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NOTES OF THE WEEK.

THE Rev. Gavin Lang, leader of the Antislaveryists, has accepted the call to the West Church, Inverness, Scotland.

IN the last number of the "United Presbyterian Magazine," of Scotland, we find a very complimentary notice of a recent Canadian book—"Immersion, a Romish Invention," by Rev. W. A. McKay, of Woodstock, Ont. We quote the following.—"The pamphlet most decidedly shows that the author is well acquainted with the literature of the controversies on baptism, whether scriptural or classical, ancient or modern, European or American. At a single sitting we have read the whole treatise, so admirable is the treatment and so lively the style. The arguments are briefly and incisively put, the tractate of 116 pages being truly a *mutum in parvo*."

THE Shorter Catechism is despised and neglected by superficialists even within the bounds of Presbyterianism, but it is highly prized by men who understand the value of a thorough religious education both within and without. In an address before the General Assembly of the Free Church of Scotland, Mr. Spurgeon, the well-known Baptist preacher, said: "We have a catechetical seminary connected with our church, in which we teach a little book known as the Shorter Catechism, with proofs. I should like to see some one write a better summary of Christian doctrines. Unless some one gives us a better book we will stick to it. A minister in preaching could not find a better means of stating doctrines than in the words of the Shorter Catechism."

THE following paragraph from the Belfast "Witness" is not at all too severe. The Scottish Presbyterian Churches ought to take heed to it. "Faithful are the wounds of a friend." The "Witness" says: "The Scottish Episcopal Church is making progress, at least numerically. In 1837 it had 72 charges; it has now 202. Its membership amounts to upwards of 60000. Nor is this much to be wondered at when it is considered how much time and strength and eloquence and earnestness the three Presbyterian Churches of Scotland spend upon magnifying their differences, and abusing each other. By their contentions the Covenanters lost one famous battle, which, but for their contentions, they would in all likelihood have won. But the Presbyterians of Scotland have not yet learned, in presence of the enemies of true Protestant truth and Presbyterian discipline, to close their ranks, and make common cause for their country and their Church. And so Prelacy is consecrating their graveyards, is sneering at their orders, is denouncing their services, is proselytising their nobles, is seizing upon their capitals, is gathering in their children, and all with an earnestness and a directness that never wearies, or is diverted from its purpose."

THE "Eleventh Annual Report of the Ontario Institution for the Deaf and Dumb, at Belleville, for the year ending 30th September, 1881," just received, contains full information regarding the working of that establishment. As we have already noticed the progress of the institution in connection with Inspector Langmuir's report, we need only now call attention to a circular issued by the superintendent, Mr. R. Mathison. With such an excellent institution in full working order, offering the benefits of education free of charge to a class of persons who cannot be taught in the ordinary way, and to whom education is peculiarly necessary as supplying the place of those natural powers of which they are destitute, it is a very strange thing that even one deaf mute should remain uneducated in the Province. Mr. Mathison says:—"There will be room for a number of new pupils when the Institution re-opens in September next, after the summer holidays, and immediate application is desirable. There are many deaf-mute children in the Province whose parents and friends are not aware of the liberal arrangements made for the education and

improvement of such unfortunates. All mutes who reside in Ontario, between the ages of seven and twenty years, are admitted to all the privileges free of charge, being furnished with tuition, books, washing, lights, fuel and everything necessary, except clothing and travelling expenses, if their friends think they are unable to pay the sum of \$50 yearly. Only eight or ten out of 260 now here pay anything, so that the Institution may be said to be free."

FROM the "Ross-shire Journal" of the 24th ult. we extract the following: "On Thursday evening of last week, the Rev. John Mactavish, Free East Church, Inverness, delivered an address to his congregation on the present movement for the disestablishment of the Church of Scotland—a movement of which Mr. Mactavish heartily approves. At the outset he disclaimed all part in the initiative of the movement, but stated that he had resolved to support it since it had been put on proper lines. The reverend speaker then went on to state the essentials of the movement at some length. Patronage, he said, formed the occasion of the collision between the Church and the State, but the real question was whether the Church had an existence and a jurisdiction independent of, or was merely a creature of the State. Further on, Mr. Mactavish proceeded to show that the constitution of this present establishment is inconsistent with right principle, or the Word of God, or the duty which the Church owes to Jesus. Mr. Mactavish concluded his lecture thus: 'I see no prospect of getting meanwhile all I could desire. I find the money question often crops up. I care not to say much on this subject at present. I have not engaged in this contention for money. Much has been made of a remark of mine regarding money. I now say I would much prefer that it should perish, than that it should be used to promote Erastianism. I contend not for money, but for the honour of the Lord, and with the desire of promoting the good of all Churches, the Established Church among the rest. In closing these remarks, I repeat, I am no voluntary, and have no voluntary leanings or likings, but occupy the historic position of the Church of the Reformation, and I wish Disestablishment as a step—a necessary step—towards getting a proper Establishment, and I am not content to leave the present Establishment standing, and satisfy myself with knocking at the door of the State, begging, hat in hand, to get the place and pay they now possess, and I hope I shall never see my Highland brethren in that humiliating position.'

THE "Canadian Spectator" of March 31st contains an article on "Social Enjoyment and Wine," by Mr. Nicholas Flood Davin. Like many others, Mr. Davin long clung to the view that wine is necessary to social enjoyment, but he now announces a total change of opinion regarding the matter. "Since the close of last summer," he says, "I have dined out a good deal, and gone to a considerable number of balls, parties, 'at homes,' etc., and only on one occasion did I taste wine, beer, or any alcoholic stimulant, and my own conviction now is, that wine at dinner, instead of adding to, detracts from the rational social joy which intercommunion between friends is calculated to promote. Wine, instead of making people brighter, makes them duller when they happen to be dull, and less bright when they happen to be persons capable of brilliancy. The delusion that it is provocative of wit, is due to the fact that it blunts critical perception, and predisposes to facile laughter, and an admiration the reverse of fastidious. Precipitating blood on the brain, it has a tendency to make people talkative, and if witty people grow talkative, they will be sure to say witty things. But, as a rule, the brains of witty people are active enough, and were it necessary that they should be further stimulated, the gain would be disagreeably counterbalanced by the overflowing of the silliness of others. There is a more serious counterbalance. The quality of the wit is lowered by wine." Having become a total abstainer personally, Mr. Davin very properly casts about to see what he can do towards the success of the total abstinence principle, and concludes his

article as follows:—"If once men become convinced that all that is truly exhilarating in social pleasure is independent of wine—over which poets and song-writers have flung a delusive attraction—more will have been done against intemperance than is possible to legislation. Hitherto attempts at legislation on this subject can hardly be said to have been satisfactory. With the permission of the Editor of the 'Spectator,' in a future number I will lay a scheme before the reading public, which I trust will meet the hopes of temperance men, and satisfy the sense of justice of the licensed victuallers." We await further developments with a good deal of interest.

A GREAT Free Church anti-Disestablishment demonstration took place at Inverness, Scotland, on the 23rd ult. A conference was held in the afternoon, at which about fifty ministers and seventy laymen were present, and in the evening a public meeting was addressed by Dr. Mackay, Dr. Beggs, Dr. Kennedy and other leaders of the party, and resolutions adopted. The demonstration is held by its promoters to have been very successful. The reverend gentleman first mentioned, who is minister of the North Free Church, Inverness, and now in the eighty-sixth year of his age, made a remarkable vigorous speech, from the report of which, as it appears in the "Scotsman," we make the following extract: "Dr. Mackay said he was in the Establishment for fifteen years, and was acquainted with all the movements of the Church of Scotland. During that time he never heard anything at variance with the principle of an Established Church in the land on scriptural grounds. Such a thing never entered into the minds of the mighty men who formed the Free Church and framed the Claim of Right and the Protest. He gave a flat contradiction to those who said that the men who formed the Free Church looked forward to Disestablishment. He knew something about the subject—more than those who had not been born, and had not come out of their cradles when the disruption took place. (Applause.) Having referred to the part he took in it, Dr. Mackay said he was there that evening to declare his firm adherence to the principle of Establishment founded on the Word of God. (Applause.) He was not there to defend the present Establishment. He repudiated with scorn the railing accusation brought against some of them in the Free Church, that they had an inclination to return to the Established Church as at present constituted, and said that if they had any such inclination, they might have done so long ago. (Applause.) With all his respect for some honourable and Christian men in the National Church, he did not think they were blameless in regard to its constituted principles of worship, discipline, and subservience to the State in things spiritual, and that if they had helped the brethren who came out in 1843 as he thought they ought to have done, there would have been no disruption. (Applause.) He complained of the attitude of the leaders of the Church of Scotland. Their Church was a public reproach in the Highlands, and yet amid all the mutterings that were going on not a sound was heard coming from them. Dr. Mackay went on to say that the old voluntaries were easily understood, but he did not know how to deal with the Free Church voluntaries. They blew hot and cold; professed that the principle of Establishment was in the Claim of Right and then denied it; that they must kill the Established Church and then bring it to life again; that they must disestablish it when weak, and they must disestablish it when it was strong; that they must sweep it off the face of the earth, and drown it in the German or Atlantic Ocean. (Laughter.) Answering the question, what was demanded by those opposed to Disestablishment? Dr. Mackay said they asked to get what had been taken from them—give them their Claim of Right or answer their Protest. But it would be said by the Free Church voluntaries, the malignant State would never give them that. That was a prophecy that was one of their friends' ghosts. (Laughter.) Why should it be said that they would never get anything that was lawful and right? Was anything too hard for the Lord?"

OUR CONTRIBUTORS.

LETTER FROM FORMOSA.

The following letter from the Rev G L Mackay, D.D., missionary in Formosa, has been handed us for publication by Rev. Prof. McLaren, Convener of the Foreign Mission Committee —

MY DEAR BROTHER,—I have visited all the churches in Northern Formosa, and ere long will make another tour. On the 27th ult. I started with a Dane, an old resident of this place, and proceeded south to visit the stations down there. The first day's walk was trying, as the wind blew a terrific blast all the way. Sabbath, the 29th, we were in Tek-Chham, a walled city, and I preached four times to large audiences. The following day we walked over burning sand under a scorching sun, and at night had a good meeting in the chapel at Au Lang. After spending a night at the Sin-K'ang church, we started back against a strong monsoon, and under torrents of rain, and entered the Tek-Chham chapel drenched wet. Thursday, 2nd inst., we went to A'ng M'ng-K'ang, and there, as elsewhere, the people turned out in large numbers to bid me welcome back to Formosa. The rest of the journey was in the face of a strong gale, under heavy rain and over slippery paths. I am here now, having gone through the field and seen converts, elders, deacons, preachers and teachers. Of course, here, as in every age, in every place, amongst every nation, there are those who have caused sorrow to the Lord's people; still the number is actually small, very small indeed, whilst others have stood firm as rocks in the midst of trying times. One man who embraced the Gospel eight years ago was imprisoned, and took such treatment and the spoiling of his goods cheerfully. Mr. Junor tells me that Tan He, the preacher at Sintiam, and Gi'Am Chheng H'oa, my first convert, deserve all the praise that can possibly be given them. Mr. Junor also told me that were it not for Gi'Am Chheng H'oa, he could not tell how he would maintain the ground. I think the Church in Canada should know, and remember, that there are really men here who live for Christ, and are ready to die for Him. Yes, I declare it before men and devils, the grace of God has changed the hearts of many in Northern Formosa, so that not a few passed away with the name of Jesus on their dying lips. Give God the glory—glory for evermore! Not to speak of former days of toil. I would not take all the gold in Canada to make the tour I have just completed—living on rice, sleeping on boards, and walking on mud; but only for the Lord Jesus would I do it. And for Him—for Jesus, Captain, King, Prince, Shepherd, Lord of Hosts, Redeemer—let this poor life be spent, and this poor stammering tongue declare His glory in this heathen isle! until, rolling through the vaulted arches, ten thousand voices echo, "Crown Him! crown Him! crown Him Lord of all!"

G. L. MACKAY.

Tamsui, Formosa, 17th February, 1882.

MISSIONARIES WANTED.

MR. EDITOR,—Permit me, through your columns, to direct the attention of the Church to a few points in connection with the Foreign Mission work.

1. A considerable increase to our Foreign Mission workers is required without delay. Rev. J. M. Douglas is returning almost immediately to Canada, and another ordained missionary is required to fill the vacancy at Indore. A third ordained missionary must also be sent speedily to reinforce the brethren in Formosa. One or two lady missionaries should also be sent to India at the earliest moment practicable. Miss Rodger is now on her way home upon furlough to recuperate her health, and to enjoy a season of well-earned rest. It is evident in these circumstances that a considerable addition to our working force in the Foreign field is urgently necessary.

2. Several months ago the Foreign Mission Committee instructed me to take steps to look out for additional lady workers, but up to the present time I have only heard of one who is seriously contemplating service in the Foreign field. More recently I was directed to make inquiries in reference to suitable persons to be sent out as ordained missionaries to India and China. It is highly important that only labourers who have all the necessary qualifications should be sent to the Foreign field. It is quite

possible that among the younger ministers of our Church there are those who would gladly give themselves to Mission work among the heathen, provided an opening presented itself. From any such I will be glad to hear at an early date. It may be mentioned that ordinarily those who offer for the Foreign work should not be more than thirty years of age. The difficulty of mastering the native languages late in life is very great. And should young ladies desire to engage in the Foreign work, I shall be glad to hear from them, and to give them such information as they may require for their guidance.

3. True missionaries are a gift of God to the Church. It is almost impossible for any Committee to judge with certainty of the qualifications which will make a successful labourer in the Foreign field. It is only when experiment has been made that the real character of most labourers is really manifested.

Is it too much, then, to ask at such a time that the Church should make it a matter of special prayer that God would raise up suitable labourers for the Foreign field, and direct the Foreign Mission Committee to select them? We have been told to ask the Lord of the harvest to send forth labourers into His harvest; and if we neglect to ask, need we be surprised should confusion cover our efforts to do the Master's work? In asking that special prayer should be made at this juncture, both in public and in secret, that suitable missionaries may be given to the Church, I express what I know to be the earnest desire of the Foreign Mission Committee.

WM. McLAREN,

Convener Foreign Mission Committee.

Toronto, 14th April, 1882.

THE CHURCH AND THE WORLD.

MR. EDITOR,—Like others interested in the welfare of the Church and its Colleges, I went last Wednesday to the closing exercises of Knox College. I much enjoyed the lecture of the learned Principal—a most admirable and appropriate discourse, and in my humble opinion in every way worthy of the occasion. I could hardly say the same about the pretentious performance which followed. There was too much millinery and mutual laudation about it for my taste, but it has time-honoured and learned usage in its defence, so let it pass. But what shall we say about the *conversazione* of the evening? Its name and associations were foreign to those usually suggested by the closing exercises of a divinity school; but being deeply interested in the College and the efforts of the new association to promote its efficiency, and not being troubled with any narrow-minded prejudices, I went in a candid spirit, hoping to witness and enjoy something—I knew not what, except that it was to include an address to the students from an honoured minister of the Church—something that would form a suitable farewell reunion of the professors, students and their friends. Instead of this I came away at ten o'clock, at the commencement of the forty-five minutes' intermission for refreshments and promenade (seeing that the half of the programme to follow was similar to that which had preceded), deeply disappointed, disheartened and humiliated. Why?

1. To think that the spirit of compromise with the world, for the sake of popularity, which is seen in so many of the Church "entertainments" elsewhere, had reached even to the Alumni Association, who I presume devised this one, and the College authorities who accepted it, in behalf of an institution which should be the fountain-head of scriptural teaching and of spiritual life and power for the Church. And what was there about this unscriptural and unspiritual?

2. The whole thing, with the exception of the brother's address already referred to, was thoroughly of the world, worldly. The noisy brass band, the professional and semi-professional performers, the music imported wholesale from the opera and the ball-room, the brilliant crowd, the late hours, combined to produce such a scene as most Christian pulpits condemn as unwholesome worldly dissipation. What would be whose honoured name the College bears have said to it all? Or he who taught (and practised) "Be not conformed to this world," and who, alike in intellectual Athens, luxurious Corinth and imperial Rome, knew "nothing but Jesus Christ and Him crucified;" who charged the young preacher so solemnly to "be instant in season and out of season," "meditate on these things," "give thyself wholly to them?" What would he have said to the sight of a band of Christ-consecrated

men, the last night of their College session, entertaining a fashionable throng till midnight with carefully prepared renditions of "The Huntsman's Chorus" and "The Vintage Song," etc.? True, he was no narrow-minded bigot, and when he said "every creature of God is good, and nothing to be refused," would probably include music and so would we, "if it be sanctified by the word of God and prayer!" But there was neither of these—unless it were a blessing at the supper table, which I did not visit. Or what would the Master have said, who taught His disciples that though "in the world, they were not of the world?" When for a few moments He was introduced by the speaker referred to, it was with something very like an apology, lest the harmony of the occasion should be disturbed. In all seriousness I ask, could not, *should* not, some means of spending the last evening of the session be found which, though perhaps not so attractive to the crowd, would be more in keeping with the dignity and sacredness of the institution, more edifying to the students and their friends, better calculated to send forth the former with a baptism of the Spirit of Jesus, not the world, and to command the highest sympathies of the latter, among whom I trust will ever be found,

A PRESBYTERIAN.

April 5th, 1882.

FATHER GAVAZZI.

MR. EDITOR,—A few days after the visit of Father Gavazzi to this city last summer, I received from him the following note:—

HAMILTON, 29th July, 1881.

REV. AND DEAR SIR,—When I was with you last Sunday I had no opportunity to enter on a subject which greatly interests my heart. My ardent wish is to obtain from Canada a communion service for one of our churches in Italy. Already I have had from Scotland, England and Ireland eighteen of those services, and I have secured four from America. I must have one from Canada, which shall remain in Italy as a memento of my last visit to the New World. It would be a sad mortification to me if I could not succeed in this matter. It is useless to say to you how appreciated those gifts are in my country, as they speak practically to the minds of the Italians of the interest felt in them by their distant brethren.

May God bless me in my poor efforts for the good of His Church! With best wishes, believe me, yours sincerely,

ALESSANDRO GAVAZZI.

As soon as I received this letter, I secured the services of two ladies—one from Cooke's Church and the other from Erskine Church—and in a few hours they collected the necessary amount to purchase the communion service. A plain substantial service was procured, and a suitable inscription placed on one of the flagons, and the whole sent by express to the care of Rev. John McDougall, Florence, Italy. I have since received a letter from Mr. McDougall acknowledging its receipt, and also the following letter from the congregation to which the communion service was given:—

RIVOLI, 11th December, 1881.

BELoved BRETHREN IN CHRIST,—The Free Christian Church of Rivoli, profoundly moved by the splendid evidence of affection manifested by the beloved brethren in Toronto, in the handsome gift of a communion service, being unable in any other way to express its gratitude, sends to them their affectionate thanks, assuring them that this pledge will serve the purpose of further binding together the different members of the body of Christ, which is His Church.

When remembering the death, the resurrection, and the glorious return of the Divine Redeemer, the members of the Church in Rivoli will invoke the Most High God peace and blessing upon the generous brethren of Toronto, in Canada: Accept, good friends, this humble yet sincere expression of our gratitude, and continue your sympathy and affection for our Free Christian Church in Italy.

Receive our Christian salutations, and believe us to be always yours, very affectionately, in Christ Jesus (for the Church),

L. MICHELO, Evangelist.

F. FELICE, Deacon.

B. ALPARISO, Deacon.

D. GIOVANNI.

A man named Gavazzi had been punished in Paris for a certain crime of which he was found guilty. Several papers have published this fact, but have represented this criminal as the real Alessandro Gavazzi who visited Toronto last summer. I have just received the following letter from Rev. Mr. McDougall, minister of the Free Italian Church, Florence, explaining the whole thing. It is addressed to the London "Morning Post":—

FLORENCE, 3rd February, 1882.

SIR,—In your issue of the 23rd ult. you have done a great injustice to Alessandro Gavazzi, one of the foremost orators of our country, and one of the noblest patriots of Italy.

A so-called Gavazzi, who has been in Paris, has just been condemned to imprisonment for immoral conduct, and you have stated that this impostor is no other than the

celebrated Italian preacher and patriot, Father Gavazzi, and that his severe punishment for gross misconduct, though sad, was justly merited. You likewise mention that he had been raising money for Italian evangelization during his recent tour to America. Further, the paragraph has been copied into other papers, and has brought a host of letters to me these two days from the many friends and admirers of the real Alessandro Gavazzi, our evangelist in Rome. I am sure you will accord me the largest type and the most prominent place to your journal to remedy this unhappy error. The Signor Gavazzi so well and favourably known to the religious public has been in Italy since August last, and in Rome since the first days of November last, where he is teaching daily the fifteen students in the Theological College of the Free Italian Church, and preaching twice a week to crowded audiences, on special themes, and taking part in the public religious life of Rome. Two weeks ago he spoke eloquently on the Sabbath question, at a meeting in Rome, under the presidency of the late Lord Mayor of London, Mr. McArthur. The moneys raised last winter through his eloquent pleadings in America have all passed through the hands of our treasurer, Mr. Smith, of New York, and have duly reached me as treasurer of the Free Italian Church. Father Gavazzi is now seventy-three years of age, but the Paris impostor who has created all this noise is only twenty-eight years of age. He is believed to be an Irishman who has been in Italy, but speaks Italian badly. By using the name of Gavazzi he has collected money in Paris, and imposed on several Christian friends with documents purporting to come from earnest Christian workers in England. Trusting to your honour, and all who have copied your paragraph and so spread the scandal, to set this matter right with the British public, I am, sir, your obedient servant,
JOHN McDUGALL.

I have received several papers during the last few weeks, giving an account of the Paris scandal, and trying to fasten the whole thing upon Father Gavazzi. It only shows the weapons by which the purest servants of the Lord may expect to be assailed.

Father Gavazzi has arrived at the ripe age of seventy-three without a stain on his Christian character. He is one of the few pure-minded and devoted men who have consecrated all their talents and means for the welfare of their fellow-men.

Toronto, March 25th, 1882. JOHN SMITH.

[A contradiction of the false report regarding Father Gavazzi appeared in our issue of January 20th. We make room, however, for Mr. McDougall's letter, because we know that it takes a good deal of printers' ink to put down a falsehood once in circulation.—ED. C. P.]

THE CONFERENCE AT PITTSBURG, PA., ON SABBATH OBSERVANCE.

MR. EDITOR,—Your readers will, I have no doubt, receive with interest a brief account of the conference and its doings, of which a full report will be circulated in due time. Leaving Buffalo early on Tuesday morning, March 28th, I arrived at Pittsburg at a quarter-past eight p.m., and made my way to the First Presbyterian Church, where I found a large meeting assembled, presided over by the Hon. Mr. Brunot, a dignified and venerable gentleman of the Episcopal Church. Representatives were present from the prominent towns and cities of the United States, including Atlanta in Georgia, New York, Cleveland, Cincinnati, Chicago, etc. Your correspondent was the only representative from Canada, and the cordial manner in which he was received will always be one of his most pleasant memories. The conference continued in session till a late hour on Thursday evening, and was conducted throughout in the most business-like and admirable manner. In all some seven or eight papers were read, and after each a lively and animated discussion of the topic was entered on, with a view to some practical result. The principal points discussed were, the Sabbath traffic on railroads and how to deal with it; the Sabbath mail service; Sabbath newspapers; Sabbath labour in connection with smelting furnaces; the attitude which the Church should maintain towards such of her members as claim that Sabbath labour is in their case a matter of necessity; how to secure municipal, State and national action in the interests of Sabbath observance; Sabbath observance in Canada, and the kind of co-operation needed between the United States and the Dominion. Earnest, thoughtful men regard with alarm, as well they may, the spirit of barbarism which systematic labouring on Sabbath generates in the labouring classes, and which, in some of those periodic struggles of labour with capital, has given in recent times unmistakable intimation of what it is capable of doing. The evil to be grappled with is felt to be gigantic, but the whole tone of the discussion indicated that an overwhelming vote would be given by the American people in favour of Sabbath observance, if an opportunity were afforded them of pronouncing on the

question. On the following Saturday the Mayor of Pittsburg issued instructions to the Chief of Police to see that the civil law of the Sabbath be enforced. All good citizens were delighted at the result, and the vicious, drunken class were loud in their expressions of indignation. The United States and Canada stand related to each other in this matter, as they would in a case of spreading pestilence travelling in the air, and noticing no artificial boundary. That the recent conference will produce good results I have no doubt; but we must not idly look on to see what is to come of it. Why should our Custom House officers be kept at work on Sabbath? Why should not passengers' baggage be detained till Monday morning for inspection? Here is a simple remedy for a large proportion of Sabbath travelling on our through lines of railway.
W. T. McMULLEN.

AGED AND INFIRM MINISTERS' FUND.

SIR, In my letter in THE PRESBYTERIAN of March 10th, there is no reference to the fact that, in framing the regulations now before Presbyteries, designed, as I said, to mitigate the severity of the penalty attached to non-payment of rate, and to secure harmony of view in the administration of the Eastern and Western Funds, the Committee on the Aged and Infirm Ministers' Fund were acting on the instructions of the Assembly. It did not occur to me to refer to a fact that might be presumed to be generally known; but perhaps it would have been better to have assumed the possibility of its being overlooked.

To go into the details of the action of the Assembly of 1880 would be to trespass needlessly upon your space. It is enough to say—1. That a motion was agreed to unanimously, "That it be an instruction to the Committees" "to take into consideration the propriety of framing a rule which may provide for a certain diminution of the amount to be paid to ministers who may have failed in contributing to the fund, instead of withholding all help from them;" and 2. That it was also unanimously agreed to appoint a Committee to report "recommendations, the adoption of which might secure uniformity in the administration of the funds" (East and West); that this Committee having reported, the regulation which stands as No. 1 in the present remit was adopted by the Assembly; and that subsequently the whole subject was remitted to the Committees with instructions to report at next Assembly. And accordingly the Committee, in presenting to last Assembly the regulations now before the Church, introduce them with the statement, "In accordance with instructions, the Committee, after mature consideration, beg to submit the following modifications of the regulations now in force."

The member of the Huron Presbytery having, in his letter in your last issue, represented my position in a very improper way, I trust I may be allowed to state again what I object to in the course that, in his former letter, he recommended Presbyteries to follow.

I do not object to the discussion of the proposed regulations on their own merits, in view of the objects contemplated in the framing of them. They are before the Church for discussion; and if the majority of a Presbytery think, for example, that there should be no mitigation of the penalty attached to non-payment of rate, or no change in the terms on which annuities are granted, or that the relaxation of the penalty is insufficient, their rejection or amendment of the regulations on such grounds is perfectly legitimate and intelligible. But I submit that, when there are no such grounds of opposition, and when the objects contemplated are admitted to be highly desirable, it is, to say the least, most unreasonable summarily to set aside the proposed regulations, and to postpone indefinitely the application of a remedy for evils, one of which especially is generally acknowledged to be of such a nature as to involve grievous wrong. For, however feasible the scheme of the Presbytery of Huron may appear to some, and though it professes to secure, in another way, the objects sought in the regulations, its alleged grounds, the changes that it proposes, the principles it maintains, as well as its details, are such as to raise questions which it may require the discussion of years to settle in a satisfactory manner; and meanwhile the law remains on the Church's statute book excluding from all participation in the benefits of the fund those ministers for whom your correspondent expresses so much sympathy, while rejecting a measure designed for their immediate relief from a hardship so great. It was as indicating the likelihood,

if not the certainty, of prolonged discussion, and not as casting a slur upon the scheme that I referred to the long discussion reported to have taken place in the Presbytery. I have given no intimation of a desire to prevent the consideration of the scheme; nor can I see how the adoption of the regulations will stand in the way of its consideration. It is true, your correspondent represents me as "seeking to stay consideration" of the scheme, and as doing so in a dictatorial spirit. In reference to a charge so serious, I have only to ask him—1. To point out any passage or expression in my letter that warrants such a representation. 2. To show how the adoption of the regulations will or may delay or prejudice the consideration of the scheme.

Serious objections to the scheme will no doubt be pointed out as the discussion of it proceeds. These objections I may have opportunity to present in proper time and place. But I shall not bring any of them forward in connection with this correspondence, in which my design is to plead, not against the scheme, but for the just and orderly treatment of the Assembly's remit, and especially for the immediate relaxation of a penalty which, as your correspondent says, "all are agreed" in regarding as "too severe," but whose relaxation may be delayed, no one knows how long, if the course he urges on Presbyteries be generally followed.
JAMES MIDDLEMISS.

Elora, April 6th, 1882.

MONTREAL COLLEGE—CLOSE OF SESSION.

The closing exercises of the session of 1881-2 of the Montreal Presbyterian College was held on the evening of the 5th inst., in the Crescent street Church, commencing at eight o'clock. There was a large attendance of the friends of the institution, and great interest was manifested in the proceedings. The Rev. D. H. McVicar, LL.D., S.T.P., principal of the College, and Moderator of the General Assembly, presided; and among those present on the platform were the Rev. John Campbell, M.A., S.T.P., Registrar of the College; Dr. Wardrope, of Guelph; the Rev. Professor Coussirat, Rev. A. B. Mackay, Dr. McNish, of Cornwall; Rev. J. Scrimger, Rev. James McCaul, Revs. J. J. Casey, A. B. Cruchet, R. Watt, C. E. Amaron, Prof. Murray, J. M. McAllister, R. Whillans, D. Paterson and Chas. M. McKeracher, Moderator of the Montreal Presbytery; also Messrs. David Morrice, Chairman of the College Board, and others.

The Rev. Dr. Wardrope, of Guelph, opened the proceedings by reading the 67th Psalm and offering prayer.

The Registrar then read the names of those students who had been successful, and the prizes, scholarships and fellowships were presented by the gentlemen named, with a few appropriate words in each case. The following is the list:—

I. PRIZES.

Philosophical and Literary Society's Prizes (English).—Public Speaking, Mr. W. T. Heridge, B.A.; Reading, Mr. D. G. Cameron. Presented by Mr. J. B. Stewart, President of the Society.

Philosophical and Literary Society's Prizes (French).—Essay, Mr. Joseph Morin; Reading, Mr. S. Rondeau. Presented by the Rev. C. E. Amaron, M.A.

Prizes for proficiency in Gaelic.—McLennan Prize for Reading, Mr. C. MacKercher; McNish Special Prize, Mr. J. C. Martin. Presented by the Rev. Neil McNish, B.D., LL.D., Lecturer.

Prizes for proficiency in Sacred Music.—First prize (1st year only), Mr. R. McNabb, B.A.; Second prize (all the years), Mr. W. T. Heridge, B.A. Presented by Mr. J. McLaren, Lecturer.

Prizes for proficiency in Ecclesiastical Architecture.—First prize (3rd year only), Mr. J. B. Stewart; Second prize (all the years), Mr. J. Morrison and Mr. J. Robertson, equal. Presented by A. C. Hutchison, Esq., Lecturer.

Prizes for proficiency in Sacred Rhetoric.—First prize (1st and 2nd years only), Mr. A. Lee; Second prize (all the years), Mr. W. A. Mackenzie, B.A. Presented by the Rev. A. B. Mackay, Lecturer.

II. SCHOLARSHIPS.

University Scholarships.—The Stephen, Stirling, Drysdale and Dey Scholarships are dependent upon the results of the University Examinations now going on.

French Scholarships.—Hamilton (McNab St.) Scholarship—Theological, Mr. G. C. Mousseau; Guelph (Chalmers), do. do., Mr. I. P. Bruneau; Paris (Dumfries St.) do.—Literary, Mr. S. A. A. Thomas; College do. do., Mr. Vilda Groulx. Presented by the Rev. Professor Coussirat, B.D., B.A.

Scholarships and Prize to English students for French work.—Knox Church (Montreal) Scholarship, \$60. Mr. I. R. Gregor; Tanner prize, for French Sermon, \$25. Mr. W. K. Shearer. Presented by the Rev. Professor Coussirat, B.D., B.A.

Gaelic Scholarship.—McLennan Scholarship, \$40, Mr. C. M. MacKercher. Presented by the Rev. Neil McNish, B.D., LL.D., Lecturer.

Theological Scholarships (Pass Work).—Third Year—Mackay Scholarship, \$60, Mr. J. B. Stewart, do., Anderson Scholarship, \$30, J. A. Morrison. Second year—Anderson Scholarship, \$50, W. H. Geddes; do., College Scholarship, \$20, Mr. R. McNabb, B.A. First year—John Redpath Scholarship, \$50, A. Lee; do., Anderson Scholarship, \$20, R. Gamble, B.A. Presented by the Rev. Professor Campbell, M.A.

Theological Scholarships (Pass and Honour Work).—Second year—Annie Morrice Scholarship, \$100, Mr. W. T. Herridge, B.A. First year—Crescent street Scholarship, \$100, Mr. W. A. Mackenzie, B.A., do., D. Morrice Scholarship, \$75, Mr. I. Currie, B.A. Presented by the Rev. J. Schimger, M.A., Lecturer.

Special Scholarship open to all Theological students.—Exegetic Scholarship (Greek), \$50, Mr. W. T. Herridge, B.A. Presented by the Rev. J. J. Casey.

III. FELLOWSHIP.

Offered for competition to all students in Theology, and awarded to the student taking the highest standing in all departments of Theological study.

The Morris Fellowship of \$500, Mr. W. T. Herridge, B.A. Presented by David Morrice, Esq., Chairman of College Board. Mr. Morrice, who was received with much enthusiasm, handed the Principal a cheque for the amount, and said that he had founded this Fellowship believing that it would prove useful to the College and the Church at large. It would continue to be awarded subject to such conditions as the faculty might determine. He spoke in cheering terms of the College, and of the career of extended influence for good which was in store for it in the future. Steps would be taken at once to enlarge the library and to increase the staff of Professors.

The degree of Bachelor of Divinity was then conferred by the Principal upon the Rev. J. F. McLaren and Mr. John Mitchell, and announcement was made that the Revs. C. E. Amaron and J. J. Casey had passed the first examination for that degree. The ceremony of conferring the degree was conducted wholly in Latin. The Registrar stated that the Rev. G. Burnfield, M.A., had passed all examinations for the degree, but was at present travelling in the East. He would receive it at next convocation.

The Principal then made his regular annual announcement as follows:—

GENTLEMEN OF THE SENATE, AND LADIES AND GENTLEMEN: It is very gratifying to me to be able to state that by the blessing of God the past session of this College has been in all respects satisfactory.

Only one instance of sickness, and that not serious or prolonged, occurred among the sixty students in attendance.

For a spirit of devotion to truth, of conscientious diligence and marked ability in class work and examinations, this year compares most favourably with any previous one. The winners of prizes, scholarships, and other honours, are worthy of the strongest commendation, having gained these distinctions in keen and earnest contests.

To-night for the first time we have exercised the power granted by our amendment charter, and conferred upon two of our graduates, the Rev. J. F. McLaren and Mr. J. Mitchell, the degree of Bachelor of Divinity. Both these gentlemen were distinguished students, and closed their curriculum by gaining the gold medal. Mr. Mitchell continued with us an additional session in the post graduate course, and Mr. McLaren prepared for the final examination for this degree while carrying on the work of his parish.

I have been delighted by the testimony of examiners as to the high order of merit which characterized the papers of these gentlemen, and of the others who have passed their first examination; and I am glad to say that a considerable number are reading for the examinations to be held in September next. It is thus apparent that the varied scholarship and extensive research which the Senate demands before granting this degree are already appreciated, and cannot fail to do much to elevate the standard of solid theological attainments in our country.

To-night also, for the first time in our history and in the history of Presbyterianism in Canada, we have awarded a Fellowship of \$500 to enable the holder of it, after he has completed his studies with us, to visit one or more seats of theological learning in Britain or the continent of Europe, and to avail himself of all the opportunities of improvement afforded by such institutions.

You have already been told of the career of the successful competitor, Mr. W. T. Herridge, B.A. We venture to hope that by God's good hand upon him he will continue to do honour to himself, to our College and our Church, and I feel sure that he recognizes at this moment the justice of the meed of praise which

we most cheerfully accord to the two gentlemen, Mr. W. A. Mackenzie, B.A., and Mr. D. Currie, B.A., who competed with him for this honour with so much ability, and stood so near him in order of merit. It is proper to add that they are his juniors by one session, and judging from their past record in arts and so far in theology they have every reason to cherish the brightest hopes for the future. I desire to express in the strongest terms the deep gratitude of the College to the donor of this Fellowship, Mr. David Morrice, Chairman of our Board. The benefit which he confers on the Church and the cause of sacred learning by this and his other princely gifts cannot be fully estimated.

Others will surely follow this noble example, and increase, as is needed, the number and value of the scholarships and fellowships connected with our ordinary and post-graduate course.

I need scarcely say that our Board, under the chairmanship of Mr. David Morrice, is thoroughly progressive, and that we look for still greater things in the near future. Indeed, certain things are already determined. Our staff of professors is to be increased, so that the work of the several departments proper to a fully equipped Theological College may be thoroughly overtaken, and that young men coming from all parts of our Dominion or beyond it may enjoy the very best advantages.

Before the opening of next session a steward and dean of residence will have been appointed, the latter to include in his duties the control of the library as well as certain literary work. There were only thirty volumes added to the library during the session as the gift of friends, and none were purchased for lack of funds. A catalogue is being prepared, and will be finished before the books are removed this summer to their place in the David Morrice Hall. Let me express the hope that ere that time we may be able to form a book club of say one hundred members, at ten dollars each, thus yielding us an annual revenue of one thousand dollars. A first-class library, steadily supplied with the most recent works, is indispensable to professors and students, and when placed in its new quarters and rendered properly accessible, our library will be a public benefit to all, and why should it not receive, at the very least, the measure of support just indicated?

Our past history is certainly fitted to evoke deepest gratitude to God and to our many benefactors, and to inspire us with hope and courage for the future. In about twelve years we have become possessed of a quarter of a million in the form of endowments, buildings, library and other equipments. Our students are drawn from all parts of the Dominion, from Prince Edward Island to Manitoba, and our graduates preaching in French, English and Gaelic, are as widely scattered. They have gone to the north, the east and the west, everywhere declaring the glorious Gospel of the grace of God. No fewer than six of our graduates and students will be in Manitoba this summer, and ere long we hope to be represented on the foreign field.

Are there not large-hearted, far-seeing Christian men and women here to-night who will at once aid us in enlarging our library and our whole work after the manner of others whose names are now honoured in Canada and Britain and the United States for their munificence towards this institution?

We need two more chairs endowed without delay, and now that business is rushing and enormous fortunes are being accumulated on every side, and that the labours of the session are over, you need not be surprised if some of us should find our way to your offices, and I trust to your hearts, in connection with this matter.

The institution is incalculably indebted to these benefactors who have so generously contributed to the resources of the College, more especially to Edward Mackay, Esq., who had endowed a chair with \$50,000, and to Mrs. Redpath, who had endowed the John Redpath chair with \$20,000.

A collection was then taken up in aid of the College Library Fund, after which the valedictory was delivered by Mr. J. B. Stewart, of the graduating class. The address was an eloquent and appropriate one. He commenced by referring briefly to the feelings which he, in common with his fellow graduates, were sensible of in bidding farewell to the College professors and fellow-students. The College had made advances during the comparatively short period in

which they had been frequenters of its halls, and large additions had been made to the permanent endowments of the chairs. The commencement and partial completion of the David Morrice Hall had also been witnessed. He enlarged also upon the advantages of receiving their theological training in the commercial metropolis of Canada, and then referred to the work which was before them. While there were rumours of atheism, agnosticism and evolution, which made the timid and inexperienced shrink and tremble, the analysis of the different theories and speculations which were opposed to Christianity discovered but new phases of old principles which had ever had their seat in the deep-rooted enmity of the heart against the truth of God. But Christianity had nothing to fear from all her foes. Her citadel still stood, and would continue to stand, secure. The foolishness of God was still wiser than men, and the weakness of God was stronger than men. The Church's greatest source of danger had ever been from within. The truth of God, when preserved and propagated in its purity, had not only been able to hold its ground, but had overturned every opposing system.

Diplomas were then presented to the graduates, viz. Messrs. I. P. Bruneau, S. Carriere, R. Hyde, J. A. Morrison, G. C. Mousseau, J. Robertson and J. B. Stewart.

The Rev. A. B. Mackay then addressed the graduates at some length, giving them advice and encouragement in the great work which was set before them.

The Principal expressed the hope of meeting them all, and the large company of citizens then assembled, in October next, at the opening of the David Morrice Hall. The proceedings then closed by the singing of the doxology, and the pronouncing of the benediction by the Rev. J. McCaul.

HOME MISSION COMMITTEE.

The Home Mission Committee (Western Section, met in Knox Church, Toronto, on the 28th ult, and continued in session till one p.m. on the 30th; Rev. W. Cochrane, D.D., Convener.

Claims to the amount of \$8,537 74, in behalf of supplemented congregations and mission stations in Ontario and Quebec, were passed for services rendered during the past six months.

The Committee then proceeded to consider new applications, and made grants, changes, etc., as follows.

Quebec.—Metis, \$170 per annum; Danville, \$300 per annum, conditional on settlement, or \$2 per Sabbath till settled; Kennebec road, \$3 per Sabbath; Lake Megantic, \$50 per annum; Chaudiere put on list of mission stations, no grant.

Montreal.—Taylor Church, Montreal, \$300 per annum. Glengarry.—Dalhousie Mills, \$150 per annum.

Ottawa.—East Gloucester, reduced from \$100 to \$75 per annum.

Lanark and Renfrew.—Litchfield, \$100 per annum, Quio, \$4 per Sabbath; Mattawa, \$3 per Sabbath; Poland and Darling, \$2 per Sabbath.

Brackville.—South Gower and Mountain removed from list of supplemented congregations; North Williamsburg reduced to \$2 per Sabbath; Merrickville, no grant.

Kingston.—Wolf Island, \$2 per Sabbath; Camden and Tamworth, \$3 per Sabbath; Consequon and Hillier, \$2 per Sabbath; Thanet and Ridge, \$3 per Sabbath; L'Anse aux Mines and Palmerston, \$3 per Sabbath.

Peterborough.—Chandos, Barleigh and Cardiff, \$6 per Sabbath for ordained missionary.

Whitby.—Claremont put on list of mission stations; no grant.

Toronto.—Horning's Mills and Honeywood, \$200 per annum, conditional on settlement; Deer Park, \$150 per Sabbath.

Barrie.—Bracebridge, etc., put on list of regular supplemented congregations, with \$200 per annum, conditional on settlement; for supervision of Muskoka mission field, \$150 for the summer; Minesing, Midhurst, etc., reduced to \$100 per annum; Maganetawan, Spence, etc., \$350 per annum for ordained missionary; Emsdale, Katrine, etc., no grant; Waubushene, Severn, etc., \$200 per annum for ordained missionary, or \$2 per Sabbath for catechist. Port Carling and Peninsula, \$2 per Sabbath; Raymond, Deebank, etc., \$2 per Sabbath; Nipissing, etc., \$2 per Sabbath; Comanda and Strong, no grant; Bayville and Uffington, no grant; Washago, etc., \$2 per Sabbath.

Owen Sound.—Indian Peninsula, upper field, \$200 per annum, conditional on settlement, or \$2 per Sabbath till settled; middle field, no grant.

Severn.—North Luther, etc., \$150 per annum, conditional on settlement; South Luther, \$50 per annum.

London.—Wardsville and Newbury, \$50 per annum London East, \$300 per annum; Delaware, no grant.

Sarnia.—Corunna and Mooretown, \$200 per annum, Oil Springs and Oil City increased to \$4 per Sabbath.

Chatham.—Buxton transferred to list of supplemented congregations with \$150 per annum.

Stratford.—Trowbridge, \$2 per Sabbath.

Huron.—Grand Bend, \$200 per annum, conditional on settlement.

Bruce.—Manitoulin Island, \$3 per Sabbath for catechist. Little Current, no grant.

The grants to Manitoba Presbytery, as revised, amount to \$2,450 for supplemented congregations, and \$7,850 for mission stations, with a special grant of \$1,000 for fields to which appropriations have not been made.

A special grant was made to Mr. Slevright, of Prince Albert, N.-W. T., and it was agreed to send an ordained missionary to Carrot River and such other stations in Mr. Slevright's field as can be worked along with it.

Applications were received from a number of ministers for appointment to Manitoba. After consideration the following were appointed for two years, on the usual terms: Mr. S. W. Fisher, of Elora, granted \$200 for expenses to the field; Mr. J. Anderson, recently of Paris, granted \$100 for travelling expenses; Mr. J. A. Townsend, licentiate, granted \$50 for travelling expenses; Mr. R. G. Sinclair, of the graduating class of Knox College, granted \$125 for travelling expenses; and Mr. J. H. Cameron, from the Maritime Provinces, granted \$80 for travelling expenses. In addition to the above named, six student missionaries were appointed to Manitoba for the summer half year.

Mr. Gallagher's resignation of the Sault Ste. Marie field was accepted, and Mr. John G. Henderson was appointed in his place.

Mr. Herald was reappointed to Prince Arthur's Landing for one year.

On consideration of communications from Rev. R. Jamieson, New Westminster, and Rev. Dr. Gray, Convener of the Colonial Committee of the Church of Scotland in regard to the British Columbia field, the Committee agreed to recommend: 1. That the General Assembly be requested to appoint a deputy to visit British Columbia, confer with the Presbytery there, and make inquiry in order to ascertain the condition and prospects of the Church in the whole field. 2. That in regard to the application of Mr. Jamieson to be connected with a Presbytery in this Church, and in regard to the proposed reduction of the grant made for his support, action be deferred in the meantime. 3. In view of what the Church of Scotland has done and is doing for British Columbia, and in the hope of securing the hearty support of that Church in any action that may hereafter be taken in the interest of Presbyterianism, the Colonial Committee should be informed without delay of the proposed action of this Church.

The Treasurer's report showed the state of the fund as follows: Receipts to 28th March, \$28,443.45; liabilities to close of Church year, \$36,821.75; leaving a deficit of \$8,378.30 to be met before 1st May.

The Convener reported that he had received and duly acknowledged a grant of £150 sterling from the Free Church of Scotland.

The following resolution was adopted in reference to the bequest of the late Joseph Mackay, Esq., of Montreal:—"That with regard to the liberal bequest of the late Mr. Joseph McKay for the Home Mission work of the Presbyterian Church in Canada, consisting of \$10,000, the Committee desires to make this suggestion to the General Assembly for the disposition of the money:—That the interest of the money, and so much of the capital as may be necessary, together with the interest, to make \$2,000, be spent annually, until the amount is exhausted, in assisting to carry on the Home Mission work of the Church."

In regard to the generous offer of \$500 per annum for five years from an unknown donor, it was agreed to apply the amount for at least one year to the support of an ordained missionary in the northern part of Muskoka.

It was agreed to notify the Students' Missionary Societies of the respective Colleges that all appointments made by them should be done only in concurrence with or at the request of the Presbytery within whose bounds the field may be situated.

The following is the executive sub-committee to attend to all matters requiring action before next regular meeting: Dr. Cochrane (Convener), Messrs. Laing, Macdonnell, King, Warden and Taylor.

PRESBYTERIAN COLLEGE, MONTREAL— MEETING OF THE ALMA MATER SOCIETY.

The annual meeting of the Alma Mater Society of the Presbyterian College, Montreal, was held on Wednesday, April 5th, at half-past two p.m.

The president, Rev. D. L. McRae, presided. The minutes of the last annual meeting and of special

meetings were read and approved. The annual report, read by Mr. Duncan, Sec.-Treasurer, was received, and its recommendations considered.

Owing to the uncompleted state of the David Morrice Hall, the annual banquet was postponed until the opening of next session.

Mr. J. Mitchell, B.D., read the annual report of the "College Journal," which was received and adopted. Messrs. Herridge and Cruchet were appointed to supervise the English and French departments respectively during next session.

The following are the officers elected for next year: President, Rev. D. L. McRae (re-elected); 1st Vice-President, Rev. C. E. Amaran, M.A.; 2nd Vice-President, J. L. Morin; Sec.-Treasurer, D. Currie, B.A.; Executive Committee—W. T. Herridge, B.A., A. Lee, and W. H. Geddes.

PRESBYTERY OF PETERBOROUGH.—An adjourned meeting of this Presbytery was held in Hastings on the 5th inst. Messrs. Torrance, Bell, Sutherland and Bennett, ministers, and Messrs. Roxburgh and Douglas, elders, were present. The minutes of the last sederunt of the regular meeting in Peterborough was read. The application of the congregation of Hastings for separation from Norwood was first considered. It was found that the parties interested had been notified to attend. Messrs. Fife, Peters, and James Fowlds were heard in support of the application. There was laid on the table a subscription list to the amount of over \$600 on behalf of a settled pastor, should the request of the congregation for separation be granted. Messrs. Roxburgh, Anderson, Eurgess and Findlay were heard on behalf of the congregation of Norwood. These brethren stated that the congregation of Norwood would not oppose the separation, and that they themselves were prepared to contribute \$700 per annum toward a settled pastor. After lengthened conference among themselves, and with the Presbytery, the congregation of Hastings intimated their purpose also to contribute \$700 towards a settled pastor in the event of their becoming an independent charge. It was then moved by Mr. Sutherland, seconded by Mr. Bell, and carried unanimously—That inasmuch as the Hastings congregation requests a separation from the Norwood congregation, and guarantee a minimum stipend of \$700 to a settled pastor; and inasmuch as the Norwood congregation offer no objection to the separation, and has also guaranteed a minimum stipend of \$700 (with manse) to a settled pastor, the request be granted, the separation to take effect on the 16th inst., and that the Presbytery expresses satisfaction with the liberal spirit manifested by both congregations. Mr. Bennett was appointed to preach in Norwood and Hastings on the 16th inst., and to notify these congregations of the action of Presbytery in relation to them. Mr. Sutherland was appointed moderator of the session of Hastings, and Mr. Bennett moderator of the session of Norwood during the period that these congregations may remain vacant. They were authorized also to take the usual steps so soon as the people shall be prepared to call. Mr. Stevenson, ordained missionary at Minden, received instruction as to the steps to be taken in the way of obtaining an addition to the eldership in Minden and Kinmount. A circular was read from the Clerk of the Presbytery of Kingston to the effect that it was the intention of that Presbytery to ask leave of the General Assembly to receive as a minister of the Church the Rev. Godfrey Shere, formerly a minister of the Nova Scotia Methodist Conference. The Presbytery adjourned, to meet again in St. Paul's Church, Peterborough, on Tuesday, the 2nd of May, at 2 o'clock p.m., and was closed with prayer and the benediction.

THE Rev. John Inglis, missionary in Aneiteum, has completed a dictionary of the language of that island. It is now in the printer's hands.

THE Rev. D. Waters, LL.D., lately of St. John, N.B., and now of Newark, N.J., has received the degree of D.D. from Rutgers College.

SOME unpleasant feeling has been stirred up in the North-West of India by a proposal, originating with the Anglican clergy, to procure a new translation, or a revision, of the Hindi New Testament. The impression is abroad that this desire arises mainly from prejudice against the existing versions, simply because men not connected with the Anglican Church have been honoured by God in preparing them.

MISSION NOTES.

THE Lucknow "Witness," started eleven years ago as a fortnightly journal at Lucknow, and which devotes itself especially to the promotion of evangelistic work, has now become the "Indian Witness." It has gradually grown into a useful and influential weekly.

THE Rev. W. Zeimann, of Ghazipur, is dead. He had laboured in India for forty years. He first came out in connection with Gossner's Evangelical Mission, but subsequently was quite independent of any society. At Ghazipur some hundreds of native Christians can testify that to them he was like a father. "If you can picture to yourself (says one of his surviving friends) an old man in simple clothes, and bare feet, walking ten or twelve miles a day, with nothing but a country cart containing a small tent and a few other actual necessities, going from market to market, preaching the Gospel to the heathen—that man was dear old Mr. Zeimann. I have not heard of another such missionary in India."

THERE is an American family in the Punjab all the members of which have dedicated themselves to the missionary cause. The Rev. John Newton, of the Lodiana Mission, has been in the field for nearly half a century; his four sons are missionaries, and both of his daughters during their lifetime served Christ as wives of ministers. Some of his grandchildren, too, are being educated for the ministry. The old gentleman could hardly control his feelings when reference was made to the blessings that rested upon him and his. In his younger days one of his prayers was, that his children might be enabled to consecrate themselves to the service of Christ in India, and now this desire of his heart has been in mercy gratified.

THERE has been a marked increase in the religious interest excited by the open-air evangelistic services in Wellington square, Calcutta, which the police tried to stop last year. They are held every evening. Both men and women bear their testimony for Christ, the latter in larger numbers than the former. Hindoos and Mahomedans listen with the most respectful attention. A small party of Christian ladies and gentlemen marched through Colinga Bazar street on a recent Sunday evening, singing as they marched, and pausing at three different points, where short addresses were delivered in English and Hindustani. It was the first time such an attempt had ever been made in that street, and misgivings were entertained as to the wisdom of going there. The result, however, was encouraging. Great crowds of natives gathered to listen to the preachers.

IN Ch'ung K'ing, China, the missionaries have a school, which is well attended. Some time ago a Taoist priest untied the knot of his hair and said he would hereafter serve Christ; but the missionaries are waiting to see what he means to do. As indicating the respect shown in this inland city to missionaries, we may give the following copy of a proclamation by the magistrate of the city, posted on a wall facing the hall where Christian services were held: "The place where the Gospel is preached is a solemn place. Everything should be quiet and reverent. Men and children must listen in the outer hall, and the women in the inner. Let there be no noise or uproar. All idlers are forbidden to enter and loiter about. There are to be no crowds around the doors. Everything must be done according to order, and if any one dare disobey, let him be immediately bound and sent for punishment."

A NATIVE, Chet Ram, is now attracting attention in Northern India, having collected about him a company of about fifty disciples who proclaim themselves Christians, but whose idea of the truth are crude and vague, many of them asserting that their leader is Christ. He is an elderly man of pleasing features and serious demeanor. Occasionally he is moved to a sort of frenzy, which both he and his disciples regard as an indication of divine inspiration. He manifests always a strong feeling of love and reverence for Christ, on account of which he undergoes much persecution from both Hindoos and Mahomedans, which he always takes meekly and cheerfully. He is ignorant, and shows no desire to learn, being very different in this respect from the leader of the Brahmo Somaj. He likes to hear the New Testament read, but says that he does not need instruction from the written word, having it directly from the Holy Spirit and the Twelve Apostles.

THE CANADA PRESBYTERIAN.

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TORONTO, FRIDAY, APRIL 21, 1882.

A COPY of Dr. Patterson's "Life of the Rev. Dr. Geddie" has been placed upon our table, and will be noticed in an early issue.

THE report of the recent meeting of the Woman's Foreign Missionary Society at Peterborough has just come to hand as we go to press. It will appear next week.

WE direct attention to Prof. McLaren's urgent call for labourers, male and female, to engage in Foreign Mission work. There is abundance of the material required, and we are very far from supposing that the spirit of self-sacrifice is extinct. We feel confident that a sufficient number of those possessing the necessary qualifications will respond to the appeal.

LAST week's Halifax "Witness" says "Rev. J. M. King, of Toronto, has had the good degree of Doctor of Divinity conferred upon him by the Senate of Knox College. He is the first Doctor made by the College. Every one who knows him will say that he will wear the honour with peculiar fitness. He is a sound theologian, an edifying preacher, an indefatigable Church worker."

WE again remind all whom it may concern that the accounts of the various Church funds close on the last day of April, and that all sums intended to be ranked among this year's contributions ought to be in the hands of the different Treasurers before that day. The Church can't afford to make every year spasmodic special efforts. The more reason why the general standard and spirit of giving should be indefinitely raised. The most liberal are in no danger of hurting themselves or their families by giving too much to the cause of Christ. But there are many more than the least liberal who are greatly in danger of hurting the souls both of themselves and their children by giving a great deal too little. There ought to be some approach to proportion in the treatment of different interests and enterprises, and surely that proportion is not reached if there is not so much given in the course of the year for the support and extension of Christianity as for a child's education during the twelvemonth, or for the entertainment of friends for a few hours.

THE BIBLE IN THE SCHOOLS.

JOB wished that his adversary had written a book. When the "Globe" criticised the Canadian pulpit so severely some weeks ago, probably more than one preacher said in effect, "Oh, that our critic would preach a sermon." The wish has been gratified. The "Globe" has preached a little sermon. The action of the Synod of Hamilton and London in regard to the use of the Bible as a class-book in our public schools was the occasion which produced this little sermon. The theme is, "The Bible should not be read as a text-book in the public schools." The sermon is not an able effort. It is weak. If there is one preacher in the Presbyterian Church, from Newfoundland to British Columbia, whose sermons give such conclusive evidence of mental imbecility as this "Globe" sermon affords, that preacher should leave the pulpit and join the editorial staff of some daily newspaper. The only good thing about this little sermon is that it is divided into "heads," according to the time-honoured custom which so many modern critics condemn. After a very commonplace introduction, which contains the usual flourish about "religious liberty," the preacher enters upon the discussion of the overture in this way.

Firstly—"It is an infringement upon the rights of minorities." Ah! indeed. But have majorities no rights? The "Globe" preacher says that in most sections there are small minorities of "Agnostics," "Catholics," and "various classes," whose "rights of conscience" would be violated if the overture became the law of the land. That would be a serious matter, no doubt, but it would be quite a proper thing to violate the rights of a Presbyterian, Methodist or Baptist majority! There may be nineteen Presbyterian ratepayers in a section whose consciences tell them that the Bible should be read in the school, and one Agnostic who is not very certain he has a conscience, but would rather not have the Bible read. The nineteen Presbyterian ratepayers must have their consciences concussed to save the conscience of the Agnostic! The Presbyterians of Ontario are tired of that kind of rubbish. Catholics are out of the question, for they have schools of their own. The "Globe" has more than once denounced and ridiculed Mr. Blake's theory for the parliamentary representation of minorities. If a minority must respect the decision of the majority in a constituency, why not in a school section? What in the name of common sense is the use of voting, if the will of the minority is to override the will of the majority? Should one or two Agnostics in a section have power to ride roughshod over all the Christians in the section? How long would we have schools if Agnostics had to furnish all the funds for their support?

Secondly—Stripped of its verbiage, the "Globe's" second "head" may be stated thus: "Lazy schoolboys get severely whipped for not preparing their lessons, and if the Bible is made a text-book it will become associated in the minds of many pupils with task-work, and drudgery, and often with tears and stripes." The overture simply asks that the Bible be made a class-book—not a text-book. The friends of the Bible wish to have it read in the public schools, and no one has ever asked that it be put, as the "Globe" alleges, "on a par" with profane history, grammar and arithmetic. Does the reading of the Bible imply "task-work," "drudgery," "tears" and "stripes"?

Thirdly—The third objection is that some teachers regard a "large part of Bible history as a myth, its miracles as feats of legerdemain, and its doctrines as on a par with ancient mythologies." It is contended that such a teacher would do a vast amount of harm to the minds of pupils in teaching the Bible. This contention has force, but it may certainly be assumed that any section that would knowingly employ a teacher of that character would vote the Bible out of its school. Besides, the number of such teachers is exceedingly small, and laws are not made for exceptional cases. Abuses occur under the very best laws, but the existence of an abuse is no argument against a good law under which it may occur.

Fourthly—The fourth head is put in figurative language thus: "By such legislation there is danger of making the sacred book an apple of discord amongst the sects." No, not the least danger, if the sects agree beforehand on the legislation to be sought and the place which the Bible is to have in the school. The preacher candidly observes that "this ought to be a puerile and baseless objection." So we think it is, but not any more "puerile and baseless" than its three companions. The "sects," we have good reason to believe, will, at an early day, take action similar to that taken last week by the Synod of Hamilton and London; the Local Legislature will undoubtedly change the law at their request, and our contemporary will be relieved from sermon making, and allowed to concentrate its powers on such genial subjects as the Boundary Award, the Onderdonk Contract, and the N. F.

THE CENSUS RETURNS.

AS our readers are already aware, the first volume of the Census has been given to the public. It contains six tables. The first of these gives the superficialities, dwellings, families, population, sexes and conjugal condition; the second gives the religions; the third, the origins; the fourth, the birthplaces; the fifth, the population of electoral districts compared for 1871 and 1881; and the sixth, the population of cities and towns having over 5,000 inhabitants, compared with what they were ten years ago.

We find that Canada contains 3,470,392 square miles, or 2,221,061,447 acres; that there are, or rather were

when the census was taken, 753,017 dwellings occupied, 46,583 unoccupied, and 9,882 in process of being built. Of the total population, 2,183,854 are males and 2,135,956 females. The number of widows is more than double that of widowers.

We have not space to give all the details in reference to the religions professed by Canadians, or rather their denominational peculiarities, for with very insignificant exceptions all claim to be Christians. The Roman Catholics, as was to be expected, have the largest number, footing up to 1,791,932. Next to them, as far as one body is concerned, comes the Presbyterian Church in Canada, which numbers 629,280. This is considerably more than are found connected with the Church of England or with any one body of the Methodists, though if all the different sections of the latter are taken together, the Presbyterians have to take the third place in point of numbers. It is curious, in view of recent discussions, to notice how small the number of Presbyterians out of connection with the body already mentioned. Those connected with the Church of Scotland are put down at 32,834, the Reformed Presbyterians at 12,945, and other Presbyterians at 1,106. So that altogether, with the exception of 46,885, all the Presbyterians in the Dominion are connected with one Church organization. Some people who do not know anything better are sometimes ready to say that Presbyterianism is a phase of religious belief so thoroughly Scotch that it scarcely finds a footing among any not of that nationality. There are only 115,082 inhabitants of Canada who were born in Scotland, and though these statistics give 699,863 of Scottish descent, we suspect the kin-counting before this could be made out would be found to be of the most absurd, capricious and unreliable character imaginable. But even though it were true that all these seven hundred thousand had a streak of Scotch blood in them (and in many cases it must be very faint), no one would say that the Presbyterians have retained every one in the most remote way connected with Scotland, and yet they must if Presbyterianism is a mere question of nationality. But what is the use of talking? Every moderately well-informed person knows that Presbyterianism is growing with the country's growth and strengthening with its strength, altogether apart from any question of nationality.

In Ontario we find that the adherents of the Presbyterian Church in Canada are returned as 402,572, while the adherents of the Church which claims to represent the Church of Scotland in the Province has the hearty number of 7,964, or about the sixtieth part. The modesty of the late proposal in connection with the division of the Temporalities Fund is very strikingly seen when such numbers are considered.

When we come down to Toronto, we are met at the threshold with the fact that, contrary to what is general in Canada, the females are very considerably in excess of the males. Passing from this to note the number of Presbyterians, we find that the Presbyterian Church in Canada gets credit for 14,518 adherents; the Church of Scotland for forty-five, and all the other Presbyterians for forty-nine; so that, so far as these returns show, there is only the nearest handful of Presbyterians outside the Presbyterian Church in Canada to be found in Toronto.

The Church of England has, in Toronto, double the number of adherents given to any other denomination, and this is out of all proportion to its strength in other parts of the Province.

During the past ten years Methodism has grown more rapidly, both in the Dominion in general and in Ontario in particular, than any other denomination. The Presbyterians come next, though the Baptists, considering their numbers, have rather the advantage in Ontario. For the present we can only give the following statement of the numbers adhering to the Presbyterian Church in Canada in each of the Provinces:

Table with 2 columns: Province/Territory and Number of Adherents. Includes Prince Edward Island (29,304), Nova Scotia (94,700), New Brunswick (39,102), Quebec (45,651), Ontario (402,572), Manitoba (13,928), British Columbia (3,488), and The Territories (475).

We suspect there must be some mistakes somewhere. For instance, in Edmonton, where Mr. Baird is stationed, it is said there is not a single Presbyterian, and at Prince Albert, all told, only 363.

STRIKES NOT OVER YET.

WE regret to say that the strikes in Toronto are not yet over, and that while we write there is no apparent prospect of any amicable arrangement being come to. We shall not say who is at fault, or where the blame is chiefly to be laid. That there is blame somewhere is beyond all doubt, for if the spirit of Christianity had as great power as it ought to have such things would not be. We at once acknowledge that it is difficult to lay down a cast-iron definition of what a "fair day's wage for a fair day's work" really is. There ought, however, surely not to be so great utility in making an approximation at any rate to what, in the circumstances, would be fair and reasonable. We are afraid that this is not so much thought of as it ought to be, and that there is a growing danger of employers and employed taking up towards each other a position of antagonism and suspicion rather than of co-operation and goodwill. Employers are too generally calculating at how low a figure they can get the maximum of labour, and the employed are inclined to reverse the process by seeking to secure the maximum of pay for the minimum of work. They are not wise, even in a selfish point of view, who by their plans and proceedings seek to intensify this feeling; and therefore there is the greater reason why, when such differences of opinion between employers and employed arise as the present, there should be a more or less formal tribunal of arbitration to judge between parties and finally to adjudicate on the difference. If workmen could all be intelligent, sober, industrious and considerate, there does not seem any reason why a large amount of the work of the world should not be done on the co-operative principle. As things are, however, this is scarcely to be expected. So long as so many are stupid, dissipated, inconsiderate and idle, they very readily fall under the power and leadership of those natural "captains of industry" who have mind to plan and energy and resources to execute extensive undertakings. To protest that this ought not to be may no doubt be very easy and not unnatural. But in the meantime how is it to be helped? There are plenty who do very well as "hands," who would at once and egregiously fall if they were made "heads." Who then is to settle what the proportion of remuneration to be given to the skillful "hand," and what to the planning "head?" It may often be difficult to say. The "hand" may be little able to estimate all the outlay involved in a certain enterprise. The "head" may have far too little "sweet reasonableness" to and consideration for the comparatively unenterprising "hand." Mutual friends ought surely in such circumstances to be able to effect a good deal, and the wise considerateness and self-abnegation involved in the grand old "Whatsoever ye would that men should do to you, do ye even so to them," if more yielded to than they are, would go very far to accomplish all the rest. Greed and mammon-worship—in other words, selfishness—lay down the principle that in bargain-making no man has any business to think for his neighbour. If he is sure that the bargain is for his own benefit, he has no call, it seems, to think whether it is for the advantage of the other side. This principle, we submit, if carried to its legitimate results, would often issue in the most grievous injury and oppression. The keen, strong-headed man of the world and business not to think of anyone but himself in his dealings with the weak, the ignorant, the unskilled, and the inconsiderate! That may be *business*, as business is too often understood, but it is not *Christianity*; and for the matter of that, it is neither *true manhood* nor *genuine honour and honesty*. It is, on the contrary, the miserable negation of principle with which the unscrupulous trader quiets that which he is pleased, often very absurdly, to call his conscience, on account of his dealings with the ignorant savage or the inconsiderate clown. It is the insolent pretence with which the scheming debauchee brazen out his heartless meanness in ch-chating a thoughtless girl out of her virtue, and remorselessly casting her to the tender mercies of the city streets. It is, in short, the grand defiance of all that is mean and all that is merciless on the part of power, whether that power be in brain, or muscle, or purse, or in all combined. It is the worst deification of selfishness in all that is meanest in self. It is dethronement of God and the deliberate murder of mercy. Think of and for others! Yes! every one, even in bargain-making, is bound to do with, unless he is willing to take his place with those "who have denied the faith, and have become worse than infidels."

SYNOCD OF HAMILTON AND LONDON.

The Synod of Hamilton and London met in Knox Church, Ingersoll, on Monday evening, the 20th inst. The opening sermon was preached by the retiring Moderator, Rev. John Thompson, of St. Andrew's Church, Sarnia, from 1 Cor. i. 17, 18: "Christ sent me . . . to preach the Gospel;" "The preaching of the cross is to them that perish foolishness;" and Acts v. 42: "They ceased not to teach and preach Jesus Christ." At the close of the sermon, the Synod was constituted, the roll was called and marked, and a tabulated statement of changes during the year was submitted by the Clerk, Dr. Cochrane, of Brantford. Rev. Walter Inglis, of Ayr, was unanimously elected Moderator, took the chair, and returned thanks for the honour conferred. The Committee on Bills and Overtures was then appointed, also committees to examine Presbytery records and to audit the Treasurer's books. After a cordial vote of thanks had been given to the retiring Moderator for his excellent sermon and his conduct as Moderator during the year, the Synod adjourned, to meet on the following day at half-past nine a.m.

TUESDAY MORNING.

Synod met at half-past nine. The Clerk laid on the table the deliverance of the General Assembly on the transference of Molesworth congregation, showing that it had been transferred to the Presbytery of Maitland.

The report of the Commission of the Synod appointed to dispose of the Granton case was also presented, showing that this case had been settled nearly a year ago.

Mr. James Walker, Treasurer of the Synod, tendered his resignation, and a committee was appointed to nominate a successor, and also to report a minute recognizing the long service rendered by Mr. Walker.

The Synod then took up a reference from the Presbytery of Chatham, asking the Synod to transmit it to the General Assembly, in order that the relation of the Rev. Mr. Chiniquy to the congregations of St. Ann, Illinois, and the Presbytery of Chatham be declared. The reference was transmitted.

An overture from the Presbytery of Paris, in regard to the modes of collecting money for the schemes of the Church, was also transmitted, and Messrs McLeod and Wright appointed to support it at the bar of the Assembly.

From the Presbytery of Paris, an overture in regard to the Bible in public schools was introduced by Messrs McMullen and Inglis. The purport of the overture is to have such changes made in the school law of Ontario as shall make the Bible a class book in public schools, giving a local option to exclude it.

A long discussion ensued, Messrs McMullen, Inglis, McAlpine, Ballantyne, Laing and others speaking in favour of the overture, and Messrs Lyle and Robertson (Chesterfield) against it. The vote being taken, the prayer of the overture was granted, but three members voting nay.

TUESDAY AFTERNOON.

The committee appointed to frame a minute on the resignation of the Treasurer did so, thanking Mr. Walker for his long services, and recommending Mr. G. W. Rutherford, of Hamilton, as his successor.

Dr James, Convener of the Synod Committee on Education, presented the report of that committee, which was received and its recommendations adopted; and a committee appointed to wait upon the Ontario Government and to lay the recommendations of the committee before them.

The Moderator, Messrs. Inglis, McMullen, Laing, Thompson (Sarnia), Dr. James, Dr. Cochrane and Dr. McDonald, were appointed a deputation to wait upon the Ontario Government in regard to the Bible in public schools.

TUESDAY EVENING.

The appeal from Belgrave was dismissed. The report on the State of Religion was submitted by Mr. McLeod, that on Sabbath Observance by Mr. R. N. Grant, and that on Temperance by Mr. Straith. A Judicial Committee was appointed, consisting of Messrs. Thompson (Sarnia), Convener, McLean, A. D. McDonald, Laidlaw, McKinnon, Cutberrison, Laing, Robertson, Ministers; Dr. Clark, Jas. Hutchison, John Waldie and James Burr, elders.

WEDNESDAY MORNING.

Synod met at half-past nine. The Committee on

Records handed in their report. With the exception of some slight chronological errors in the Stratford records all were found to be carefully and correctly kept. The Stratford records were referred back to the Committee for proper arrangement.

The following applications from Presbyteries for admission of students to the ministry were granted: Paris Presbytery, Mr. McKinnon, student Knox College; London Presbytery, Angus McLeay, student in theology.

The report on the State of Religion was, on motion, received and ordered to be transmitted.

The reception of the report on Sabbath Observance was moved by Mr. Hamilton and seconded by Mr. McMullen. Strong speeches were made on the subject by Messrs. Durson, McPherson, Gray and Grant, the last mentioned speaker suggesting that people attending Church should not patronize the street cars, and they would soon stop running. The conduct of the Governor-General in the matter of Sunday travelling by railway was unsparingly condemned, and various suggestions were made as to the means whereby the desecration of the Sabbath by the running of trains and steamboats could be stopped. The motion was carried, and a committee appointed to consider what further action should be taken in the matter.

The report on the State of the Treasury showed that ninety-one congregations had defaulted in not paying in their dues, and ninety-nine had paid up.

It was moved by Rev. Mr. Frazer, seconded by Rev. Mr. Burson, of St. Catharines, that the next meeting of the Synod be held in Knox Church, St. Thomas commencing on the 2nd Monday in April, 1883.

The report of the Committee on Temperance was recommended to the committee, with instructions to make certain changes.

Two overtures—one from the Presbytery of Paris, the other from the Presbytery of Huron—on the Aged and Infirm Ministers' Fund were read, and Messrs. Musgrave, McCoy and Cochrane heard in their support. The overtures were transmitted to the General Assembly.

WEDNESDAY AFTERNOON.

Synod met at half-past two. The Sabbath school report was read and adopted. The remainder of the sederunt was principally occupied in hearing an address from the Rev. James Robertson, Superintendent of Missions in the North-West.

WEDNESDAY EVENING.

The Judicial Committee, which had been sitting all day on the South Kinloss case, asked the Synod to take the matter off their hands. The case is briefly this: One-half of the Presbyterians of Lucknow and vicinity are Highlanders, the other portion being Lowlanders. The congregation first worshipped unitedly at Kinloss, but many of the Highlanders could not understand English—the Lowlanders *vice versa*. The latter portion of the congregation moved into Lucknow, and took the minister with them, while the Highlanders kept possession of the church. The dispute now is, which is the original congregation? The question involves Church property to the amount of \$5,000. The history of the Church for the past twenty-eight years was given in detail by each speaker, and the matter was shown to have been settled at least half a dozen times in the past fifteen years, having been before Sessions Committees, Presbyteries, the Synod Commissioners, and various other tribunals.

The discussion on this case continued to a late hour.

THURSDAY MORNING.

The Synod resumed at nine o'clock. There was a very small attendance of members, the majority having left for home. The South Kinloss case was again taken up. The protest and appeal were thrown out, with the consent of appellants. A Commission was appointed, consisting of Rev. Messrs. Thompson, N. Fraser, McDonald and McMullen, and elders Barr, Waldie and Burtlett, to visit South Kinloss and look into the case; the Commission to have full Synodical powers, and to meet in Kinloss church on May 6th.

Votes of thanks were carried to the railways for accommodation, etc., and to Rev. Mr. Grant and the congregation of Ingersoll for use of church.

This concluded the business on hand, and the Moderator, after pronouncing the benediction, adjourned the meeting until the 2nd Monday in April, 1883, then to meet in Knox Church, St. Thomas.

CHOICE LITERATURE.

COBWEBS AND CABLES.

BY HESSA STRETTON.

CHAPTER XXXIX.—HIS FATHER'S SIN.

When Felix returned from his brief and clouded holiday to his work in that corner of the great vineyard, so overcrowded with busy husbandmen that they were always plucking up each other's plants, and pruning and re-pruning each other's vines, till they made a wilderness where there should have been a harvest, he found that his special plot there had suffered much damage. John Nixey, following up the impression he had so successfully made, had spread his story abroad, and found ears willing to listen to it, and hearts willing to believe it. The small Provident Club, instituted by Felix to check the waste and thriftlessness of the people, had already, in his short absence, elected another treasurer of its scanty funds; and the members who formed it, workmen and women who had been gathered together by his personal influence, treated him with but scant civility. His evening lectures in the church mission house were some times scarcely attended, whilst on other days there was an influx of hearers, among whom John Nixey was prominent, with half-a-dozen rough and turbulent fellows like himself—hangers-on at the nearest spirit-vaults—who were ready for any turn that might lead to a row. The women and children who had been accustomed to come stayed away, or went to some other of the numerous preaching-places, as though afraid of this boisterous element in his little congregation.

Now and then, too, he heard his name called out aloud in the streets by some of Nixey's friends as he passed the prospering gin-palaces with their groups of loungers about the doors; but though he could catch the sound of the laugh and the sneer that followed him, he could take no notice. He could not turn round in righteous indignation and tell the fellows and the listening bystanders that what they said of his father was a lie. The poor young curate, with his high hopes and his enthusiastic love of the work, he had chosen for the sake of his fellow-men, was compelled to pass on with bowed head and silent lips, and a heart burdened with the conviction that his influence was altogether blighted and uprooted.

"It isn't true, sir, is it, what folks are tellin' about your father?" was a question put to him more than once, when he entered some squalid home in the hope of giving counsel, or help, or comfort. There was something highly welcome and agreeable to these people themselves thieves, or bordering on thievery—in the idea that this fine, handsome, gentlemanly young clergyman, who had set to work among them with so much energy and zeal, was the son of a dishonest rogue, who ought to have been sent to gaol as many of them had been. Felix had not failed to make enemies in the Brickfields by his youthful intolerance of idleness, beggary and drunkenness. The owners of the gin palaces hated him, and not a few of the rival religious sects were, to say the least, uncharitably disposed towards one who had drawn so many of their followers to himself. There was very little common social interest in the population of the district, for the tramping classes of the lowest London poor, such as were drawn to the Brickfields by its overflowing charities, have as little cohesion as a rope of sand; but Felix was so conspicuous a figure in its narrow and dirty streets, that even strangers would nudge one another's elbows, and almost before he was gone by, narrate Nixey's story, with curious additions and alterations.

It was gal' and wormwood to Felix that he was unable to contradict the story in full. He could say that his father had never been a convict; but no inducement on earth could have wrung from him the declaration that his father had never been guilty of fraud. Sometimes he wondered whether it would not be well to own the simple truth and endure the shame; if he had been the sole survivor of his father's sin this he would have done, and gone on toilsomely regaining the influence he had lost. But the secret touched his mother even more closely than himself, and Hilda was equally concerned in it. It had been sacredly kept by those over than he was, and it was not for him to betray it. "My poor mother!" he called her. Never, before he learned the secret burden she had borne, had he called her by that tender and pitiful epithet; but as often as he thought of her now, his heart said "My poor mother!"

As soon as Canon Pascal returned to England Felix took a day's holiday, and ran down by train to the quiet rectory in Essex, where he had spent the greater portion of his boyhood. Only a few years separated him from that careless and happiest period of his life, yet the last three months had driven it into the far background. He almost smiled at the recollection of how young he was half-a-year ago, when he declared his love for Alice. How far dearer to him she was now than then! The one letter he had received from her, written in Switzerland, and telling him in loving detail of her visit to his father's grave, would be forever one of his most precious treasures. But he was not going to share his blemished name with her. He had had nothing worthy of her, or of his father, to lay at her feet, whilst he was yet in utter ignorance of the shame he had inherited; and now? He must never more think of her as his wife.

She was at home, he knew, but he sternly forbade himself to seek for her. It was Canon Pascal he had come down to see, and he went straight on to his well-known study. He was busy in the preparation of next Sunday's sermons, but at the sight of Felix's dejected, unsmiling face, he swept away his books and papers with one hand, whilst he stretched out his other hand to give him such a warm, strong, hearty grip as he might have given to a drowning man.

"What is it, my son?" he asked.

There was such a full sympathetic tone in the friendly voice speaking to him that Felix felt his burden already shared, and pressing less heavily on his bruised spirit. He

stood a little behind Canon Pascal, with his hand upon his shoulder, as he had often placed himself before when he was pleading for some boyish indulgence, or begging pardon for some boyish fault.

"You have been like a true father to me, and I come to tell you a great trouble," he began in a tremulous voice.

"I know it, my boy," replied Canon Pascal; "you have found out how true it is, 'The fathers have eaten sour grapes, and the children's teeth are set on edge.' Ah! Felix, life teaches us so, as well as this wise old book."

"You know it?" stammered Felix.

"Phebe told me," he interrupted, "six months since. And now you and I can understand Felcitate. There was no prejudice against our Alice in her mind; no unkindness to either of you. But she could not bring herself to say the truth against the husband whom she has wept and mourned over so long. And your mother is the soul of truth and honour; she could not let you marry whilst we were ignorant of this matter. It has been a terrible cross to bear, and she has borne it in silence. I love and revere your mother more than ever."

"Yes!" said Felix, with a sob. He had not yet seen her since coming to this fateful knowledge; for Phebe and Hilda had joined her at the seaside, where they were still staying. But if his father had gone down into the depths of darkness, his mother had risen so much the higher in his reverence and love. She had become a saint and a martyr in his eyes, and to save her from a moment's grief seemed to be a cause worth dying for.

"I came to tell you all," he went on, "and to say I cannot any more hope that you will give Alice to me. God alone knows what it costs me to give her up; and she will suffer too, for a while, a long while, I fear; for we have grown together so. But it must be. Alice cannot marry a man who has not even an unblemished name to offer to her."

"You should ask Alice herself about that," said Canon Pascal, quietly.

A thrill of rapture ran through Felix, and he grasped the shoulder, on which his hand still rested, more firmly. What! was it possible that this second father of his knew all his disgrace and dishonour, how his teeth were set on edge by the sour grapes which he had not eaten, and yet was willing that Alice should share his name and his lot? There was no fear as to what Alice would say. He recollected how Phebe spoke, as if her thoughts dwelt more on his father's sorrow and sad death than on his sin; and Alice would be the same. She would cover it with a woman's sweet charity. He could not command his voice to speak, and after a minute's pause Canon Pascal continued:

"Yes! Alice, too, knows all about it. I told her beside your father's grave. And do you suppose she said, 'Here is cause enough for me to break with Felix?' Nay, I believe if the sin had been your own, Alice would have said it was her duty to share it and your repentance. Shall our Lord come to save sinners, and we turn away from their blameless children? Yet I thought it must be so at first, I own it, Felix; at first, while my eyes were blinded and my heart hardened, and I looked at it in the light of the world. But then I bethought me of your mother. Shall not she make good to you the evil your father has wrought? If he dishonoured your name in the eyes of a few, she has brought honour to it, and made it known far beyond the limits it could have been known through him. The world will regard you as her son, not as his."

"But I came also to tell you that I wish to leave the country," said Felix. "There is a difficulty in getting men for our colonial work, and I am young and strong, stronger than most young men in the Church. I could endure hardships, and go in for work that feeble men must leave untried, you have taken care of that for me. Such a life would be more like old Felix Merle's than a London curacy. You let your own sons emigrate, believing that the old country is getting over-populated, and I thought I would go too."

"Why?" asked Canon Pascal, turning round in his chair, and looking up searchingly into his face.

In a few words, and in short, broken sentences, Felix told him of Nixey's charge, and the change it had wrought in the London curacy, upon which he had entered with so much enthusiasm and delight.

"It will be the same wherever I go in England," he said in conclusion; "and I cannot face them boldly and say it is all a falsehood."

"You must live it down," answered Canon Pascal; "go on, and take no notice of it."

"But it hinders my work sadly," said Felix, "and I cannot go on in the Brickfields. There might be a row any evening, and then the story would come out in the police courts; and what could I say? At least, I must give up that."

For a few minutes Canon Pascal was lost in thought. If Felix was right in his apprehension, and the whole story came out in the police court, there were journals pandering to public curiosity that would gladly lay hold of any gossip or scandal connected with Mrs. Roland Seston. Her name would ensure its publicity. And how could Felcitate endure this, especially now that her health was affected? If the dread of disclosing her secret to him had wrought so powerfully upon her physical and mental constitution, what would she suffer if it became a nine-days' talk for the world?

"I will get your rector to exchange curates with me till we can see our way clear," he said. "He is Alice's godfather, you know, and will do it willingly. I am going up to Westminster in November, and you will be here in my place, where everybody knows your face and you know theirs. There will be no question here about your father, for you are looked upon as my son. Now go away, and find Alice."

When Felix turned out of Liverpool street station that evening, a tall, gaunt-looking workman offered to carry his bag for him. It was filled with choice fruit from the rectory garden, grown up trees grafted and pruned by Canon Pascal's own hand, and Felix had helped Alice to gather it for some of his sick parishioners in the unwholesome dwelling-places he visited.

"I am going no further than the Mansion House," he answered, "and I can carry it myself."

"You'd do me a kindness if you'd let me carry it," said the man.

It was not the tone of a common loafer, hanging about the station for any chance job, and Felix turned to look at him in the light of the street-lamp. It was the old story, he thought to himself: a decent mechanic from the country out of work, and lost in this great labyrinth of a city. He handed his bag to him and walked on along the crowded thoroughfare, soon forgetting that he was treading the flagged streets of a city; he was back again, strolling through dewy fields in the cool twilight, with Alice beside him, accompanying him to the quiet little station. He thought no more of the stranger behind him, or of the bag he carried, until he hailed an omnibus travelling westward.

"Here is your bag, sir," said the man.

"Ah! I'd forgotten it," exclaimed Felix. "Good-night, and thank you."

He had just time to drop a shilling into his hand before the omnibus was off. But the man stood there in front of the Mansion House, motionless, with all the busy sea of life roaring around him, hearing nothing and seeing nothing. This coin that lay in his hand had been given to him by his son; his son's voice was still sounding in his ears. He had walked behind him, taking note of his firm, strong step, his upright carriage and manly bearing. It had been too swift a march for him, full of exquisite pain and pleasure, which chance might never offer to him again.

"Move on, will you?" said a policeman authoritatively; and Jean Merle, rousing himself from his reverie, went back to his lonely garret.

CHAPTER XL.—HAUNTING MEMORIES.

Felcitate was slowly recovering her strength at the seaside. She had never before felt so seriously shaken in health as since she had known of the attachment of Felix to Alice Pascal; an attachment which would have been quite to her mind if there was no loss of honour in allowing it whilst she held a secret which, in all probability, would seem an insuperable barrier in the eyes of Canon Pascal.

This secret she had kept resolutely in the background of her own memory, conscious of its existence, but never turning her eyes towards it. The fact that it was absolutely a secret, suspected by no one, made this more possible; for there was no gleam of cognizance in any eye met hers which could awaken even a momentary recollection of it. It seemed so certain that her husband was dead to every one but herself, that she came at last almost to believe that it was true.

And was it not most likely to be true? Through all these long years there had come no hint to her in any way that he was living. She had never seen or heard of any man lingering about her home, where she and her children lived, all whom Roland loved, and loved so passionately. Certainly she had made no effort to discover whether he was yet alive; but though it would be well for her if he was dead—a case of rest almost amounting to satisfaction—it was not likely that he would remain content with unbroken and complete ignorance of how she and her children were faring. If he had been living, surely he would have given her some sign.

There was a terrible duty now lying in her path. Before she could give her consent to Felix marrying Alice, she must ascertain positively if her husband was dead. Should it be so, her secret was safe, and would die with her. Nobody need ever know of this fraud, so successfully carried on. But if not? Then she knew in herself that her lips could never confess the sin in which she had shared; and nothing would remain for her to do but to oppose with all the energy and persistence possible the marriage either of her son or daughter. And she fully believed that neither of them would marry against her will.

Her health had not permitted her hitherto to make the exertion necessary for ascertaining this fact, on which her whole future depended—her's and her children's. The physician whom she had consulted in London had urged upon her the imperative necessity of avoiding all excitement and fatigue, and had ordered her down to this dull little village of Freshwater, where not even a brass band on the unblasted pier or the arrival of an excursion steamer could disturb or agitate her. She had nothing to do but to sit on the quiet downs, where no sound could startle her, and no spectacle flutter her, until the sea-breezes had brought back her usual tone of health.

How long this promised restoration was in coming! Phebe, who watched for it anxiously, saw but little sign of it. Felcitate was more silent than ever, more withdrawn into herself, gazing for hours upon the changeful surface of the sea with absent eyes, through which the brain was not looking out. Neither sound nor sight reached the absorbed soul, that was wandering through some intricate mazes to which Phebe had no clue. But no colour came to Felcitate's pale face, and no light into her dim eyes. There was a painful and weird feeling often in Phebe's heart that Felcitate herself was not there; only the fair, frail form, which was insensible as a corpse, until this spirit came back to it. A such times Phebe was impelled to touch her, and speak to her, and call her back again, though it might be to irritability and displeasure.

"Phebe," said Felcitate, one day when they sat on the cliff, so near the edge that nothing but the sea lay within the range of their sight, "how should you feel, instead of helping a fellow-creature to save himself from drowning, you had thrust him back into the water, and left him, sure that he would perish?"

"But I cannot tell you how I should feel," answered Phebe, "because I could never do it. It makes me shudder to think of such a thing. No human being could do it."

But if you had thrust the one fellow-creature nearest to you, the one who loved you the most," pursued Felcitate, "into sin, down into a deeper gulf than he could have fallen into but for you—"

"My dear, my dear!" cried Phebe, interrupting; but in a tone of the tenderest pity. "Oh! I know now what you are preying upon you. Because Felix loves Alice it has brought

back all the sorrowful past to you, and you are letting it kill you. Listen! Let me speak this once, and then I will never speak again, if you wish it. Canon Pascal knows it all; I told him. And Felix knows it, and he loves you more than ever; and you are dearer to him a hundred times than you were before. And he forgives his father—fully. God has cast his sin as a stone into the depths of the sea, to be remembered against him no more for ever!

A slight flush crept over Felicitia's pale face. It was a relief to her to learn that Canon Pascal and Felix knew so much of the truth. The darker secret must be hidden still in the depths of her heart until she found out whether she was altogether free from the chance of discovery.

"It is right they should know," she said in a low and dreamy tone, "and Canon Pascal makes no difficulty of it?"

"Canon Pascal said to me," answered Phebe, "that your noble life and the fame you had won atoned for the error of which Felix and Hilda's father had been guilty. He said they were your children, brought up under your training and example, not their father's. Why do you dwell so bitterly upon the past? It is all forgotten now."

"Not by me," murmured Felicitia, "nor by you, Phebe."

"No, I have never forgotten him," cried Phebe, with a passionate sorrow in her voice. "How good he was to me, and to all about him! Yes, he was guilty of a sin before God and against man; I know it. But oh! if he had only suffered the penalty, and come back to us again, for us to comfort him and to help him to live down the shame! Possibly we could not have done it in Riversborough; I do not know; but I would have gone with you, as your servant, to the ends of the earth, and you would have lived happy days again—happier than the former days. And he would have proved himself a good man in spite of his sin; a Christian man, whom Christ would not have been ashamed to own."

"No, no," said Felicitia; "that is impossible. I never loved Roland; can you believe that, Phebe?"

"Yes," she answered in a whisper, and with downcast eyes.

"Not as I think of love," continued Felicitia in a dreary voice. "I have tried to love you all; but you seem so far away from me, as if I could never touch you. Even Felix and Hilda, they are like phantom children, who do not warm my heart or gladden it, as other mothers are made happy by their children. Sometimes I have dreamed of what life would have been: I had given myself to some man for whom I could have forfeited the world and counted the loss as nothing. But that is past now, and I feel old. There is nothing more before me; all is gray, and flat, and cold, a desolate monotony of years, till death comes."

"You make me unhappy," said Phebe. "Ought we not to love God first, and man for God's sake? There is no passion in that; but there is inexhaustible faithfulness and tenderness."

"How far away from me you are!" answered Felicitia with a faint smile.

She turned her sad face again towards the sea, and sat silent, watching the flitting sails pass by, but holding Phebe's hand fast in her own, as if she craved her companionship. Phebe, too, was silent, the tears dimming her blue eyes and blotting out the scene before her. Her heart was very heavy and troubled for Felicitia.

"Will you go to Engelberg with me by-and-by?" asked Felicitia suddenly, but in a calm and tranquil tone.

"To Engelberg!" echoed Phebe.

"I must go there before Felix thinks of marrying," she answered in short and broken sentences; "but it cannot be till spring. Yet I cannot write again until I have been there; the thought of it haunts me intolerably. Sometimes—nay, often—the word Engelberg has slipped from my pen unawares when I have tried to write; so I shall do no more work till I have fulfilled this duty; but I will rest another few months. When I have been to Engelberg again for the last time, I shall be not happy, but less miserable."

"I will go with you wherever you wish," said Phebe.

(To be continued.)

LAW OF BRANCHES OVERHANGING NEIGHBOURS.

Two persons own land separated by a line fence, which is common property between the two parties. One has an apple tree on his side of the fence, whose limbs overhang the fence on the side of the other. Apples fall on either side. The question often asked is, Do the apples that fall on one's land belong to one or the other, or to both? This subject has been several times discussed, with some contradictory decisions and judgments, but the rules are now pretty well established. If the stem or trunk of the tree grows so close to the line that parts of its equal body extend into each, neither owner can cut it down without the consent of the other, and the fruit is to be equitably divided. If the stem of the tree stands wholly within the boundary line of one owner, he owns the whole tree with its products, although the roots and branches extend into the property of the other. There was an old rule of law that the latter might claim from the yield of the tree as much as would be an offset for the nourishment it derived from his estate, but this is now obsolete. The law gives the landowner on whose side the tree stands the right to cut it down at his pleasure, and to pluck all the fruit from it while it stands.

In New York State the courts have decided that trespass by assault would lie by the owner of the tree against the owner of the land over which its branches extended if he prevented the owner of the tree, by personal violence, from reaching over and picking the fruit growing upon these branches while standing on the fence dividing the lands. The land of the owner over which the branches extend may be the branches close to his line. He may also dig down and cut the roots square with his line, if he so elects. In plain terms, if no portion of the trunk is within his line he may refuse all trespass of the tree on his premises, either above the ground or below it. But if he gives the tree either to extend its roots under his soil or to hang its

branches over his premises he does not thereby gain any right to its fruit. He cannot pick it for himself nor interfere with the picking by the owner, as long as the latter remains in the tree or on the fence which divides the property. This right to the fruit does not, however, permit the other owner to come upon the soil on the other side of the line to gather the fruit, and all the fruit which falls without violence to the ground on that side may thus become the property of its owner.—*Philadelphia Ledger.*

A CAT'S MIND.

A certain household with which we had the best opportunity in the world to be familiar, was served by a very noisy milkman, who came rushing up the back steps to the veranda every morning, banged down his old tin pail, and shouted "Milk!" The pet cat of the establishment always received a saucer full of milk on his arrival, and soon connected breakfast with the noisy milkman. When the familiar step beat on the walk and the rattle and the shout were heard, the cat would spring to the door with tail in air and eyes sparkling. A mischievous boy, noticing this, conceived the brilliant idea of fooling the cat. He slipped out quietly one afternoon, ran noiselessly along the walk and up the steps, and shouted "Milk!" The cat was at the door in an instant, all agog with expectation, and savagely comprehended the meaning of things when the door opened and no milkman appeared. There was something so funny about making a fool of the cat that the experiment was tried from time to time with great success; but suddenly it failed. When the boy rushed up the steps and shouted "Milk!" the cat lay beside the stove and purred sedately. She had learned to detect the imposture. The experiment did not stop here. The boy was resolved not to be beaten by the cat, and after failing in several attempts to arouse her by the old method, he slyly took out with him a tin can, came rushing up the veranda, banged down the can with a great rattle and yelled "Milk!" The cat sprang for the door as if she had been touched with an electric battery.—*Buffalo Courier.*

HUMOUR AT HOME.

A good thing to have in the house is a sense of humour, or the capacity to see a little fun lurking under the humdrum cares and work of life. We all know how it brightens up things generally to have a lively, witty companion, who sees the ridiculous points of things and who can turn an annoyance into an occasion for laughter. It is a great deal better to laugh over some domestic mishaps than to cry or scold over them. Many homes are dull because they are allowed to become too deeply impressed with the cares and responsibilities of life to recognize its bright side and especially its mirthful side. Into such a household, good but dull, the advent of a witty, humorous friend is like sunshine on a cloudy day. While it is always oppressive to hear persons constantly trying to say witty and funny things, it is comfortable to see what a brightener a little fun is—to make an effort to have some at home. It is well to turn off an impatient question sometimes, and to regard it from a humorous point of view, instead of becoming irritated about it. "Wife, what is the reason I can never find a clean shirt?" exclaimed a good but rather impatient husband, after rummaging all through the wrong drawers. His wife looked at him steadily for a moment, half inclined to be provoked, then with a comical look she said, "I never could guess conundrums, I give it up." Then he laughed, and they both laughed, and she went and got his shirt, and he felt ashamed of himself and kissed her, and then they both felt happy; so what might have been an occasion for hard words and unkind feelings became just the contrary, all through the little vein of humour that had cropped out to the surface. Some children have a peculiar faculty for a humorous turn to things when they are reproved. It does just as well to laugh things off as to scold them off. Laughter is better than tears. Let us have a little more of it at home.

THE PATHOS OF LIFE.

The pathos of life lies but little below the surface; the loving heart feels it all.

While I was in college I was impressed very deeply by an incident illustrating the pathos of these facts, which needs only to be known to be felt. I had observed a large Newfoundland dog about the dormitories for nearly a week. One cloudy afternoon an old man came wearily into the yard and enquired for the dog. The wild ones saw a chance for a little diversion, and so the dog was allowed to look benignly down from the attic windows upon his master. The old man trudged up the long flights of steps, but when he reached the room he saw the dog playing leap-frog with the boys on the campus. Again he patiently descended, and the chase was kept up until the old man saw it was of no use. It afforded great sport for the thoughtless, but there were some among the scores looking on whose hearts and tongues protested.

"Boys," said the old man, "this looks like sport to you, but if you only understood the circumstances, you'd feel more like crying than like laughing. My wife and I had a little granddaughter a week ago, but we haven't now. She died last Saturday. The dog was a great favourite with her. He stayed in her room all through her sickness, and she would stroke him with great tenderness when she was almost too feeble to raise her hand. While she was dying, she said: 'Grandma, you'll keep Rover to remember me by—won't you, grandma?' Be good to Rover, and we'll all meet in heaven." And now grandma is very lonesome without her little girl, and she wants the dog. He ran away as soon as the little girl died, and I have been searching for him ever since. Please, boys, let me take him home, for we have nobody to care for but the dog." His voice choked, while tears started in many eyes. Quickly the dog was given up; a hat was passed, and substantial tokens of the boys' repentance were presented the old man; and while he

trudged away followed closely by his dog, the sun broke through the clouds, for it was about to set, and flung a flood of golden rays upon the college campus and its buildings, lighted up the old man's face as he made an adieu, and seemed to be the benediction of heaven on the scene. I shall never forget it.—*Rev. G. L. White.*

BRITISH AND FOREIGN ITEMS.

The laying of the new American cable has been completed.

The Old Catholic College in Berne has only nine students, for whom there are five professors.

MR. PARNELL has been released from gaol on parole to attend the funeral of his sister's child.

QUITE a number of merchants in Madrid have determined to close their places of business on Sundays.

A FAMINE is reported in Zululand, the severe drought having caused a complete failure of the crops.

THOMAS HARRISON, the boy evangelist, has accepted an invitation to labour next winter with the churches in Chicago.

The President of the United States has vetoed the anti-Chinese Bill on the grounds that it is unreasonable and unjust.

PRINCE GORTSCHAKOFF has, at his own request, been relieved of his duties as Minister of Foreign Affairs of the Russian Empire.

A MEETING has been held at the Mansion House, in London, with a view of taking steps to raise a fund for assisting unemployed working-people to emigrate to Canada.

ACCORDING to the London journals, it is generally thought in England that Dr Lamson will not escape execution, though the possibility of a further reprieve is admitted.

SEVERAL thousand were added last week to the number of striking labourers in the United States, and there are few signs of accession to their demand for increase of wages.

THE House Committee on Education and Labour has ordered a bill drafted to appropriate \$10,000,000 for schools throughout the United States in proportion to the prevailing illiteracy.

THOMAS A. EDISON, John Kruesi, David Brooks, and other electricians have testified before the sub-committee of the New York Senate investigating the practicability of underground telegraphy.

GENERAL IGNATIEFF says there is a secret treaty against Russia between Sweden and Germany. It is further stated that, in the event of a war between Russia and Germany, Sweden will invade Finland.

A SECT called the "New Israel" has risen among the Jews of Russia. It abandons circumcision, abstinence from certain viands, changes the Sabbath from the seventh to the first day, and abolishes usury.

DR THOMAS M. MAGLIRE has become Professor of Moral Philosophy in Dublin University. He is the first Roman Catholic to hold this post. Religious tests formerly barred positions in the University to all but Episcopalian.

THE Salvation Army has opened a building, formerly used as a rink, in the west end of London. It accommodates 2,300 persons, and is rented at \$5,000 a year. An admission fee of a shilling was charged to non-members of the Army.

The next Decennial Missionary Conference of India will be held Christmas week of the present year, in Calcutta. Preparations are making for a large attendance. A committee representing all the churches has been appointed to make the arrangements.

THE American Board of Foreign Missions at Boston has been advised by cable from Constantinople that in a region of Turkey, three times as large as Massachusetts, the people are starving on account of the ravages of locusts. An urgent appeal for succour is made.

THE Catholics make a good showing of educational facilities in the archdiocese of Baltimore. There are seven colleges and twenty-two academies, seminaries and institutes, besides numerous male and female schools. The total of pupils is 19,341, requiring 480 teachers.

It is not often that a man's will is read in public before he dies, but this was done at Cincinnati in the suit for an order for the sale of Archbishop Parcell's real estate. The Archbishop made the will on May 4th, 1853, a clause of which provides for the payment of his just debts.

FRESH disturbances and outrages against the Jews are reported from Russia. The Austrian Government has issued positive orders forbidding all meetings avowedly for the purpose of anti-Semitic demonstrations, and maintaining the duty of the Government to protect the rights of every subject, regardless of politics or religion.

MR. W. MITCHELL, one of Mr. Spurgeon's students, has sailed for India, to take part in the Bethel Santhal Mission, which has a parish extending over 400 square miles, with a population of 140,000, who worship idols. He is a Scotchman, and at Bethel he will be received by another Scotchman, Mr. H. Patterson, from Mr. Guinness's college.

THE Mormon President Taylor, of Salt Lake City, and some of the apostles who had their polygamous wives living in one house with them, fearing arrest under a section of the Edmunds Bill, which makes cohabitation with more than one woman a misdemeanor, have dispersed their harems. Taylor told his wives that if he could not have all of them, he would not have any of them.

REV. W. K. LANDELS son of Dr William Landels, of London, has secured a building at Naples for the prosecution of his missionary work in that city. The cost is £3,500, and towards this £2,500 have been collected. Mr Landels has been the means of bringing several students in the University of Naples to a knowledge of the truth, and these, having returned to their homes, are sowing the seeds of the kingdom in their several localities.

MINISTERS AND CHURCHES.

THE Presbyterians of Portage la Prairie are making arrangements to build a second church, the present one being too small for the congregation.

A DEPUTATION from a certain section of the Kenyon congregation quietly visited the manse recently, and presented the Rev. Mr. and Mrs. McLennan each with a sum of money.—COM.

AT the recent meeting of the Manitoba Presbytery, the Rev. Prof. Hart was appointed to moderate in a call to a minister for the congregation of Kildonan, when in the judgment of the Session it should be considered advisable to do so.

THE Presbyterians of Edmonton, N.-W. T., are preparing to build a church on the site presented to them by the Hudson's Bay Company. The building is to be frame, fifty feet long by thirty in breadth, and will accommodate about two hundred persons.

AT a meeting of the Presbytery of Manitoba on the 13th inst., the call from Knox Church, Winnipeg, to the Rev. D. M. Gordon, B.D., of Ottawa, was sustained. Rev. Principal Grant and Rev. Dr. Bain, of Perth, were appointed to advocate the call before the Presbytery of Ottawa.

LAST week's Lindsay "Post" says: "Prof. McLaren preached two very able discourses in St. Andrew's Church last Sunday morning and evening, and assisted in dispensing the sacrament. The sermons were marked by the professor's well-known logical power and eloquence, and were models of pulpit exposition."

REV. A. FRASER, pastor of Guthrie's Church, Wendigo, and Cooke's Church, Caradoc, left on the 5th inst. for Manitoba, where he has taken up land and will remain during the summer, returning in the fall, and will finally leave for Manitoba the following spring. His pulpit will be filled during his absence this summer by Mr. A. Robertson, a student from Knox College, Toronto.—COM.

THE congregation of Knox Church, Dunnville, Rev. Geo. Yeomans, pastor, that incurred a debt some time ago for refitting their church building, putting in new stained glass windows, new pews, pulpit, etc., have during the past year entirely cleared the debt, and are now about to repair and renew the exterior. The Ladies' Aid Society lately presented Mrs. Yeomans with a sum of money for a new parlour carpet. The revenue of the congregation for the past year has been over one hundred dollars in advance of former revenue.—COM.

THE ladies of Calvin Church, Pembroke, lately held a very successful bazaar. Work had been going on for the most of the winter, and at last a sale was held. Along with the sale of goods, there were refreshment tables, where a most excellent dinner and tea were served at a moderate cost. Everything went on without a jar, and all wrought with a will. The total amount realized was \$1,050.45, leaving, after deducting all expenses, \$863.25, which has been deposited in the bank as the beginning of a fund for the building of a new church. The ladies are bent upon making this up by fall to \$1,000, and no doubt they will succeed in their effort. The new church towards which they have made a beginning will, it is hoped, in the course of a not very long time be begun, and put up, as it is the earnest desire of all to do, without becoming involved in debt.—COM.

A QUIET wedding took place on Wednesday evening, the 12th inst., at the residence of the Rev. Dr. James, of Knox Church, Hamilton, the parties being the Rev. James Campbell Tibb, B.D., of Rapid City, Man., and Miss Mary Craig James. The ceremony was performed by the Rev. Dr. James, assisted by the Rev. David James of Midland, the father and brother of the bride respectively. The bride was the recipient of very many valuable as well as useful presents, among which may be mentioned a beautiful dinner and tea sets from the Sabbath school Teachers' Association, and a set of furs from the ladies of Knox Church. Miss James' Sabbath school class also showed their appreciation of her as a teacher by presenting her with a handsome cake basket. The young couple left on the same evening for Rapid City, Manitoba.—COM.

FROM the printed annual report of Knox Church, Toronto, we gather the following statistics. Number of families in congregation, 224; single persons not connected with families, 131; communicants on roll,

Jan. 1, 1882, 594; reported last year, 535; added during 1881, 104; removed by certificate to other churches, 26; placed on retired list on account of protracted absence, 9; removed by death, 10; net increase during the year, 54. The total contributions for the year amounted to \$17,873.93, whereof the following sums were devoted to the various schemes of the Church: Home Missions, \$600; Foreign Missions, \$500; College, \$800; French Evangelization, \$200; Aged and Infirm Ministers, \$100; Manitoba College, \$100; Widows' and Orphans' Fund, \$4; Knox College Students' Fund, \$10. The interior of the church has been renovated and improved at an expense of over \$10,000. The home Sabbath school had an average attendance of 135; the pastor's Bible class, 75; the Duchess street Sabbath school, 126. The reports of the several organizations connected with the congregation manifest continued activity and earnestness in Christian work.

ST. PETER'S CHURCH, Madoc, was opened for worship on the first Sabbath of June last. Principal Grant and Professor Gregg preached to large and delighted audiences. At a reception on Monday, Mr. Macdonnell and Prof. Gregg delivered eminently practical addresses. On Tuesday Dr. Cochrane delivered his famous lecture on the "Hero Martyrs of Scotland." The following week Rev. Mr. Torrance conducted a series of evangelistic services, that were well received; and Professor McLaren assisted at the communion on the following Sabbath with the usual acceptance. These sermons and addresses form a very important chapter in the eventful history of the church. St. Peter's has hitherto cost a little over \$19,000, and is the most striking feature in the place; and the liberality exhibited by the people generally is not often surpassed. The year they began to build the church, the average contribution per communicant for religious objects was \$80. For the year just closed the average is \$40, or over \$4,300 for all purposes. The pastor has just finished a ministry of twenty-five years. The communion roll at the first was 53; during that time 448 have been added to the list. After deducting 225 by deaths and removals to well other charges, and 145 that have been separated to form four other congregations, there are still 112 on the roll. He has baptized 848 children and adults. His salary is now three times as much as it was at the beginning, when the whole field was under his care; it is double what it was when the fourth hive went off. Every scheme of the church has prospered in the same ratio. May these evidences of past prosperity be only an indication of much greater things in the future, by the blessing of the Great Master.—COM.

PRESBYTERY OF MONTREAL.—On the 4th and 5th of April the Presbytery held a quarterly meeting in St. Paul's Church, Montreal. There was a fair attendance of ministers and elders. There were present as corresponding members, Dr. Wardrope of the Presbytery of Guelph, Messrs. Whillans, Bayne and Munro of Ottawa Presbytery, Messrs. McLaren of Owen Sound, McCrea of Glengarry, and McAlister of Lanark Presbytery. These were invited to sit and deliberate. Owing to the special circumstances of St. Paul's congregation, Montreal, they having engaged an assistant both before and since Dr. Jenkins' demission of his charge, leave was granted to the Session to provide their own pulpit supply till next ordinary meeting. The Presbytery resolved to make the election of commissioners to the General Assembly the order of the day for three o'clock p.m. After some routine business, the Rev. D. Paterson read a report of the committee appointed to visit Rawdon. It was resolved to leave the supply of this station in the hands of the Presbytery's Home Mission Committee, with the view of its being supplied as much as practicable by members of Presbytery during the next three months. Rev. Frederick Home applied for leave to retire from the active duties of the ministry. A medical certificate was read. Mr. Home spoke in support of his application. The Presbytery resolved to express its deep sympathy with Mr. Home in his affliction, and unanimously resolved to recommend his case to the favourable consideration of the Assembly. The following commissioners to the General Assembly were chosen: Ministers—J. C. Cattanach, James Fraser, A. B. Cruchet, James McCaul and George Coull by rotation, and Principal McVicar, R. H. Warden, James Watson, A. L. Mackay and Chas. A. Doudiet by ballot; Elders—Messrs. David Morrice, James

Ross, W. D. McLaren, J. B. Cushing, A. C. Hutchison, John Sterling, John Brodie, G. S. Spence, James Croil and John Younie. Principal McVicar introduced Mr. E. F. Seylax, a colporteur of the French Board. The Examining Committee to whom his case was referred recommended his attendance for one or two years at college, with the view of his being better fitted to labour as a missionary. Rev. R. H. Warden read the report of the Home Mission Committee. Among other recommendations adopted, the Presbytery resolved that steps be taken without delay, if possible, to connect Port Lewis with Laguerre. A committee consisting of D. Paterson, convener, A. B. McKay, George Coull and D. W. McLaren was appointed to visit and confer with these congregations, also with the congregations of St. Andrew's, Huntingdon, Dundee, Elgin and Athelstan, during the month of May, to rearrange some parts of the fields and consider all matters bearing on the interests of these congregations. The Presbytery resolved that a student be sent to Ponsoby for the summer, and that the collections at the annual missionary meetings be devoted to the support of the Mission and the payment of arrears. The Presbytery thanked the deputation appointed to visit Arundel, Messrs. Warde and Cruikshank, for their diligence and success in calling forth the liberality of the people there to the extent of \$80 a year for ordinances there. There was read an extract from the Presbytery of Miramichi, intimating that that Presbytery had agreed to the translation of the Rev. J. A. F. McBain, of St. John's, Chatham, to the congregation of Georgetown. The Presbytery resolved to meet at Georgetown for Mr. McBain's induction on Friday, the 5th of May, at eleven a.m.: Rev. Mr. MacKeracher to preside; Donald Ross, B.D., to preach, D. W. Morrison to address the minister, and R. Campbell, of Montreal, the people. An application from Beauharnois and Chateauguay was read, asking for moderation in a call there. Rev. R. H. Warden, Moderator *pro tem.*, was appointed to attend to this duty. Circular letters were read as follows:—From Toronto Presbytery, in favour of Rev. Wm H. Jamieson, M.A., of the Canada Methodist Church; from Kingston, in favour of Rev. Godfrey Shore, of the Nova Scotia Methodist Conference; and from the Presbytery of London, in favour of Rev. George Crombie, of the China Inland Mission. Revs. Jas. McCaul, John Brodie and D. W. McLaren were appointed to bring the matter of a successor to the Rev. Mr. Wilson, city missionary, before a joint meeting of the Kirk Session in the city, to report at meeting of Synod. Rev. D. Paterson read a report on the State of Religion, which was received and discussed and ordered to be transmitted. The thanks of the Presbytery were tendered to Mr. Paterson for his diligence. The remit on a Sustentation as compared with a Supplemental Fund was considered. The Presbytery again declared its preference for a Sustentation Fund, leaving details to the Assembly's Committee, to be tested by experience, and expressing the hope that in some way the object aimed at by a Sustentation Scheme may be speedily accomplished. The Presbytery considered the remit on Temperance, and adopted a resolution thereon; expressed its approval of the modifications of the regulations regarding the Aged and Infirm Ministers' Fund; sent down also its approval of the changes in standing orders, provided the word *may* be substituted for *shall* in the second sentence of the second paragraph. The roll was revised, ordered to be attested by the Clerk, and transmitted to the Synod as the roll of this Presbytery.—JAMES PATTERSON Pres. Clerk.

OBITUARY.

Died, on the 8th of April, 1882, in the seventy seventh year of his age, Mr. David Gibson, an elder in the West Flamboro' congregation in connection with the Presbyterian Church in Canada. Mr. Gibson was born in the Island of Ronsay, one of the Orkney Islands, in 1805. He was carefully educated at the principles and practice of our holy religion. His parents were members of the Presbyterian Church, and in early life he was received into full membership in the same communion. In June, 1852, he emigrated to this country, and became a member of this congregation, under the care of the Rev. Thomas Christie, then pastor. He loved his pastor; indeed through life it was a part of his religion never to grieve the heart of his minister, nor weaken his hands in his work. He was elected an elder in this congregation in 1877.

and was duly inducted, having been an elder for thirteen years in the U. P. Church in Scotland. Mr. Gibson was a man of good natural ability, and took a great interest in everything connected with the church and congregation of which he was an honoured member and elder. His great aim seemed to be to promote the moral and spiritual welfare of all, and he was blessed in his work. He had the respect and confidence of the religious community in which he lived, and retained it till the day of his death. He was a man of prayer. He was zealous; what his hand found to do, he did it with all his might. To counsel the erring, to visit the sick, or attend to the affairs of the congregation, took precedence of his worldly interests and his personal comfort. He was guileless. In simplicity and godly sincerity he had his conversation in the world. He was incapable of dissimulation; whether you agreed with him or not in the manner of doing a thing, you never doubted his sincerity. This was to him through life a tower of strength. He was spiritually minded. His visits to the sick, his counsels to the young, and his conversations with the aged Christians made this manifest. His constant growth in Christian experience made him fruitful even in his old age. He was consistent; he lived his religion.

Such was Mr. Gibson. By the grace of God he was what he was. He is gone; his labours are finished. His sorrowing widow and relatives are sorely smitten, and the congregation where he prayed and laboured and lived will miss him. His praying is ended; but the prayers which, year after year, he placed in the hand of the great High Priest survive him. They are a precious legacy, and they will bring down the choicest blessings of the covenant both upon his widow and congregation. He was, I may say, singularly honoured in the circumstances of his death. He was permitted to work to the very last; with him life and labour terminated together.

The Sabbath before his death he was in his place in the sanctuary, and apparently in good health. He went to the city of Hamilton on Wednesday in his usual health, and when he had finished his business about one o'clock, and was ready to start for home, he was taken with a chill, which ended in paralysis affecting the whole of the right side. He was brought home the same evening, but never recovered consciousness, and on Saturday morning his labours and conflicts were ended. "Mark the perfect man, and behold the upright, for the end of that man is peace."—**COM.**

ACKNOWLEDGMENTS.—Professor McLaren begs, on behalf of the Alumni Association of Knox College, to acknowledge the receipt of the following sums for the Library Fund, viz.: per Rev. John Smith, Toronto, \$54; Rev. E. Cockburn, Uxbridge, \$10; Rev. Principal Caven, first instalment, \$25; Scarborough, per Rev. R. P. Mackay, \$73.50; Chesley, per Rev. John Ferguson, \$3.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for the objects mentioned, viz.: Anonymous, Centreville, for Home Mission, \$5; Thank Offering from a lady of St. Andrew's Church, Almonte, on recovery of health, for Home Mission, \$5; Anonymous, Norwood, Home Mission, \$1; A Friend, Maxville, for Home Mission \$5, Foreign Mission \$5; French Evangelization, pupil at Point-aux-Trembles \$2, Widows' Fund \$3; A Member of Knox Church, Galt: Foreign Mission, Formosa, to purchase books for the young to learn, \$200; for Rev. Dr. Mackay's Mission, Formosa, to be used by him where most needed, \$500; for Revs. J. Wilkie and J. F. Campbell, Foreign Mission, India, \$100; for Rev. Mr. Grant, Trinidad, Mission, \$200; A Student, Toronto, for Home Mission \$2, Foreign Mission \$2; J. W., Byron P.O., for Home Mission, 50 cents.

MR. W. HOUSTON, M.A., who for a number of years has occupied a prominent position on the editorial staff of the Toronto "Globe," has resigned it to take charge of the "Canada School Journal," and to edit the educational publications of the well-known publishing house of W. J. Gage & Co., Toronto.

ONE class, at least, of our Provincial population is henceforth privileged to enjoy an enviable immunity from one of the troubles of life. The Inspector of Prisons has issued the following regulation, which has been approved by the Lieut.-Governor in Council:—"No person shall be allowed access to any prisoner, for the purpose of interviewing him or her, with a view to publishing a report of such interview."

IT is stated that there is a larger number of cigar-makers in the N. Y. City Asylum for the Insane than of any other trade.

THE Free Church of Italy has fifteen ordained ministers, fifteen evangelists, and 1,800 communicants. Its theological college is situated at Rome.

M. JOCELYN BUREAU, a convert of M. McAll's Mission, has sailed for Tunis, a missionary to the French soldiers. The National Bible Society of Scotland support him.

MEXICO has long been known as one of the most bigoted of Catholic countries. Twenty years ago a reformation took place, one of the leaders of which was Francesco Aguilar. Persecution has been the lot of the Protestant Churches. Forty of the reformers of Mexico have perished as martyrs for their faith. Twenty were murdered at one time.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XVII.

April 30,
1882.

THE TRADITIONS OF MEN.

{ Mark 7:
1-23.

GOLDEN TEXT.—"In vain do they worship Me, teaching for doctrines the commandments of men."—Ver. 7.

TIME.—In the early part of A.D. 29. The ministry of Jesus in Galilee was drawing to a close.

PLACE.—Capernaum.

PARALLEL.—Matt. 15: 1-20.

Notes and Comments.—Ver. 1. "Then came:" this appears to have been a deputation sent from Jerusalem to watch and, if possible, entangle Jesus. He had not been to the capital for twelve months. The persecution originated there with the Pharisees.

Ver. 2. "Eat bread with:" text both of Common Version and REV. says "defiled;" both give in the margin "common," which is better, but not exact. They ate, it may have been, with perfectly clean hands, but without the ceremonial washings of tradition. "Found fault" (of course they did—that's what they came from Jerusalem for).



WASHING HANDS.

Vers. 3, 4. These verses are a parenthesis, explaining the customs of the Pharisees as to washing. The writer would show us the ceremonial exactness of these hypocrites. "Wash their hands off" (see margin, describing either the character or the mode of action). "Tradition" which they regarded as of more importance than actual revelation, more especially the traditional injunction of washing hands before meals; and they carried this ceremonial washing to the small things of daily use.

Ver. 5. "Elders:" not simply the fathers—the ancients—but the living teachers of the law. "Unwashed hands:" which was regarded by them as a greater sin than gross immorality.

Ver. 6. "Esaias prophesied" (Is. 29: 13). Read that context: as the father so the children. "Lips—heart:" outward—inward; form—reality; as wide as the poles asunder. If the life is not in accord with the words, the sentence is, "Hypocrites!"

Vers. 7, 8, 9. "In vain:" utterly useless the pretence of worship when connected with such "teaching;" Rev. "as their doctrine," lit. "teaching teachings commandments of men." "Laying aside:" or leaving, or having thrown away "the commandment," which was Divine, they held fast to tradition, which was human. Worse than that, when the Divine opposed their tradition, they boldly rejected it (so the Talmud: "The words of the scribe are more noble than the words of the law").

Vers. 10, 11. "Moses said" (Matt. 15: 4—"God," He spake through Moses), "Honour," etc. (Ex. 20: 12). "Whoso curseth" (Lev. 20: 9); "die:" death without mercy. "Corban—a gift:" to God. *Geikie* says, "The utterance of the word "Corban" sequestered everything absolutely and irreversibly to the Temple. It might be

spoken under the influence of death-bed terror, or in the weakness of superstitious fear; but if once uttered, the Church threw round the money or property the impassable barrier of her ghastly claims. God said one thing, the Pharisees another, violating natural duties.

Vers. 12, 13. Christ turns the tables on His accusers. They said that He violated tradition; He shows them that they "make the Word of God of none effect."

Vers. 14, 15, 16. "Called all the people:" turning, as if with loathing, from these hypocrites to the instruction of those "sheep without a shepherd." "Without:" sin is not from without, but from within. The Psalms are full of recognition of this truth. The Pharisees, on the contrary, taught that defilement came from without. "Come out:" His words, actions, showing what was within. "Ears to hear:" a significant proverbial expression; omitted in Rev.

Ver. 17. "Disciples asked Him," Matt. says (15: 15) "Peter;" "parable:" it was a "dark saying" to them, though to us clear as sunlight.

Ver. 18. "Without understanding:" appreciation of this plain, spiritual truth. What can be plainer? How can food for the body defile the soul?

Ver. 19. "Not into the heart:" How can it? The food that a man takes is divided by the working of his system; that which is nutritious is assimilated—that which is not needed is thrown off.

Vers. 20, 23. "The heart:" our Saviour puts His finger on the spring, the source of evil; it is the heart—the soul. Look at the fearful catalogue, the outcome of an impure heart, and teach the fact that the only way to stop this pouring forth of evil is to "get a new heart."

HINTS TO TEACHERS.

Dangers.—This is a long lesson, and may easily be made wearisome and uninteresting by a teacher who does not catch the thoughts and spirit. Some verses may give rise to profitless talk, and some to unseemly talk, unless you promptly suppress either. Beware of diversion.

Topical Analysis.—(1) Tradition and formality (vers. 1-8). (2) The Word the rule of life (vers. 9-13). (3) The heart the fountain of evil (vers. 14-23).

Notice that the circumstances under which the narrative of our lesson occurred sprang from the bitter and increasing hostility of the Pharisees. The sect at Jerusalem had opposed and persecuted Him; so likewise in Galilee. Now their forces are joined, and they seek to overawe and win to themselves the support of the multitude, by denouncing Christ as a transgressor of what they set forth as of more importance than the Word of God—the traditions of the elders; and so our Saviour in reply sets before the people the eternal contrast between traditional formality and the righteousness acceptable to God.

On the first topic you will have to note and caution against the tendency to formalism. The heart and life need carefully guarding against this. Even the youngest may fall into the evil; they may get into a habit of attending school or church, of reading their Bibles and saying prayers, but it may be a habit and nothing more—a dead form. Forms are useful in their place—God gave them to His Church at the first; but they were to help, not to supplant, the spiritual life. A form without the spirit is a shell without the kernel—a body without the soul. It is like a scholar never going beyond his alphabet. As for any teachings of men, traditions, such as the Romish Church delights in—these are the things our sinful natures like, because they invariably take the shape of doing something to merit the favour of God—saying, in action, that the teachings of God are not sufficient for eternal life.

Through the second topic our Saviour emphasized this fact again and again. In His conflict with the Tempter, in His battling against His enemies, in His teachings of the people, and in His time of agony and suffering, it was the Word of His Father to which He looked. Emphasize this: the Bible is our rule of life; it is the Word of God; and whatever would dare to assume its place is an invention of the adversary, and is the way of death, not of life.

The third topic is one which, in various shapes, you will be constantly teaching: As a man thinketh in his heart, so is he; if the fountain sends forth impure water, it is impure; if the life is carnal, selfish, devilish, it is so because the heart is foul and unrenewed. A heart filled with the love of God will be shown in a life of purity, gentleness, and love.

Incidental Lessons.—That forms are useful only for the sake of what they represent and preserve.

That men are willing to do much that does not involve a change of heart.

That no outward service can atone for want of religion of the heart.

That outside religion alone—formalism—is offensive to God.

That true worship is the union of the heart with God.

That sin is defilement: as filth to the body, so is sin to the soul.

Main Lessons.—On the first topic—Forms and traditions are not to take the place of the commands of God—Deut. 4: 2; Gal. 1: 8; 2: 4; Titus 1: 13, 14.

Truths of the second topic—2 Tim. 3: 16; 2 Pet. 1: 19; James 1: 22-25.

Truths of the third topic and its opposite—Prov. 4: 23; Is. 29: 13; Jer. 17: 9, 10; Matt. 12: 35.

LARGE numbers of the Russian Jewish refugees have been sent west by the Philadelphia Relief Committee; every family was provided with \$150.

THE average income of the clergy of the Scottish Episcopal Church is \$1,045. Besides this, the parsonages are considered to be worth \$100 a year. The average salary of the bishops is \$3,280. The total membership of the Church is 67,483, an average of 334 to each congregation. While the strong congregations are mainly confined to the large towns, there are some striking exceptions to this, such as Forfar with 900 members, Johnston with 1,000, and Stonehaven with 800.

OUR YOUNG FOLKS.

BOYS' RIGHTS.

I wonder now if anyone
In this broad land has heard,
In favour of down-trodden boys,
One solitary word?
We hear enough of "woman's rights,"
And "rights of working-men,"
Of "equal rights" and "nation's rights,"
But pray just tell us when
Boys' rights were ever spoken of?
Why, we've become so used
To being snubbed by every one,
And slighted and abused;
That when one is polite to us,
We open wide our eyes,
And stretch them in astonishment
'To nearly twice their size!

Boys seldom dare to ask their friends
To venture in the house;
It don't come natural at all
To creep round like a mouse.
And if we should forget ourselves,
And make a little noise,
Then ma or auntie sure would say,
"Oh, my! those dreadful boys!"
The girls bang on the piano
In peace, but if the boys
Attempt a tune with fife or drum,
It's "Stop that horrid noise!"
"That horrid noise!" just think of it!
When sister never fails,
To make a noise three times as bad
With everlasting "scales."

Insulted thus, we lose no time
In beating a retreat;
So off we go to romp and tear,
And scamper in the street.
No wonder that so many boys
Such wicked men become,
'Twere better far to let them have
Their games and plays at home.
Perhaps that text the teacher quotes
Sometimes—"Train up a child"—
Means only train the little girls,
And let the boys run wild.
But patience, and the time shall come
When we will all be men;
And when it does, I rather think,
Wrongs will be righted then.

THE RAVEN.

BY REV. JAMES HASTIE, LINDSAT.

"Consider the ravens."—Luke xii. 24.

Have you ever noticed how much the Bible has to say about ravens? So often does it speak of them that were I to read to you all the passages and explain, I would need to speak twice as long as I allow myself. I will, then, only refer to a few of the most remarkable passages, leaving you to find the others and read them in private.

The first time the Bible speaks of ravens is at the time of the flood. So important to the world did God deem these birds to be that He told Noah to take some into the ark, to keep alive till the deluge was ended, and he did.

Noah found them very useful. He wanted to learn how much dry land had appeared; and so when the ark had rested on the top of Mount Ararat forty days he opened a window and set a raven free, and it never came back, for it found plenty of carrion or dead animals to live on, and so by the raven not returning Noah knew that the waters had largely dried off. It was to Noah as good as a telegraphic despatch from all parts of the earth announcing dry land again.

The second service rendered by ravens I want to tell you of is so wonderful that, scarce able to believe it, you will exclaim, "Is it really true?" and the service is so kind that many of you on hearing it will say, "I wish I had a raven for a pet."

Long, long ago there lived a prophet among a very wicked people.

His business was to preach God's law and condemn evil-doers.

For this he was hated everywhere, and had to flee for his life into the wilderness. No food could he get, for no one lived there, nor could he gather it from the ground or trees. Die he must of starvation, it would seem.

But wonderful how God can rescue His own out of difficulties!

In some way or other not known to us, He put it into the heads of ravens to carry to Elijah (for that was the prophet's name) bread and flesh in the morning, and bread and flesh in the evening for a long time—some think a whole year.

That is what we call a miracle; but a miracle more than usually wonderful when we think how fond ravens are of flesh, and yet, instead of eating it themselves, they brought it to Elijah. (See 1 Kings xvii.)

Now I will tell you something very dreadful in the olden time, and the ravens had something to do with it.

In Palestine and elsewhere in the East, it was customary to let very bad people lie unburied when they died.

Those who had broken away from home and would not obey their parents; those who had become outlaws and had plunged into all sorts of crime; those people when they died were not given decent burial, as is done with us, but they were thrown into some lonely spot to be devoured by wild animals and birds. Ravens have a strange fancy for the eyes of dead bodies, and these they first go at. And so referring to this Solomon has among his proverbs this awful passage: "The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out."—Proverbs xxx. 17.

"Take care, take care," as if the raven said, "If you live and die in wickedness I will punish and disgrace you."

My last reference to ravens in Scripture is a very pleasing one, namely, that God speaks of them to illustrate the tender care He takes of all His creatures.

Most birds and animals are remarkable for their kindness to their young, nor will they leave them till they are amply able to do for themselves.

But the raven seems to be an exception to this general rule. Early, very early, the old ones drive their young from the nest to shift for themselves, and if they don't get out promptly the old ones will oust them over, to fly or die just as they may.

Now, when thus cast off, those little fledglings need some kind care and protection, and where do they find it?

They find it in God, the friend, maker and preserver of all.

Read Job xxxviii. 41: "Who provideth for the raven his food? When his young ones cry unto God, they wander for lack of meat."

Read Psalm cxlvii. 9: "He giveth to the beast his food, and to the young ravens which cry."

Then our text. "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn, and God feedeth them. how much more are ye better than the fowls?"

Bright words these, and cheery for your every hour of trial and want. Trust God and He will not fail you. Cast your care upon Him, for He careth for you.

"Like as a father pitieth his children, so the Lord pitieth them that fear Him"

BAMBOOS.

There is no tree known on earth which subserves so many purposes as the bamboo. The Indian obtains from it a part of his food, many of his household utensils, and a wood at once lighter and capable of bearing greater strains than heavier timber of the same size. Besides, in expeditions in the tropics, under the rays of a vertical sun, bamboo trunks have more than once been used as barrels, in which a water, much purer than could be preserved in vessels of any other kind, is kept fresh for the crew. Upon the west coast of South America, and in the large islands of Asia, bamboos furnish all the materials for the construction of houses at once pleasant, substantial, and preferable to those of stone, which the frequently recurring earthquakes bring down upon the heads of the lodgers.

The softest of the bamboos is the *Sammot*. In the tracts where it grows in the greatest perfection it sometimes rises to the height of one hundred feet, with a stem only eighteen inches in diameter at the base. The wood itself is not more than an inch in thickness. The fact that the bamboo is hollow has made it eminently useful for a variety of purposes, it serves as a measure for liquids, and if fitted with a lid and bottom, trunks and barrels are made of it. Small boats even are made of the largest trunks by strengthening them with strips of other wood where needed.

In one day they attain the height of several feet, and with the microscope their development can be easily watched. But the most remarkable feature about the bamboo is their blossoming. With all this marvellous rapidity of growth they bloom only twice in a century, the flower appearing at the end of fifty years. Like other grasses, they die after having borne seed.

HERE is a story of a little girl, three years old, who was charged with breaking a flower from its stem. She said: "No, I didn't break it." Still, the older person argued that she must have done it, for no one else had been in the room; but she said: "'Deed, 'deed I didn't." Thinking to make her confess, the older said: "Now, Ada, I see a story in your eye." Her reply was, "Well, that's one I told the other day, for I didn't break the flower." And it was found that she didn't.

We call the Chinese heathen, and yet they have some customs that would do credit to a Christian people. On every New Year's morning, each man and boy, from the Emperor to the lowest peasant, pays a visit to his mother. He carries her a present, varying in value according to his station, thanks her for all she has done for him, and asks a continuance of her favour for another year. They are taught to believe that mothers have an influence for good over their sons all through life.

Words of the Wise.

On the day of victory no weariness is felt. - Arabic Proverb.

DISCOURAGEMENT is not a fruit of humility, but of pride. - Fenelon.

THE truth, as revealed in the Word of God, is the most effective instrument for doing the work of God.

THERE is, perhaps, no one quality that can produce a greater amount of mischief than may be done by thoughtless good nature.

WORDS are often everywhere as the minute hands of the soul, more important than even the hour hands of action. - Richter.

A LIAR would be brave toward God, while he is a coward toward men; for a lie faces God, and shrinks from man. - Montaigne.

As it is necessary to know human things in order to love them; so, it is necessary to love divine things in order to know them. - Rucal.

It is by what we ourselves have done, and not by what others have done for us, that we shall be remembered by after ages. - Dr. Wayland.

"I HAD rather have a church with ten men in it right with God than a church with five hundred in it at whom the world laughs in its sleeve." - George Whitefield.

KIND looks, kind words, kind acts, and warm hand-shakes—these are secondary means of grace when men are in trouble, and are fighting their unseen battles. - Dr. John Hall.

"FOR My thoughts are not as your thoughts." I have seen God justify Himself in the long run; I am continually discovering that I misunderstood Him, and murmured when He was kindest. - Lacordaire.

GOD, who is liberal in all His other gifts, shows us by the wise economy of His providence how circumspect we ought to be in the management of our time, for He never gives us two moments together. - Fenelon.

WHEN well-established things of earth are shaken and moved out of their places, there is comfort in thinking of Him who is the same yesterday, to-day and forever. He never fails those who put their trust in Him.

I FIND that ministry most efficient, and indeed that ministry alone efficient, in which the doctrine of the Cross of Christ obtains the same prominence with which it was exhibited in the preaching of the apostles themselves. - Burder.

CHRISTIANITY in its very nature is a mission-faith, that is active abroad because alive at home. It is a sign of death when the Church parts with its interest in missions, and not simply death at the extremities, but death at the heart.

CHRISTIAN faith is a grand cathedral with divinely-pictured windows. Standing without, you see no glory or beauty, nor can you possibly imagine any. But standing within, every ray of light reveals a harmony of unspeakable beauty and splendour.

The rainbow is the reflection of the beams of the sun, which intimates that all the glory and significance of the seals of the covenant are derived from Christ, the Sun of Righteousness, who also is described with a rainbow about His throne. - Matthew Henry.

Do not wish to be anywhere but where you are, nor anything but what you are. It is a want of communion with God that makes our thoughts run a-gadding. Daily beseech the Lord to make your way plain; then leave it to Him to direct your steps. - Bishop Beveridge.

The doors of our soul—like those of our mind—open outwards. If they are not unclosed from within they will remain forever fast. Even the Son of God Himself will not see an entrance, but He waits without, saying, "I—even I—stand at the door and knock." Does He wait outside your heart; or is He a guest within?

Do not pity yourself. Self-compassion is a world of luxury—a caricature of self-respect. Do not nurse your grief, and brood over it. Do not feed it with thought till it grows big. Forget yourself. Think of the world with its want and woe. Think of God and His help. Fling yourself, sorrow and all, upon the distress of man, and you shall find how God comforts those that mourn.

It is good for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly; made to feel that, in spite of all his cunning and self-confidence, he is no better off in this world than in a dark forest, unless he has a Father in heaven who loves him with an eternal love; and a Holy Spirit in heaven who will give him a right judgment in all things; and a Saviour in heaven who can be touched with the feeling of his infirmities,

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BRUCE.—At Paisley, on the 18th of April, at two p.m.
LINDSAY.—At Woodville, on Tuesday, the 30th of May, at eleven a.m.

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At the manse, Prescott, on the 17th inst., the wife of Rev. J. Stuart, of a daughter.

MARRIED.

- At Ottawa, on the 17th of April, by Rev. G. T. Bayne, of Eganville, Lizzie, second daughter of Thomas Graham, Esq., of Gloucester, to Rev. J. A. Townsend, of Garryduff, Ballymoney, Ireland.

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