed she," said the cress-girl to herself; "her father brings her here to amuse her with the noise; but still, she doesn't seem very cheerful, poor little thing! There! James is buying a heifer, and Scholastique is driving the gray horse."

The waggon passed, and with it all hope of seeing Benedicte again. Josephine had done well in selling her cresses and leaving the village among the first. The weather was still fine, but as she went along, a thick mist rose from the wet meadows and covered all the country. Half-way to the tower a river, at most times but a narrow thread of water, flowed over the path. Horses and waggons crossed by fording; those who walked, by means of stones thrown into the current. That day the river was swollen and hoarse; the fog kept growing thicker. What should she do? Josephine hesitated; she must pass or else walk five miles to find a bridge. She determined to take the risk; she stepped from stone to stone in the fog, over the dark water, and at last reached the other side, very glad to be safely over. Behind her she heard the sound of bells and the noise of a horse splashing in the water.

"Who is there?" she asked herself. "I must see; they are not very prudent to venture thus." Soon she saw in the river a horse and waggon, but they were sinking in the current; the water pressed around them. "Alas! they have missed the ford and are drifting down the stream! What was that? Ah, they are lost in that whirlpool!"

The mist grew thick like a cloud; Josephine could see nothing more. But a sudden thought had seized her. "What if it were Tristan's waggon, the waggon in which Benedicte was riding?"

Josephine stood on the border of the water, which foamed and rushed and seemed to mock her agony. A sharp cry pierced the fog; she cannot doubt longer; it is they!

The gray horse approached, neighing and janting. The water rose; it covered the horse's flanks. Josephine saw forms above the waggon. Then everything became indistinct, everything sank into the water, and she saw nothing but the mist, which settled down upon the river; she heard nothing but the water, which flowed over the stones. Distracted, Josephine bent over the stream and caught sight of Benedicte's red scarf floating toward her. She saw her feet and her blue skirt, which were whirling in the stream.

"I must save her, or I shall die," said Josephine to herself; and with a stout heart and firm foot she stepped into the stream. The water was cold under her feet and the stones rolled. Was it anxiety or was it cold that made her heart stop beating? Benedicte was at the mercy of the current; sometimes it brought her near, sometimes it carried

her far away. From a distance, through the fog, Josephine heard the water surging against the rocks which the river meets farther down. The water arose round her; Josephine felt herself borne away. What a noise in her ears! She cried to Him who alone could hear: "Lord, we are perishing." She gained her foothold again, when the movement of the water put the child within reach of her arms, and Josephine, triumphant, brought her to the bank.

She laid the cold, pale child on the ground under a willow. Oh, what happiness! There was not a bruise on the delicate head, but the child lay white, still and cold as a wax image. What should she do? Josephine wept, begged, and began to speak to her, covering her with warm kisses: "Dear little Benedicte, my sweet lamb, open your blue eyes. It is I, who love you. I am here, I am calling you; don't you hear? I pray thee, Oh Lord, put her breath into her; give her back her little soul. I believe she is dead. Must I see her perish twice before my eyes?"

Josephine, bending over the child, would have given her soul, her breath, her life to her.

At last the breath came from the child's lungs; a shudder passed over her eyelids; her eyes half opened.

"It is I, my Benedicte—it is I," cried Josephine with delight.

A second sigh was the only answer, and the blue eyes opened wide. "It is you," cried the blind child.

Wild with joy, Josephine clasped her hands, when the sound of a voice reminded her of her father's command. "I must hide myself," she said at once. "The child is saved; I have no care for the rest."

The hollow trunk of an old willow opened at her side; she crouched down quickly within it. A moment after she heard a distracted voice, which cried, "Benedicte! Where is my child? I have lost my child!"

"No, master, no; there she is," answered a voice from the willow. "Don't be afraid; the child is alive, although she is very pale. Here, master, here! Take her; there she is, safe and sound; feel her heart, it is beating."

Josephine peeped out from her hiding-place and saw Dennis bending over Benedicte; she saw the father running to her; she saw him take the child in her arms, wrap her close in his cloak, and without a word carry her away, as one carries a precious treasure which was lost and is found.

At this moment Scholastique came up out of breath; she asked the servant, "Who gave you the child?"

"No one, mistress. I would have given my life, twice over, for hers when the water caught her. You saw her carried away by the current; well, when I found her she was lying there on the grass, awake and all right, Mistress," he said in a lower tone, "either I have lost my reason or else it was a fairy who drew her out of the water and laid her on the grass."

Through a crack in the old willow the young girl saw the servant walking back and forth on the bank of the stream, over the wet grass which Benedicte had just pressed, as a dog over a mistaken scent. "Mistress," he said, "I didn't see anything, I didn't hear anything. I found the child there, waking up as if she had been asleep. I called master; he came: I don't know anything more about it."

"These are no reasons," answered Scholastique. "Don't speak of fairies; this child wasn't saved without help. You saw her first; I want to know from you how she came out of the water."

"Mistress, people do not learn at my age to deceive."

"Be quiet," answered Scholastique's sharp voice. "Go and take the gray horse carefully to the stable; he still trembles with fear, but is not hurt. It would have been too bad luck for me to see him drown before my eyes, when my waggon is already broken. Give him something warm to drink and make him a warm bed; do you understand? Tristan thinks of nothing; he has run away as if he had lost his head, and left everything for me to see to."

Josephine heard the sound of their footsteps die away in the distance. When the rumbling of the waggon over the road told her that she was alone, she knelt down within the old trunk which sheltered her, thanked God and felt happy. Then she rushed across the fields, far away from the roads and houses, that no one might see her dripping clothes. But how happy she was! Never did so glad a heart beat under wet garments.

When she reached home she called Faro to her, threw her arms around his neck and hugged him. "My friend," said she, "you have already saved many sheep from the teeth of the wolf, but I—do you know what I have saved from the river? It is a child; it is Benedicte, the little blind girl, that I have saved."

The good dog looked at her with an air of delight, and kissed her cheek with the end of his red tongue. She rose and began to run about the room, and to dance and laugh more gayly than Faro had ever seen her do since she was a little girl. The dog joined her, and both together frolicked until Josephine sank down, tired out, into a chair, held her head in her hands, and said, "Josephine, are you crazy? Josephine, have you lost your reason? No, I've lost nothing—neither my reason nor my head; but I have found the poor little Benedicte when she was ready to perish; I have saved her. Ah, my head is turned by that as if I had drunk new wine. Truly, Faro was not so wild with joy when he saved a sheep from the wolf's teeth. Come, Josephine, be more sensible. What would any one say to see you? Alas! my good mother would have said, 'You have done well; when one has no money one must give one's self.'"

Josephine had grown sober in giving herself this lesson, and Faro, seeing her so serious, went back to stretch himself again before the fire. He laid his head on his folded paws to meditate for the rest of the day upon the short duration of human pleasures.

"Have you, then, been wet, since you are drying your petticoats?" asked Fougère as he came in. In the corner of the fireplace, on a stick, hung a wet mantle.

"Yes, father."

Fougère turned and looked at his daughter. He thought he heard her laugh; this new sound in his house did not at all displease him.

"Really, you are very happy," said René, in astonish-

ment; "it can't be cold water alone that has put you in such good-humour."

"Yes, indeed."

"Where have you been, then?"

"To the market, but as I passed the ford I saw a child carried away by the water. I went into the river; the current was strong, but, you see, God kept me and the child is saved."

Fougère smiled out of the corner of his eye. "Whose child was it?" he asked.

"It was the little blind girl, James Tristan's child, father."

Fougère struck the table with his fist; "Daughter, what have you done about my command?"

"I have obeyed it, father. It was not for Scholastique—don't fear that—that I did it. She does not love the child. She cared more for the injury done to the horse—yes, even for the broken waggon—than she did for the life or death of the little one. No living eye saw me draw her from the water; the fog was so thick over the river that they could not see as well as in the night. I hid in an old willow tree as soon as I heard the people coming. When the poor father was lamenting so piteously I was going to cry out, 'Never fear, James Tristan; the child is there,' but I remembered your command, and I kept as still as the old tree in which I was hiding. As for them, when they saw the child and were sure that she lived, they were very much astonished to find her lying on the ground, saved from the raging river into which they had seen her fall. I saw them gazing about and looking from one side to the other as they spoke of the fairies which live in the meadows near the ford. For me, in my little hollow, it was as much as I could do to keep from laughing, but I did not move till they were all gone."

"Since then who has seen you?"

"Only Faro."

"Keep as still as a mouse about it, then. It will be the worse for you if any one finds it out, if any one suspects."

"I will never tell, father," and the young girl was silent again.

(To be continued.)

THE SEAT OF WAR IN EGYPT.

General R. E. Colston, formerly a bey in Egypt, contributes the opening illustrated article to the *March Century*, from which we quote the following description of a portion of the present seat of war: "He who has never travelled through the desert cannot form a just idea of that strange and marvellous region, in which all the ordinary conditions of life are completely changed. It is essentially a waterless land, without rivers, creeks, rivulets, or springs. Once away from the Nile, the only supply of water is derived from deep wells, few, scanty, and far apart. Long droughts are frequent. When I explored the great Arabian Desert between the Nile and the Red Sea, it had not rained for three years; and when I travelled over the Suakim route and through Kordofan, no rain had fallen for two years. Between the twenty-ninth and the nineteenth degree of latitude it never rains at all. Water becomes precious to a degree beyond the conception of those who have never known its scarcity. Members of the Catholic mission at El Obeid, where water is much more plentiful than in the deserts, assured me that, the summer before, water had been sold as high as half-a-dollar a gallon by the proprietors of the few wells that had not dried up. When long droughts occur, the always scanty crop of doura fails away from the Nile, and the greater parts of the flocks and herds perish, as well as a considerable part of the population. It follows naturally that, when undertaking a journey through the desert, the paramount question is water. A supply must be carried sufficient to last to the next well, be it one or five days distant. It is usually carried in goat and ox skins suspended from the camels' pack-saddles. These are the water-bottles of Scripture, which become leaky from wear, and always lose a considerable portion of their contents by evaporation. The first thing after reaching a well is to ascertain the quantity and quality of its water. As to the former, it may have been exhausted by a preceding caravan, and hours may be required for a new supply to ooze in again. As to the quality, desert water is generally bad, the exception being when it is worse, though long custom enables the Bedouins to drink water so brackish as to be intolerable to all except themselves and their flocks. Well do I remember how at each well the first skiful was tasted all around as epicures sip rare wines. Great was the joy if it was pronounced 'maya helwa,' sweet water; but if the Bedouins said 'moosh tayib,' not good, we might be sure it was a solution of Epsom salts. The best water is found in natural rocky reservoirs in deep narrow gorges where the sun never shines. As to 'live springs,' I never saw more than half-a-dozen in six thousand miles' travel."

GERMAN SOCIALISM.

To the bulk of German working men the Social question is bodily comfort. They want to be fed better, clothed better, housed better, and amused better than they are. Some of them, not carried away by the materialistic tendencies of the times, are attracted by Socialistic ideals, and idealism is a peculiar trait of the countrymen of Fichte. Others, again, are more easily captivated by the more abstruse dialectics and destructive criticisms of Socialist writers of the Hegelian school. The German labourer and artisan reads and thinks for himself, and the longer he thinks the less he is satisfied with his present condition. And since the labour party has become a political power, it naturally tries to improve its social status by means of democratic organization on a large scale. Hence the impossibility of stamping out Socialism; for the movement itself is only the symptom of a chronic social disease which has reached an acute stage. To remove its causes is the only way of restraining its force.

Four or five years ago even competent critics began to imagine they saw signs of decay in the Socialist organization and were preparing elaborate outlines for a history on the rise and fall of social democracy. Their literary labours

were premature. No doubt during the first year of the "reign of law," that is the Socialist law, the energy and, it may be added, the excessive severity with which it was administered produced a considerable falling off of numbers. Many half-hearted or insincere adherents whom interest, curiosity, or ambition had attracted in better times, deserted the cause or turned informers; others who had been all along luke-warm friends now took an early opportunity of giving the cold shoulder to former associates. The misfortunes of the party, too, created irritability and dissension among the members. Not a few yielded to the blandishments of "State Socialism" with its plausible promises of social reform. But these fluctuations were of a very short duration. After the first shocks of paralyzing terror had passed away, the faint-hearted again rallied round the colours. At the Congress of Wyden in 1880 the forces of social democracy were drawn together and the party reconstituted. At the Congress of Copenhagen last year it had regained its complete strength. At Wyden steps were taken for the appointment of a governing body with the *Social Democrat* for its official organ, and the "with all legal means" were cancelled in the paragraph of the Gotha Programme, which formerly ran thus, "The Socialist labourer party of Germany strives with all legal means after a free state and society on Socialistic principles."—*M. Kaufmann.*

FAITH.

DOMINUS ILLUMINATIO MEA.

When the shades of coming sorrow
Deepen into starless night,
Faith's bright rays illumine my darkness,
With her motto: "GOD THY LIGHT."

Yea, my LIGHT—though all around me
Groping seek to walk by sight,
Let me follow where thou leadest,
God of Love, and Light of Light.

If by paths unknown, untrodden,
Through deep gorge, o'er dizzy height,
Guide my feet, uphold my goings—
Thou, Thou only, art my Light.

Then, though warring creeds be claiming
Old prerogative and right,
This my creed— and none more holy—
"In Thy Light behold we Light!"

Such the faith of those, our loved ones,
Standing now in robes washed white,
Now they know how all life's shadows
Brought them nearer to Thy Light.

On the shield of Faith borne homeward,
Rest they from the hard-won fight,
And no more can powers of darkness
Dim their vision of Thy Light.

Grant me power, dear Lord, to witness
How pure Faith gleams ever bright—
Thine the cloud and Thine the sunshine,
Thou, my Lord, my Life, my Light!

—The Quiver.

IN THE NORWEGIAN MOUNTAINS.

On the threshold as we depart stand the pretty *Budejer* (dairy maids) in the neat costume of the people in the Guldbrandsdal Valley, nodding a tender farewell to us and wishing us a hearty "Lykke paa Reisen." Yes, there they stand, following us with their gaze as we proceed along the steep mountain path till we disappear from view in the rocky glen. I said "path." Well, that is the name assigned to it, but never did I imagine the existence of such a riding "ladder," and it may well be necessary to have the peculiar race of mountain horses found here for a rider to get safely to his journey's end. Now the road lies through rapid mountain streams where the roaring waterfall may in an instant sweep man and beast into a yawning abyss below, and now across a precipice, where the lake divides the mountains, and death lurks a yard to your left. Again across the steepest slopes, where nature appears to have amused herself by tossing masses of jagged, tottering rocks in heaps, and where no ordinary horse's hoof would find a safe hold. But if you only watch these brave and sagacious little animals, how carefully they consider the slightest movement and measure the smallest step, they will inspire you with the greatest confidence, and you will continue your journey on their back without the slightest fear along the wildest path, on the edge of the most awe-inspiring abyss. And should one of these excellent cols stumble, which happened once or twice during our ride, it is only on comparatively safe ground, where probably the horse does not consider much attention is required. We now climb still higher; gradually the sound of cow bells and the soft melodies from the *Lur* (the Norse alpenhorn) are wafted into space, and in return a sharp, chilly gust of wind called *Fjeldino* sweeps along the valley slopes, carrying with it the last souvenir of society and civilization. We have long ago left the populated districts behind, the mountain nature stands before us, and surrounds us in all its imposing grandeur. The roar of the mighty Bever River is the only sound which breaks the impressive silence, and even this becomes fainter and fainter as we mount higher and higher, and the mass of water decreases and the fall becomes steeper and steeper, till at last the big river is reduced to a little noisy, foaming brook, skipping from rock to rock, and plunging from one ledge to another, twisting its silvery threads into the most fantastic shapes.—*King of Norway and Sweden.*

The late Hon. John Fraser, of Sydney, has bequeathed \$10,000 for an annual essay in defence of the Christian faith.

British and Foreign.

THAT devoted veteran Dr. Buckley, of Orissa, is commencing a new and revised edition of the Old Testament in Oriya.

THE death, it is said, of Cardinal MacCabe leaves the Government only two supporters in the Irish Roman Catholic hierarchy.

MR. CAMERON, of the *Ohan Times*, has commenced the publication of the *Highland Magazine* of Celtic and general literature.

ASKANAZI, a young converted Russian Jew, is busy every Saturday evening preaching in the Jews' streets in Spitalfields.

MISS J. H. SYMINGTON, daughter of Dr. Symington, of Birkenhead, has entered on her work at the mission at Rampore Beaulah, in India.

THE church in Chester, of which Matthew Henry was pastor, is now presided over by Rev. John Mitchell, an alumnus of the Presbyterian college at Montreal.

MR. H. STOWELL BROWN, of Liverpool, last week baptized Mr. Ashe, the son of an Irish Episcopal clergyman, who has resolved to enter the Baptist ministry.

REV. ARTHUR MURSELL is taking an active part in helping the unemployed in Birmingham, and for the purpose of increasing the fund in their behalf is delivering popular lectures.

MANY physicians of small practice in London keep drug shops, and on certain hours each day see patients, prescribe, give advice, and furnish medicine for one shilling each patient.

IN consequence of the continued depression of the silver plate trade in the west of England, the Exeter Assay Office has for some time past been closed, not being able to pay expenses.

AMONG the objects of interest at Fulham, the Bishop of London's suburban palace, is the original manuscript account of the voyage of the *Mayflower*, in the handwriting of Governor Bradford.

SOME wonderful revival meetings at New Corner, Ind., have resulted in five hundred conversions. About seventy of these persons have been in a trance state, and tell of beautiful visions.

THE system of itinerancy is being modified among the smaller Methodist bodies. Over one hundred Primitive ministers are remaining in their present stations beyond the usual period of three years.

AT San Sabra, Texas, the other day, a couple was married on the street, sitting in a buggy, the bridegroom armed with a rifle and the bride with a revolver. They feared the bride's relatives.

THE Dundee Free Presbytery has asked the Lord Advocate to have clubs brought under the operation of the Forbes-Mackenzie Act, as they are productive of much drunkenness in large towns on Sundays.

AN application will probably come before the next Free Church Assembly from the Presbytery of Calcutta for liberty to allow laymen, in the absence of ordained ministers, to preach and dispense the ordinances.

AN extensive ironmaster states that, after seven years' trial of strict Sabbath observance in his works, it was found that they had made more iron and were freer from accidents than during any preceding seven years in his experience.

MR. SPURGEON'S health is reviving in the balmy air and bright sunshine of Mentone. Before leaving home he wrote a circular to the electors of Deptford warmly recommending Mr. Henry Gover, the Liberal candidate for that borough.

THE moss crop of Florida, says the *Pensacola Commercial*, is worth more than the cotton crop, and can be put on the market at less expense. The demand exceeds the supply, and there is not a county in which this product is not going to waste.

THE Kirkliston congregation, of which Dr. J. C. Burns is pastor, has received a set of communion plate, consisting of four cups and two flagons, from the Established congregation in recognition of granting them the use of the Free Church while the parish church was being repaired.

THE revised edition of the Gaelic Old Testament, which is being produced under the auspices of the Society for Propagating Christian Knowledge, will cost \$15,000, or \$1,500 a year for ten years, in addition to the expenses already incurred. The revision of the New Testament has been finished.

IN the Savile correspondence, Henry Savile writes, in 1682, from Paris: "A substantial banker is to be hanged here to-day for making bankrupt. I know not whether that be the best way of preventing others from the like practice." Opinions as to this from Messrs. Ward, Eno, and others will be in order.

AN amusing incident in connection with the police precautions at the Law Courts happened in London the other day. One of the Judges was stopped at the entrance on Carey street and requested to show the policeman the contents of his bag. The Judge at once acquiesced, and was then allowed to enter.

PROF. LINDSAY says the Highland-speaking population are rotting away body and soul in Glasgow and other large cities, where they have to live in houses worse than those of the crofters. In consequence they take to drinking, give up attending church, and live lives which they never dreamed of a few years ago in their old country homes.

THE *Lancet* says that appetite is a most misleading sensation, only remotely related to the actual demands of the organism. If we only ate more deliberately we should find half our accustomed quantity of food sufficient to satisfy the most eager cravings of hunger, and hence save ourselves from the evils of dyspepsia, or, on the other hand, a tendency to over increase in weight.

Ministers and Churches.

A SUCCESSFUL series of parlour socials in connection with the congregation of Manitou, Manitoba, is being held.

THE Rev. Dr. Moffat, of Walkerton, lectured for the Mechanics' Institutes in Ailsa Craig and Exeter, last week, to good audiences.

IN a recent notice of anniversary services held in connection with Knox Church, Palmerston, the amount received was stated incorrectly; it should have been \$150.

ALL correspondence regarding the supply of the pulpit of Union Church, Brucefield, during the vacancy, should be addressed to Rev. Joseph McCoy, M.A., Egmondville P. O., Moderator of Session *pro tem*.

THE Rev. George Bruce, of St. David's Church, N.B., preached an able sermon in which a glowing tribute was paid to the memory of the Hon. I. Burpee, who had been an honoured and active member of his congregation.

A MANITOBA exchange records the death of Mr. John Swanson, at the advanced age of eighty-nine years. He was a native of Caithness, Scotland. In 1870 he came with his family to Canada, taking up his residence at Pakenham, Ontario. Eleven years later the family moved to Manitoba. Mr. Swanson died in peace after a brief illness. The funeral services were conducted by Rev. J. A. Townsend.

THE Rev. J. M. McIntyre was in Paisley fully five weeks conducting evangelistic services in Knox Church. About 100 persons professed to have been converted during these services, and of this number eighty were received into the membership of Knox Church, of which Mr. Greig is pastor, and sat down at the Lord's Table on the first Sabbath in March. Mr. McIntyre is now in Kincardine, where the prospects are very encouraging.

AT the meeting of the Presbytery of Paris, held in Woodstock, a Ladies' Presbyterian Missionary Society was formed with Mrs. H. Dickenson, of Woodstock, as president; Mrs. Thompson, of Ayr, vice-president, and Miss Cameron, Woodstock, secretary. The intention is to organize a branch society in every congregation in the Presbytery to aid the church in advancing mission work in foreign lands. We wish the ladies every success in their effort.

THE Rev. Hugh Niven has instituted a suit against the managers of the "Temporalities Fund," for the recovery of certain arrears, which he alleges to have been illegally withheld from him. As there has for some time been considerable dissatisfaction in connection with the administration of this Fund, specially among what are called the non-privileged class of the Beneficiaries—it is well that an attempt should thus be made to secure a judicial and authoritative decision.

THE Rev. F. L. Patton, D.D., of Princeton, N. Y., is expected to preach at the opening services of College Street Presbyterian Church, on the last Sabbath of this month. He is also expected to address the students in Knox College. Dr. Patton is recognized as one of the ablest living exponents of Presbyterian principles. The position he occupies in Princeton Seminary was created for him because of his special fitness to occupy it. His professorship is devoted to instruction in the relation of philosophy and science to religion. Dr. Patton is a native of Bermuda, and received his preliminary training in Toronto. He took his theological course at Princeton. On being licensed he took charge of the Presbyterian congregation at Nyack-on-the-Hudson. His rising fame preceded him to Brooklyn, where he held a charge till his appointment to a chair in the Theological Seminary of the North-West, Chicago. He is a regular contributor to the highest theological and philosophical literature of the day, and has taken a prominent part in the proceedings of the Pan-Presbyterian Councils.

THE annual report of Chalmers Church, Kingston of which the Rev. F. McCuaig is pastor, records steady and substantial progress. The membership, by the net increase of eighteen during the year, now numbers 223. The weekly prayer meeting has increased in interest and attendance. A women's prayer meeting has been begun during the year and well sustained, a young men's Sabbath morning prayer meeting has also been added. Another new organization connected with Chalmers Church is the Women's Home Missionary Society which has accomplished excellent work. Committees of ladies have also been formed for visiting strangers and those living in neglect of Christian ordinances. The receipts reported for the year are \$3,860.55, with which the expenditure almost balances. The Sabbath school has 184 pupils on the roll, with an average attendance of 104. The collections by the scholars for missions showed an increase over those of the previous year. The pupils by their contributions maintain a monitor in one of the Trinidad Mission Schools. The report indicates congregational well-being and prosperity, activity and zeal in Christian work.

VERY interesting anniversary services were recently held in the Presbyterian Church, Norwood, of which the Rev. J. Carmichael, M.A., is pastor. The sermons, which were interesting, eloquent and appropriate, were preached by the Rev. G. M. Milligan, B.A., of old St. Andrew's, Toronto. On the following Monday evening a large audience assembled, first for tea in the school-room, then in the auditorium to hear Mr. Milligan's lecture, "What the Sunbeams Say." The pastor presided. In opening the proceedings, he stated that since his induction as their pastor, sixty-five names had been added to the communion roll, twenty three of these during the past year; that he had during the year baptized seventeen infants and performed fifteen marriages. He was happy to state that the sums contributed for the Schemes of the Church were yearly increasing, that of the year just closing being \$60 in excess of the preceding, and complimented the congregation on the harmony and prosperity which exist among them. After a few words from Rev. Messrs. Gce, McCleary and Thompson, Mr. Milligan delivered his famous lecture which was listened to with great attention and profit. The proceedings

were enlivened by excellent music by the choir. The proceeds amounted to \$130.

THE fourth annual report of St. Andrew's Church, Winnipeg, represents a very favourable state of matters. Considering the disadvantages with which the congregation had to contend, owing to the numerous removals from the city, the degree of prosperity is remarkable. In his opening address, the Rev. C. B. Pitblado referred to the harmonious working of members and adherents, and the excellent feeling prevailing. The report presented by the Session Clerk, Rev. W. D. Russell, shows that during the year thirty-one had joined the Church on profession of their faith, many of them being young people. Members of Session and those connected with the Ladies' Aid Society had done good work in the way of visiting. The latter body have also rendered effective aid in securing contributions for the building fund. The total reported is now \$5,281.15. The Sabbath School is in a flourishing condition. The roll contains the names of 150 connected with the Bible class; infant class, 140; intermediate classes, 480, with forty-eight teachers and officers. The total offerings from the Sabbath School amount to the handsome sum of \$658.90. The total congregational receipts for the year are reported as \$9,532.62, and the expenditure \$9,488.21, leaving a balance of \$44.47. The evidences of spiritual life are no less gratifying.

OLD St. Andrew's Church annual report shows that the congregation during the past year has been blessed with increasing prosperity. In all departments of congregational work progress is reported. A feature of the report calling for notice is that it contains a concise statement of the objects and requirements of the various Schemes of the Church. The report presented by the Session adverts to the harmony and good-feeling prevailing in the congregation, the formation by the young ladies of a mission band; largely increased attendance at, and more interest in, the weekly prayer meeting. The net gain in membership during the year is forty-nine, the purged roll showing a total membership of 386. The managers' report is no less gratifying. The receipts for the year were \$5,688.84, an increase of \$244.85 over those of the previous year. The total expenditure for the year was \$5,751.84, leaving the substantial balance of \$301.76, with which the new financial year was begun. The recommendation of the managers, that the stipend of the pastor Rev. G. M. Milligan, B.A., be increased to \$3,000, met with a hearty and unanimous response from the congregation. For the Schemes of the Church, the Sabbath School contributed \$187.92. The congregational contributions to the Schemes of the Church amount to the handsome sum of \$3,376.41, allotted to the missionary, educational and benevolent work of the Church with enlightened discrimination.

THE annual missionary meeting of Knox Church congregation, Woodstock, was held recently. The financial statement of the Ladies' Missionary Society was read by Mr. George White. A stirring address on the mission work of the Church was delivered by the Rev. Dr. Cochrane of Brantford. Mr. McMullen made a statement of the amount given by the Sabbath school and Bible class to missions, viz., \$126. On motion of Mr. John Douglas, seconded by Mr. George White, the congregation made the following appropriations, viz.: Home Missions, \$170, with \$67 from the Sabbath school, and \$10.50 from the Bible class, making a total for Home Missions of \$247.50; Foreign Missions, \$100, and \$20 from the Sabbath school; College Fund, \$80; Aged and Infirm Ministers' Fund, \$40; French Evangelization, \$30, and \$18 from the Sabbath school, and \$10.50 from the Bible class; Assembly Fund, \$12; Synod and Presbytery Fund, \$13. The contributions for the Augmentation Fund are not yet complete. \$52 having been received, and \$98 on Endowment and \$50 by the Women's Foreign Missionary Society, making a total of \$731. The current revenue of the congregation for the past year amounted to \$3,149.84, giving a total for current expenses and mission work of \$3,890.84. The Cemetery Trustees reported a balance on hand at January 1st, 1885, of \$1,005.23. The parlour social in connection with the Foreign Mission Society of the congregation at the residence of F. R. Ball, Q.C., on Tuesday evening, was a very great success. Ladies and gentlemen supplied excellent music; all present enjoyed the thoroughly social and pleasant evening. A collection of \$21 was taken for the benefit of the society.

IT is seven years since the Rev. R. J. Laidlaw was inducted to the pastorate of St. Paul's Church, Hamilton. On Sabbath week the services bore special reference to the occasion. In the morning Mr. Laidlaw gave a brief review first of the work of the past seven years and then of the work now before the congregation. In referring to the past it was mentioned that the total additions to the membership in seven years had been 500. Of those added 125 had been subsequently removed, and of the 237 members seven years ago, 112 had been removed, so that of the 500 members now on the communion roll, 375 had been added during the past seven years. There had been a large increase also in the attendance at Sabbath School, weekly prayer-meetings and other associations of the church. Contributions toward benevolent objects had considerably more than doubled, and \$26,000 had been added to the value of the church property, by the reducing of debt, expenditure for lecture room, organ, and other permanent improvements. The total debt (funded and floating) upon the whole property now is about \$15,000, a trifling burden for a congregation of 500 members, compared with the obligations which the congregation of 237 members were called on to face seven years ago. In the evening Mr. Laidlaw preached from Ps. cxv. 12: "The Lord hath been mindful of us; He will bless us." Taking for his subject, (1) Prospects for the future viewed in the light of the mercies of the past, he showed, that the fact that God's blessing had been vouchsafed in the past should be an encouragement to ask for the same blessing for the future. (2) In addition to this, the fact that God has blessed us in the past lays us under obligation to seek His blessing for the future. (3) The condition upon which the divine blessing has been received in the past should be a guide as to the conditions upon which that blessing may be

expected in the future. The discourse closed by showing that (4) the nature of the blessings received in the past should be a guide as to the nature of the blessings to be expected in the future. The congregations were large, and the services were specially interesting to the people.

PRESBYTERY OF TORONTO.—The report of last meeting of this Presbytery represented Rev. J. Mutch as Convener of the Committee on Temperance; it ought to have read, Rev. W. G. Wallace, of Georgetown. Also the following statement ought to have been included:—Messrs. William M. Fleming, J. B. McLaren, Archibald Blair, B.A.; Henry C. Howard, William A. Duncan, M.A.; John S. Hardie, John M. Gardiner, R. McNair, James Malcolm, Duncan McColl, and John A. Ross all of these theological students, appeared before the Presbytery and applied for preliminary examination with a view to license; they were examined accordingly at great length; the examination was sustained, as also with decided approval; and the Presbytery resolved to apply to the district Synod for leave to take the young men on public probationary trials.—R. MONTEATH, *Pres. Clerk*.

ROCK LAKE PRESBYTERY.—This Presbytery held its regular meeting at Nelson on Tuesday, February 24. The attendance was fair. Mr. Borthwick, after some conversation, withdrew his resignation of the charge at Darlingford. Mr. S. Kernighaw appeared as representative from the congregation of Maringhurst and applied for moderation in a call to a minister. The request was granted, Mr. Farquharson to moderate on the 10th of March, and Mr. Cairns to give notice to the congregation. Mr. Farquharson reported that he had dispensed the Sacrament of the Lord's Supper at Deloraine. He afterwards had some conversation with respect to arrears claimed by Mr. Mowatt, formerly missionary there. The stations at Deloraine and McKay's repudiated any indebtedness. St. Paul has acknowledged an indebtedness of \$13. Mr. Farquharson was thanked for his diligence. Mr. Farquharson reported on the claim of Mr. Ross against the Campbellville congregation. Mr. Ross stated that since the deputation had visited the congregation he had received \$36 from it. The report was adopted, and Mr. Farquharson requested to write the people at Campbellville with respect to the balance. A letter was read from Rev. D. M. Gordon agent Dr. King's salary. A resolution was passed enjoining ministers and missionaries to take such steps as they should see fit to raise funds for the maintenance of the Theological Department of Manitoba College. A letter was read from Mr. Whimster stating that he had paid the arrears due to Mr. H. Fraser by the congregation of Cartwright, and requesting the Presbytery to use its endeavour that the same be refunded. As an effort had already been made in this direction, it was agreed to let the matter drop. The congregation at Manitou applied for leave to move their Church to the south side of the town, which was granted. The following commissioners were appointed: Messrs. Farquharson and Ross, ministers, and McKnight and Fraser, elders. Mr. Farquharson also reported that promises had been given by the various congregations visited of further aid to the Augmentation Fund. Congregations which had not held meetings were enjoined to do so as early as possible. The Convener of the Presbytery's Home Mission Committee reported that the committee recommended that the following grants be made: East Turtle Mountain, \$400; Maringhurst, \$350; Deloraine, \$300; Cartwright, (winter half-year), \$150; Swan Lake, (winter half-year), \$150; Riverside, \$400; Lintathen, \$150; Morrison, (winter half-year), \$200; Darlingford, \$350. These items having been considered *seriatim* were adopted as a whole. The committee also reported on the location of ministers, when it was agreed that Mr. Cairns be appointed to Maringhurst; Mr. R. Brown to Deloraine; Mr. Lanbrow to Lintathen for six months; and Mr. John Brown to Nelson for six months. A circular was read from Mr. Whimster with respect to certain communications, when it was agreed: That the attention of officials be directed to the circular, that the matter in the circular be referred to the Synodical Committee, and that all communications be sent through the Presbytery's officials. It was agreed to supply Mr. Farquharson's pulpit during his absence at the meeting of the Assembly's Home Mission Committee. The Presbytery was then closed with the benediction, to meet again at Manitou on the 28th of April.

PRESBYTERY OF WINNIPEG.—This Presbytery met in Knox Church, Winnipeg, recently. Present, Revs. A. Matheson, Moderator, S. Polson, A. McFarlane, Dr. Bryce, J. Pringle, J. Lawrence, M. McKenzie, C. B. Pitblado, D. B. Whimster, ministers, and Messrs. N. Stewart, R. Dickson, C. M. Copeland, and N. Henderson, elders. The minutes were read and confirmed. Rev. Mr. Pitblado was appointed Moderator for the next six months, and took the chair. The report of the committee agent the Port Arthur congregation was submitted by the clerk and adopted. A call from the congregation of Lunenburg and Avonmore, in the Presbytery of Glengarry, Ontario, to Rev. A. Matheson, of Selkirk, was read with relative documents and placed in the hands of Mr. Matheson. Messrs. R. Dixon, W. Blythe and P. R. Young appeared as commissioners from Selkirk and Little Britain. They stated that the congregation had agreed to pay up all arrears due Mr. Matheson, to repair and renovate the manse and make it comfortable, and to urge upon this Presbytery to retain Mr. Matheson as their minister. Mr. Matheson then addressed the Presbytery, and asked further time to consider the call. A petition from Dominion City and Greenridge asked for a moderation in a call to a minister, and promised \$450 per annum toward his support. On motion of Dr. Bryce it was agreed to grant the prayer of the petition with the expectation that on or before the day of moderation the amount promised by the people be raised to \$500. The clerk here introduced Rev. M. McKenzie, who since last meeting had arrived in this country and taken charge, according to appointment, of Rat Portage and Keewatin, and he moved that Mr. McKenzie be received as a member of Presbytery, and his name added to the roll. This was cordially agreed to. A letter from Mr. D. Munroe relating to his travelling expenses, and the advance made to him for an outfit, was read and referred to the Presbytery's Home Mission Committee. The clerk re-

ported that he had issued a Presbyterial certificate in due form to Rev. A. Campbell, now of Neepawa, and the Presbytery homologated his action. The clerk was instructed to issue a Presbyterial certificate to Rev. J. C. Tibb, and remove his name from the roll. Mr. W. D. Russell was appointed Convener of the Presbytery's Sabbath school Committee in place of Rev. A. Campbell, now removed from the bounds of this Presbytery. Committees were appointed to examine Session Records. The Presbytery then considered the Remits sent down by the General Assembly. It was moved by Prof. Hart, seconded by Dr. Bryce and agreed to, that this Presbytery, without expressing an opinion as to the reasons for the judgment given by the Assembly's Committee, on marriage with a deceased wife's sister, approve the action which it recommends. Dr. King introduced Mr. Alex. Brown Winchester, as a student at present attending Manitoba College and desiring to enter upon the study of theology therein. Messrs. Polson and Matheson were appointed to confer with Mr. Winchester, and report. On motion of Dr. King, seconded by Mr. Whimster, it was agreed that the Presbytery express strong disapproval of the third and fourth recommendations in connection with the Aged and Infirm Ministers' Fund, remitted for consideration of Presbyteries, and that it expresses no opinion of the fifth. Proceeding to the appointment of delegates to the General Assembly, Mr. Pringle moved, seconded by Mr. Copeland, that the roll for the purpose of election of representatives to the General Assembly be made according to date of reception into the late Presbytery of Manitoba or that of Winnipeg. In accordance with the above the following roll was made out: Revs. Dr. Bryce, A. Matheson, Prof. Hart, James Douglas, S. Polson, T. McGuire, C. B. Pitblado, A. McFarlane, D. M. Gordon, J. Pringle, D. B. Whimster, Principal King, J. Lawrence and M. McKenzie. From this roll it appeared that Dr. Bryce and Mr. Matheson were appointed by rotation. Then a ballot for two members was taken and Dr. King and Mr. Pitblado were elected. Dr. Bryce resigned his appointment, and a ballot for a substitute was taken, and Mr. Pringle was elected. The following elders were elected by ballot as delegates: Hon Justice Taylor, Dr. Bryce, Prof. Hart, and R. Dickson. A petition from the Port Arthur congregation asking for a moderation in a call to a minister was read. The Presbytery agreed to grant the prayer of the petition, and appointed the Superintendent of Missions to moderate in a call at an early date. It was agreed that the third and fourth recommendations in connection with the Aged and Infirm Ministers' Fund be remitted for consideration of Presbyteries, and that it express no opinion on the fifth. The several committees appointed to examine Session Records reported the same as carefully and correctly kept on the whole, and Presbytery authorized the same to be attested accordingly. The committee appointed to confer with Mr. A. B. Winchester reported that they had met with him and cordially agreed to recommend him to the Senate of Manitoba College, as a candidate for the ministry, in the first year of the Theological course, conditional upon the approval of the General Assembly, and that the Presbytery make application to the General Assembly to meet in Montreal in June next for leave to give the standing of a Theological Student to Mr. Winchester, notwithstanding the absence, in his case, of the usual preparatory course of study in Arts, and that Mr. Pitblado and Dr. King be appointed to state the case of Mr. Winchester and also the corresponding one of Mr. Fraser to the Assembly. M. McKenzie was, on motion of Mr. Gordon, duly seconded, continued in charge of Portage and Keewatin till the next meeting of Presbytery. A new constitution for the congregation of Knox Church, Winnipeg, was submitted by Mr. Gordon, and on motion of Mr. Gordon, seconded by Mr. Matheson, it was approved by the Presbytery. It was agreed to add Whitemouth to the list of mission stations, with recommendation to receive a grant. On motion of Dr. King, seconded by Mr. Polson, it was agreed that the revision of the grants be referred to the Presbytery's Home Mission Committee with power to issue the same. The Presbytery agreed to grant the request of Manitoba College S. S. Missionary Society to place under their care Meadow Lea and Poplar Point for supply during summer. The Presbytery then adjourned to meet in Knox Church, Winnipeg, on Monday, May 18, at three p.m. D. B. WHIMSTER, Pres. Clerk.

MONTREAL NOTES.

(FROM OUR OWN CORRESPONDENT.)

The congregation of St. Matthew's Church, Point St. Charles, has made rapid strides since the induction of the Rev. W. R. Cruikshank, M.A., a few years ago. Mr. Cruikshank is a graduate in Arts of Dalhousie College, Halifax. He studied Theology in Scotland, and on his return to Nova Scotia, his native Province, was appointed missionary to Bett's Cove, Newfoundland, in 1877. He came to Montreal the following year as assistant in St. Paul's Church, and in April, 1879, was inducted pastor of St. Matthew's Church. The membership was then 240; now it is upwards of 420. The congregation consists very largely of Grand Trunk Railway employes and is steadily increasing. The church building has now become too small, and a new one is urgently required. The Sabbath school has a larger attendance than that of any other Presbyterian school in the city, the number on the roll being 308, with forty teachers. Mr. Cruikshank is superintendent of his own school, and teaches a large Bible class on Sabbath afternoon, in addition to his regular morning and evening services. The income of the congregation last year was \$2,961, raised partly by means of pew rents, but chiefly by weekly envelopes and Sabbath collections. Mr. Cruikshank's stipend when inducted was \$1,000. It is now \$1,600 per annum, with the prospect of increase as business improves. Though offered inducements more than once to leave his present field of labour, Mr. Cruikshank has declined to go, and there are few congregations more strongly attached to their minister, and few ministers more devoted to their people and their work.

The annual report of Chalmers Church, Rev. G. C. Heine, pastor, has recently been published. The revenue last year was \$2,626, including a donation from Mr. Warden

King of \$235, being the full amount expended on certain alterations in the Sabbath school room. Though a member and office-bearer of Erskine Church, Mr. King has been for many years a Sabbath school teacher and a warm friend of Chalmers Church, and to his large hearted generosity the congregation owes not a little. During the past year the debt on the Church property was reduced by \$400. For many years the congregation felt the "pressure of a heavy debt." During the pastorate of Rev. P. Wright and largely through his instrumentality, the indebtedness was very considerably reduced. It now stands at a little over \$4,000. The attendance at the Church services has been steadily on the increase since the settlement of Mr. Heine a little over three years ago. The families have grown from eighty to 130 and the communicants from 125 to about 200. The number in attendance at the Sabbath school and Bible class is 389, with 39 teachers. During the past year the minister's stipend has been increased by \$200, and the contributions to Missions have been well maintained. These are collected by means of a Sabbath school or private Missionary Society. The ordinary revenue of the congregation is raised by weekly envelopes and by Sabbath plate collections.

The Rev. L. H. Jordan, of Halifax, has intimated his acceptance of the call addressed to him by the congregation of Erskine Church and will be inducted about the end of April. The congregation has now been vacant for about eleven months, the Rev. J. S. Black's demission dating from April 24th last. Mr. Black went direct from here to Colorado Springs, owing to the delicate state of Mrs. Black's health. The pulpit of the Presbyterian Church there became vacant about that time, and Mr. Black has supplied it ever since.

The Rev. Dr. Jenkins, pastor emeritus of St. Paul's Church, left Montreal last summer for Britain. He and his family are passing the winter at Stoke Devonport, England, where he enjoys good health.

The Board of French Evangelization meets here on Thursday, the 19th inst. Preparatory to the meeting of the Home Mission Committee in Toronto on the 24th inst., deputies are visiting all the French fields and also the augmented congregations and Home Mission stations in the Presbytery. These annual visits are greatly appreciated by the people, and do much to encourage the hard worked ministers and missionaries, especially in the more isolated districts of the country.

It was announced some time ago that the Rev. A. MacGillivray of St. Andrew's Church, Williamstown, has agreed to act for one year as agent in Britain of the Board of French Evangelization. Mr. MacGillivray reached Scotland about the end of January, and has fairly begun his work. The wide-spread depression in business is operating very much against him. Still it is hoped that he may be fairly successful in his canvass.

In June last the General Assembly resolved to appoint no Committee on Distribution of Probationers for the current year. It would be interesting to know what the effect has been throughout the Church. At its meeting in October last the Home Mission Committee requested its Secretary to act as a medium of communication between Probationers and Presbyteries desiring supply for vacancies. We understand that only two Presbyteries and two Probationers have corresponded with Mr. Warden on the matter. This would seem to imply that the lack of the Distribution Committee is not felt, and that it is not necessary to re-appoint one. Has any Presbytery so felt the want of a Scheme for supplying vacancies as this year to overturn the General Assembly to enact one? Will any interest suffer if no Committee on Distribution is appointed by next Assembly?

HOME MISSION COMMITTEE.

PRESBYTERIAN CHURCH IN CANADA.

REGULATIONS REGARDING APPOINTMENT OF MISSIONARIES.

I. The Home Mission Committee has the right of appointment, through the respective Presbyteries, in the following cases: (a) To all mission districts and mission stations, whether these be self-sustaining or requiring aid. (b) To any vacant charge seeking continuous supply such as is provided by the committee.

NOTE.—Presbyteries shall forward to the Secretary, one week before each meeting, a full list of their fields, and indicate those in which supply is required.

II. The list of missionaries is made up for the regular meetings of the committee, and at the March meeting the list is printed and distributed to the members of Committee.

The list is made up as follows: (a) The names of all students desiring work and whose names are forwarded by some Presbytery of the Church. (b) The names of all catechists recommended by Presbyteries. (c) The names of ministers and licentiates in good standing in the Church and seeking work under the committee.

NOTE.—The printed list shall indicate the names of students or others willing to labour in the mission field for a term of one year or more.

III. In allocating missionaries the Committee has the following procedure: (a) Appointments are made to Presbyteries, first for fields requiring ordained missionaries for a term of years, and then for the field at large. (b) The Presbyteries have a choice in rotation, beginning at the east and west in alternate years. (c) The Presbytery first choosing any labourer has a claim upon him which shall stand, unless in the judgment of the committee the said labourer should be allocated to another Presbytery. (d) Each Presbytery requiring ten missionaries or over has an extra choice after both the first and second rounds; and each Presbytery requiring six missionaries or over has an extra choice after the first round.

IV. If any missionary refuses to go to the Presbytery to which he has been allocated he shall not be employed in any field under the care of this committee until next half-yearly meeting, unless with the consent of the Presbytery first choosing him.

V. It is distinctly understood that the practice of making private arrangements shall not be countenanced, except in the case of a settled minister who desires to secure a student

to assist him in his own congregation, in which case the name of the missionary shall be reported to this committee to be placed on the list. By order of the Home Mission Committee.

Montreal, March 2nd, 1885.

ROBERT H. WARDEN, Secretary.

The committee meets in St. Andrew's Church, Toronto, on March 24th, at eleven o'clock a.m.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

March 29, 1885.

REVIEW.

Acts xx. 17-36.

GOLDEN TEXT. "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."—Acts xx. 24.

TIME. From early summer of A.D. 57, to August, A.D. 60.

EXPLANATORY.

I. Paul at Troas. It is very important that a connected idea of the whole career of Paul should be fixed in the minds of the pupils by frequent repetition. There should be a brief review every Sabbath of the past lessons. Such questions as the following might be asked: Where did Paul go after he left Ephesus? How long in Greece? Who were his companions? What was the reason he came by Troas on his return trip? What occurred at Troas? Give the two geographical points associated with Paul's name between Troas and Miletus.

II. At Miletus. Why did Paul pass by Ephesus? Who were the elders? What work was given to the elders to do? Who gave them that work to do? Why is the work very important? What did Paul keep before his mind as a stimulus for work? Illustrate his diligence. Illustrate his self-sacrifice. Illustrate his unselfishness. What kind of a parting had they?

III. On the road to Jerusalem. Where did Paul next land after leaving Miletus? How long at Tyre? What was the size of Tyre? How long at Ptolemais? Who lived at Casarea? Who was Agabus? What did he do? What else do we know about him? What is known about Philip? What answer did Paul give when they tried to persuade him not to go up to Jerusalem? Was Paul doing right in persisting in going to Jerusalem in the face of danger?

IV. At Jerusalem. With whom did Paul lodge in Jerusalem? What was his first public appearance? What was the nature of his first address? What was the advice given by which to pacify his enemies? What was the Nazarite vow? Distinguish "Nazarite of days" from "Nazarite in perpetuity." Explain how Paul could consistently observe this ceremony. Where was Paul arrested? What charges were made against him? Whom did the Chief Captain take him to be? Where did Paul stand when he addressed the mob? What is the aim of his address? What was it that converted Paul? What converts all men? What is conversion? What was the first effect of seeing Christ? What was Ananias sent to him for? Where did he begin his work? How directed to the Gentiles?

Before the Council. What gave the High Priest such offence? What rebuke did Paul administer? What was the doctrinal difference between Sadducees and Pharisees? How did Paul divide the ranks of his enemies? Show the insincerity of the Pharisees in their friendship. How was Paul ministered to that night? What conspiracy was entered into to slay him? How was it defeated?

V. Before Felix. What was the character of Tertullus' speech? What charges did he make? How did Paul answer the charge of sedition? How the charge of Temple profanation? How the charge of heresy? What was the central point in Paul's teaching? How did his belief in the Resurrection affect his life? How did Felix decide the case? What subjects did Paul discuss in the presence of Felix and Drusilla? With what effect? What was the weakness of Felix's character that caused his ruin? Who succeeded Felix in office?

VI. Before Festus. Give some evidence that Festus was a wise governor. What did the Jews try to incite him to do with Paul? What answer did he give? What proposal did he make when Paul was heard? How did Paul escape further danger of injustice? What gave him the right of appeal? What visitors called upon Festus at this time? Why did Festus speak to Agrippa of Paul?

VII. Before Agrippa, etc. Who was Agrippa? Who was Berenice? Was this another trial? Why did Paul answer for himself? What was the real point of difference between Paul and the Jews regarding the Messiah? Why was Paul converted? What would be the effect of the Gospel on the people? What must men do that their eyes may be opened, etc? What promise did God give whilst he was engaged in his work? What verdict did Festus give after hearing Paul? How did Paul answer the opinion of Festus? How did Agrippa escape the appeal made to him? Explain Paul's feeling of superiority in the presence of this assembly of notables? How is every Christian the superior of those who are not Christians, however high in the world's respect?

Note.—These questions might be multiplied indefinitely. Probably the time at the disposal of the reviewer is too short to answer a large proportion of those given already. That will depend on the thoroughness of the work done during the quarter. If the lessons have been kept up by weekly reviews, then these questions can be rapidly answered and the whole course gone pleasantly over. But if not, a pleasant or profitable review is simply impossible. May the teachers and pupils apply the experiences of review day to their own lives. There is a grand review day coming, when the world will be assembled, and the Judge will examine what we have been doing. It will be pleasant if, when the examination is over, the Judge can say, "Well done." But if not, how awful!

Words of the Wise.

No soul was ever lost because its fresh beginning broke down; but thousands of souls have been lost because they would not make fresh beginnings.—Faber.

The first morality of every action is in the motive of him who performs it. If that be good, there is so much good in its performance, even though it is spoiled by many blemishes.

ONE earnest gaze upon Christ, says Dean Vaughan, is worth a thousand scrutines of self. The man who beholds the Cross, and beholding it weeps, cannot be really blind nor perilously self ignorant.

BEFORE we can really lift up other hands, our own must have been lifted up by His good Spirit, and our own feeble knees must have been confirmed by much bowing at His footstool. F. K. Havergal.

I CONFESS that our diet here is but sparing; we get but tastings of our Lord's comforts; but the cause of that is not because our steward, Jesus, is a niggard, but because our stomachs are weak.—Kuttlerford.

SATAN always rocks the cradle when we sleep at our devotions. If we would prevail with God, we must wrestle; and if we would wrestle happily with God, we must wrestle first with our own dullness. Bishop Hall.

A VALUABLE PATENT.—The most valuable discovery patented in modern times is that of the best blood purifier and liver and kidney regulator known. We refer to Burdock Blood Bitters, which is making so many wonderful cures and bringing the blessed boon of health to so many people.

SOME people, judging from their reluctance to give a word of encouragement to their minister, seem to think it better for him to die of depression than to run the risk of being inflated by a compliment. Dr. J. M. Crowell.

THE massive gates of Circumstance Are turned upon the smallest hinge, And thus some seeming pettiest chance Off gives our life its after time.

THE love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable.—M. Cheyne.

As the Dead Sea drinks in the river Jordan and is never the sweeter, and the ocean all other rivers and is never the fresher, so are we apt to receive daily mercies from God, and still remain insensible to them, unthankful for them.—Bishop Reynolds.

It is inconceivable what the pecuniary poverty of Scotland was a hundred years ago; and its spiritual opulence—opulence fast ending in these years, think some. California nuggets *versus* jewels of heaven itself, that is a ruining barter! Thomas Carlyle.

God's presence is enough for toil and enough for rest. If He journey with us by the way, He will abide with us when nightfall comes; and His companionship will be sufficient for direction on the road, and for solace and safety in the evening camp.—MacLaren.

SOME people speak as if hypocrites were confined to religion; but they are everywhere; people pretending to wealth when they have not a sixpence, assuming knowledge of which they are ignorant, shamming a culture they are far removed from, adopting opinions they do not hold. Rev. Albert Goodrich.

MANY Christians have to endure the solitude of the unnoticed labourer. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labours and successes! Yet some who are doing what God will think a great deal more of at last, never saw their names in print.—Spurgeon.

ITS WEIGHT IN GOLD.—The aggregate production of gold in the United States of America, up to June, 1883, we have just been told on the authority of *The Time*, was 78,965,572 troy ounces. When we saw this particular weight of gold given as the accumulation of all preceding years, we were at once struck with the remarkable approximation of the weight given to what had just come to our knowledge was the output of Coedo in England by one firm (James Epps and Co.) for one year only, in the last twelve months, it being 86,393,233 troy ounces, or 2,645 avoirdupois tons, and, on the moment we could not withstand recalling to mind the old adage—"Worth its weight in gold."

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There is no medium through which diseases so often attack the system as by Constipation, and there is no other ill flesh is heir to more apt to be neglected, from the fact material inconvenience may not be immediately felt from irregular action of the bowels. When there is not regular action the retention of decayed and effete matter, with its poisonous gases, soon poisons the whole system, by being absorbed into it, causing piles, fistula, headache, impure blood, and many other serious affections. Burdock Blood Bitters will immediately relieve and one bottle positively cure or relieve any case of Constipation.

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CATARRH: A NEW TREATMENT.

Perhaps the most extraordinary success that has been achieved in modern medicine has been obtained by the Dixon treatment for Catarrh. Over 2,000 patients treated during the past year, 90% fully cured. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. Starting from the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination, this accomplished, the Catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has attempted to cure Catarrh in this manner, and no other treatment has ever cured Catarrh. The application of the remedy is simple and can be done at home, and the present season of the year is the most favourable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street, west, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—Montreal Star.



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Battle of the Books

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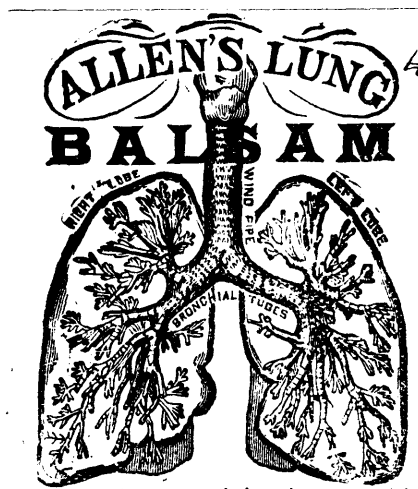
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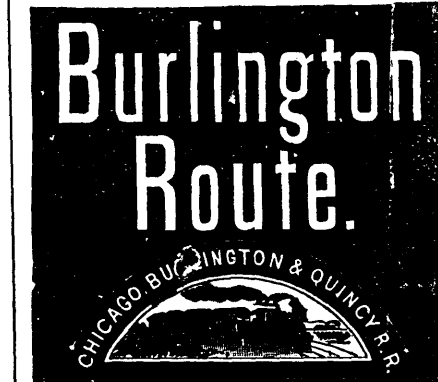
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MEETINGS OF PRESBYTERY.

MONTREAL.—In the David Morrice Hall, on Tuesday the thirty-first day of March, at ten o'clock a.m. **LINDSAY.**—At Sonya Brock, on last Tuesday of May, at eleven o'clock a.m.

QUEBEC.—In Morrin College, Quebec, on the seventeenth, March, at half-past seven o'clock p.m.

HAMILTON.—On Tuesday the seventeenth, of March.

WHITBY.—In the Presbyterian Church, Oshawa, Tuesday, April 21st, at half-past ten o'clock a.m.

TORONTO.—In the usual place, on the seventh of April, at ten a.m.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet in McNab Street Church, Hamilton, on Monday evening, April 13th, at half-past seven p. m., and will be opened by a sermon from the retiring Moderator, the Rev. D. H. Fletcher.

Rolls of Presbyteries, and all papers intended for Synod, should be in the hands of the Clerk not later than the 1st of April.

Certificates enabling Ministers and Elders to travel at reduced rates, have been sent to all on the roll of last Synod, the Elders' Certificates being enclosed with ministers'. Should any not receive them, they will please apply forthwith to the clerk, who will forward them at once. **WM. COCHRANE,** Clerk of Synod.

Brantford, 24th March, 1885.

HOME MISSION COMMITTEE.

WESTERN SECTION.

The Home Mission Committee of the Presbyterian Church in Canada (Western Section) will meet in St. Andrew's Church, Toronto, on Tuesday, 24th March, at eleven o'clock, a.m. The sub-committee on Augmentation of Stipends will meet at nine o'clock, a.m., of the same day. All the grants made to mission stations and supplemental congregations will be reviewed at this meeting. A prompt attendance of members is requested.

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