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

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

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

For Kidney Complaint of either sex this compound is unsurpassed as abundant testimonials show.

"Mrs. Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constipation, Biliousness and Torpidity of the liver. Her Blood Purifier works wonders in its special line and bids fair to equal the Compound in its popularity."

All must respect her as an Angel of Mercy whose sole ambition is to do good to others.  
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and pernicious practices pursued in so judicious, are fruitful causes of nervous Debility, Impaired Memory, Dependence, Lack of Self-confidence, and Will Power, Involuntary losses and Wretchedness of Weakness and loss Manly Power. Send three letter postage stamps for large illustrated treatise suggesting means of complete cure. **World's Dispensary Medical Association, Buffalo, N.Y.**

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VERY nice puddings can be made with stale cake.

**CHEESE** should be wrapped in a piece of clean linen and kept in a box.

**BREAD** or cake must be thoroughly cooled before being put in a box or jar. If not, the steam will cause them to mould quickly.

**MILK, cream, and butter** all quickly absorb strong odours; therefore care must be taken to keep them in a cool, sweet room, or in an ice-chest.

If you cut pineapple in thin slices and scatter sugar over it the day before you serve it, you need not and any water to make the liquor. Keep in a cool place.

A RICH pudding-sauce is made of the yolks of five eggs, one cup of sugar, half a cup of butter; beat all together till light, then add slowly one pint of boiling water.

FOR one who can afford to use it in this way, whipped cream, highly flavoured with vanilla, rose water, or wine, makes the richest and most agreeable pudding sauce.

**CHICKEN AND TURKEY LIVERS.**—The livers of chickens and turkeys are nice fried with a few thin slices of bacon. Cut the liver and bacon very thin; season with pepper and salt. This is a good breakfast dish.

**SPONGE DROPS.**—Sponge drops are nice to mix with other cake in the basket. Beat four eggs to a stiff froth; then stir in one heaping cup of sugar and one cup and a third of flour. One teaspoonful of baking-powder should be thoroughly mixed with the flour. Flavour with lemon, and drop from a dessert spoon on buttered paper; bake on tin plates. The oven should be hot and the cakes will bake in a few minutes. They require watching, as they are very likely to brown too much.

TRUE household economy extends to the smallest details. It would not be a bad idea to give premiums to those women who manage to afford their families the most comfort at the least expense. She who would stand any chance of taking the first prize must put her heart as well as her hands into the work; she who "hates housework" should be ruled out of the competition on the ground of disability. To save without stinginess in matters of food, clothing, furniture, books and recreations, is a fine art for the head of a family to cultivate more and more unto perfection.

**PUDDING.**—For a delicate and very nice dessert make a pudding thus: Dissolve half an ounce of gelatine in half a pint of cold milk; let it come to a boil gradually. When hot, but not boiling, add the yoke of three well-beaten eggs. Stir constantly; sweeten to your taste; or, if you wish a definite direction, put in a quarter of a pound of sugar. This is the right amount for most people. When this is cold, stir in it a pint of whipped cream; flavour with lemon or vanilla; and, the last thing, stir in the whites of the three eggs; have them beaten quite stiff. Serve this cool, with cake or with fruit.

**ROAST TURKEY.**—A turkey weighing not more than eight or nine pounds. Wash and clean thoroughly, wiping dry, as moisture will spoil the stuffing. Take one small loaf of bread grated fine, rub into a piece of butter the size of an egg, one small teaspoonful of pepper, and one of salt; sage if liked. Rub all together and fill only the breast of the turkey, sewing up so that the stuffing can not cook out. Always put the giblets under the side of the fowl, so that they will not dry up. Rub salt and pepper on the outside, put into dripping-pan with one teacupful of water, basting often, turning it till brown all over. Bake about three hours. Have left in the chopping bowl a little stuffing, take out the giblets and chop fine. After taking out the turkey put in a large tablespoonful of flour, stir until brown. Put the giblets into a gravy boat and pour the gravy over them.

The reason why the surgeons of the International Throat and Lung Institute, 173 Church street, Toronto, are making so many wonderful cures of catarrh, catarrhal deafness, bronchitis, asthma and consumption are: They have not only skilled and qualified medical men associated with the Institute. They adhere strictly to their speciality and they use the sphygmometer invented by M. Souvieux, ex-aido surgeon of the French army, an instrument which conveys the medicines in the form of cold inhalations to the parts diseased, which is the only way these diseases can be cured. They are treating hundreds of patients every month, having twelve surgeons engaged in their work in Canada alone. Send a three-cent stamp for a copy of their International News, published monthly at 173 Church street, Toronto.

**IN THE SPRING TIME**  
EVERYBODY IS TROUBLED WITH ANNOYING  
**DISEASES OF THE LIVER**

**Biliousness, Jaundice, Constipation, or Headache.**

The disorders which always follow the failures of the Liver and Bowels to perform their proper functions, can be conquered at once by the use of *Kidney-Wort*. Any derangement of the bile at once manifests itself in great bodily discomfort, loss of appetite and in despondency.

**SYMPTOMS.**  
Pain in the right side which is very sensitive to pressure. The pain will sometimes appear to be located under the shoulder blade. There is also irregular appetite, flatulency, a yellowish tint in the region of the stomach, and a yellowish coloration of the whites of the eyes become yellow, the stools clay-coloured and the urine yellow, and a copious sediment. There is generally a bitter tongue, and at times diarrhoea, and at others obstinate constipation, in short, disordered functions of the stomach and entire tract of the bowels.

These symptoms, if not speedily grappled with, will result in the most serious consequences to the whole system, prostrating it and destroying all its vitality and energies. When the liver becomes torpid or gives evidence of undue activity, a few doses of *Kidney-Wort* and a little caution in relation to a diet, will restore the patient to health and vigour as if by enchantment.

Most remedies used for disorders of the liver and bile act on the wrong principle, as they are simply cathartics, and merely carry off the accumulated secretions.

*Kidney-Wort* on the contrary goes to the very root of the evil, as it acts on the Liver and Kidneys at the same time, and by its mild but efficient cathartic action moves the bowels freely. The morbid poisons that have been the cause of all this disease and suffering will be thrown off, new life will be infused into every organ, and the health-giving forces will again exert their power.

It is well known that the kidneys are nature's sluiceway to wash away the debris and impurities that are being constantly developed in every human system. If they fail to act freely, health will soon suffer. But the kidneys cannot perform their own proper offices, and at the same time eliminate those impurities that should pass off by free action of the bowels. How important it is then, to have a remedy that will have the power to keep up the natural action of both these important functions.

**THIS REMEDY IS KIDNEY-WORT.**

Have you indicated the trouble that has harassed you? Then use a package of this medicine and be cured.

**READ A SAMPLE TESTIMONIAL.**

"I prayed God to deliver me by death."  
Headquarters Veteran Corps 69th Regiment,  
Armoury, Tompkins Market,  
New York, May 6th, 1883.

Gentlemen I have just commenced on my second bottle of "Kidney-Wort." I have but little faith in either doctors or medicine, more particularly in medicines extensively advertised. However, I have suffered perhaps as no other man has suffered, from liver disease—brought on by malaria. I suffered for years, till it became chronic, simply from neglect. I have taken quinine till my head swam, and my nerves were totally unstrung. Last year I went to Europe to try and better it, but came back worse. In reading many of your advertisements I came to the conclusion, as a *desperate resort*, to try the "Kidney-Wort," and did so. After the fourth day I got an attack of the old malady. I prayed God to relieve me by death, but kept to the medicine as ordered, and I want to tell you to-day, and all sufferers from Liver disease, that the last three weeks I have enjoyed such good health as I have not had in many, many years. I simply write you this that other sufferers may benefit by it. Very truly yours,  
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**VITAL QUESTIONS!!**

Ask the most eminent physician  
Of any school, what is the best thing in the world for quieting and allaying all irritation of the nerves and curing all forms of nervous complaints, giving natural, childlike refreshing sleep always?  
And they will tell you unhesitatingly  
"Some form of Hops!"

**CHAPTER I.**

Ask any or all of the most eminent physicians:

"What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary organs; such as Bright's disease, diabetes, retention or inability to retain urine, and all the diseases and ailments peculiar to Women?"  
"And they will tell you explicitly and emphatically "Buchu."

Ask the same physicians:  
"What is the most reliable and sure cure for all liver diseases or dyspepsia, constipation, indigestion, biliousness, malarial fever, ague, &c.," and they will tell you:  
"Mandrake! or Dandelion!"

Hence, when these remedies are combined with others equally valuable  
And compounded into Hop Bitters, such a wonderful and mysterious curative power is developed which is so varied in its operations that no disease or ill health can possibly exist or resist its power, and yet it is

Harmless for the most frail woman, weakest invalid or smallest child to use.

**CHAPTER II.**

"Almost dead or nearly dying"

For years, and given up by physicians of Bright's and other kidney diseases, liver complaints, severe coughs called consumption, have been cured.

Women gone nearly crazy!  
From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to women.

People drawn out of shape from excruciating pangs of rheumatism,  
Inflammatory and chronic, or suffering from scrofula!

Erysipelas!  
Salt rheum, blood poisoning, dyspepsia, indigestion, and in fact almost all diseases (rati)

Nature is heir to  
Have been cured by Hop Bitters, proof of which can be found in every neighborhood in the known world.

The worst Scrofulous Sores, the most indolent Tumors, and the most foul Ulcer known, may be cured by the combined use of Burdock Bitters and Burdock Healing Ointment. Ask your Druggist for these reliable remedies.

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

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# THE CANADA PRESBYTERIAN.

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No. 17.

## NOTES OF THE WEEK.

THE New York Society for the Suppression of Vice makes, in its annual report, the startling statement that "of the 441 criminals that were arrested in New York during six months, none of them being over twenty-one years of age, (many acknowledged that their first impulse toward crime was derived from reading bad books."

THE prospect of obtaining an international park at Niagara is brightening again. The Senate of New York have voted in its favour. It may be sometime, however, before the safety of the project is assured. A Bill in the hand of senators is sometimes like the tourist in the grasp of the hackmen of Niagara. Neither emerges without being despoiled.

DR. CUNNINGHAM, of Crieff, has been lecturing on Sunday trading, which he would regard as an ecclesiastical and not as a civil offence. He would first warn and then excommunicate both sellers and purchasers. He said it was to some extent pardonable for a poor widow to sell chocolate and peppermint lozenges on Sunday, for "there is a class of people who in listening to a certain kind of sermon can only be kept awake by munching these."

PRINCIPAL RAINY, in closing the Divinity Hall, Edinburgh, last week, delivered an able and interesting address on "Preaching." He said that while evangelical preaching is the most important, ethical and practical preaching should be utilized, and care must be taken against degenerating into moral essayists with a pale shimmer of Christianity gleaming dimly over their horizon. To be a great preacher was to be the master of a Divine art. It was a study for life and for life long effort.

MR. SHAKESPEARE, M.P. for Victoria, B.C., paid a visit to the Ontario Business College, Belleville, on Saturday afternoon, and was not only delighted with the thoroughness of the course of instruction, but astonished at the magnitude of the attendance and the distances from which students come to avail themselves of its advantages. Victoria, he says, is ahead of Belleville in streets and sidewalks, but the latter's public institutions (especially the Deaf and Dumb Institute, the Commercial College and Albert College) and public buildings are far ahead of those of the capital of the Pacific Province.

DR. MARCUS DODS, in closing a series of lectures on the History of the Church in Scotland, said that we have to look forward to a thorough reconstruction of the Scottish Church. The first step towards that must be the disestablishment of the Church of Scotland, and it must be upon the basis of a short creed. The task before the Free Church is to maintain an intelligent faith. In the Established Church it is an open secret that there is a considerable number of ministers who have very little thoroughgoing belief in the supernatural, while in his own Church he did not know a single minister who is not a thoroughgoing believer in the supernatural.

THE first general census taken in India is nearly completed, and some of the facts revealed respecting England's immense possession in the east are interesting. The area of India is 1,372,588 square miles, or a little over one-third of that of the United States. There is a population of 253,891,821, or over five times the population of the United States. The males exceed the females by 6,000,000. Amongst the native population of 228,000,000 there were found 20,938,626 widows, or about 16.32 per cent., as compared with 1.22 per cent. in England, and 2.71 per cent. in Italy. Of the vast population only 13,000,000 can read and write, and only 4,900,000 are under instruction. The religious status of India shows in what a minority the Christians stand. Hindoos, 89,937,450; Mohammedans, 50,121,585; native worshippers, 6,426,511; Buddhists, 3,418,884; Christians,

1,862,634. There are besides several millions of minor divisions of Oriental beliefs.

THE press has much to say about the dynamite fiends. They are not fiends, only very wretched and wicked men. Under the delusion that they are patriots, they dare deeds at which humanity shudders. Happily recent attempts have been harmless. There has, no thanks to them, been no sacrifice of life. A vigilant police have been on the alert and the dynamite conspirators have been captured. They are where swift justice will overtake them, English courts are not to be trifled with. The artifice of the pettifogger is no doubt great, but it is powerless to deflect the course of justice. Bad as these men are there are others that ought to keep them company. Those who applaud and approve their acts and supply them with resources are equally bad; but their cowardice shields them from the consequences of their acts. These men are the worst foes Ireland has. Means like these never achieved a nation's freedom. Patriotism is cast in a nobler mould. Dynamite is not an element of moral and political regeneration.

AN event has occurred at Quebec calculated to make the most thoughtless pause. It is the same miserable old story of death from drinking. A young man named Turgeon had imperilled his health and lost his situation by intemperate habits. He had a wife and young family dependent on him. At the urgent solicitation of his father he had signed the pledge. The foolish man that he was, two days after visited a tavern and forgetting his pledge, his wife and children, and his father's solicitude, again took the accursed thing. It was his last drinking bout. For a wager he drank an enormous quantity of liquor. It did its deadly work speedily. He sank down in a comatose state, was carried home and died in the morning. What can be said of the reckless crowd that thus urged him to his death? The bar keeper remonstrated, but the tavern-keeper is said to have replied, "Give the party all the drink they want as long as they have money." Is it matter for surprise that the cry for the repression of this social crime by prohibition is become loud and imperative? The wonder rather is that right-thinking people are so tolerant of an evil so palpable.

THE correspondent of the London "Standard," at Tamatave, Madagascar, brings to light some facts that ought to make "Commerce" mend her manners. The chief seaport of Madagascar, says this intelligent observer, is ruined by rum. The inferior and poisonous rum of the Mauritius sugar estates is shipped to Madagascar, where it is retailed at fourpence the quart bottle. To stroll through the native quarter of the town is to stroll amid a host of rum casks and among an intoxicated population." The Hova Government is most anxious to keep out this poison, but yielding to "united consular pressure"—in which America took the lead and England assisted—they are forbidden to levy more than ten per cent. import duty—that is to say less than one cent per bottle. The result is that "the demon rum" is eating the heart out of Tamatave, and the consuls or all civilized powers, including Great Britain insist that the process shall continue unchecked. That, or something very like that, is too often what takes place when new countries are opened up to the beneficent influences of commerce by the enterprise of the British trader and the energy of British consuls.

IN the April instalment of Mr. Robert Buchanan's "New Abelard," in the "Gentleman's Magazine," there are some striking characterizations of celebrated men. Bismarck is described as "a man with the moral outlook of Brander in 'Faust,' a swashbuckler politician, who swaggers up and down Europe and follows down liberalism wherever it appears." M. Zola, "originally a printer's devil, is to modern light literature what Schopenhauer is to philosophy—a dirty, muddied, gutter-searching pessimist, who translates the 'anarchy' of the ancients into the bestial argot of the Quartier Latin." Hegel "began by the

destruction of all religion and ended in the totem-worship of second childhood" Schopenhauer was "a piggish, selfish, conceited, honest scoundrel, fond of gormandising, in love with his own shadow, miserable, and a money-grabber, like all his race. The Germans have given us Schopenhauer and Strauss as types of their own degradation; and when we have thoroughly digested their bitter Gospel we shall know how little hope for humanity lies that way. Meantime, the Divine Ideal, the spiritual Christ survives—the Master of the secret of sorrow, the Lord of the shadowy land of hope. He turns His back upon the temple erected in His name; He averts His sweet eyes from those who deny He is or ever was. He is patient, knowing that His kingdom must some day come. I am thoroughly convinced," Mr. Buchanan says, "that there is no *via media* between Christ's Christianity and Schopenhauer's pessimism; and these two religions, like the gods of good and evil, are just now preparing for a final struggle on the battlefield of European thought."

WEEKLY HEALTH BULLETIN.—The general character of the weather is that of spring, the daily variations from the average being very slight indeed. As a consequence of this the total number of cases of disease seems on the whole to have decreased throughout the Province. The presence of cool evenings after the warm days will, however, serve to account for the continued prevalence of Bronchitis, though Influenza has fallen very greatly—from 10 to 7 per cent. of all diseases. Neuralgia has likewise very greatly receded, while Rheumatism, in many cases chronic, remains in much the same position as it did last week. Anæmia, specially noticed last week, retains, as it has always done, nearly the same position with regard to other diseases. In fact it appears that however great the variations which any other disease may undergo, this disease and consumption vary but little in their average degree of prevalence. Amongst Fevers, Intermittent, which is the only one appearing in the twenty prevalent diseases, has this week made a decided advance. It not only appears in its three favourite districts, but appears in District VI., from Wellington county on the north to Oxford on the south, and from Peel on the east to Lambton on the west, while in its degree of prevalence it is 6.1 per cent. of all diseases. Amongst Zymotic diseases, Measles still holds the place of prominence. The retrogression of it noticed last week has continued into this week, it being 5.6 instead of 7.5 per cent. as it was then. Mumps has again, after a long period of comparative quiescence, become active, it having risen as high as 5.9 per cent. of all cases. Its prevalence in both the west and east of the Province is a point of interest. Whooping Cough and Diphtheria show but little change. Diarrhoea, remaining much the same as last week in degree, has very considerably increased in area of prevalence. A correspondent, noticing the fact of its continued prevalence, points out the urgency of the prompt removal of all deposits of organic materials which may have accumulated during the winter, before their decomposition with the summer heat becomes the occasion for the increase of Diarrhoea with the enormous infantile mortality which our statistics show is due to this cause. Householders should remember that the retention of deposits of such materials is legally a nuisance; and, quoting the words of Mr. Justice Fry, of Kensington, London, when granting an injunction in the case of such a deposit, "Many a man has been found guilty of manslaughter for offences less morally criminal than the conduct which these defendants admitted they were pursuing." Amongst the less prevalent diseases, Erysipelas remains stationary, while a new point of interest is seen in the appearance of Peritonitis (non-puerperal). What is most remarkable is that it has not only never appeared in any previous report amongst the twenty diseases, but also that it has a percentage of 1.3 of all cases. Without in any way endeavouring to draw any inferences from the fact, it would appear that some more special cause than cold must be assumed as accounting for its appearance.

## OUR CONTRIBUTORS.

### WALDENSIAN EVANGELIZATION IN ITALY.

In a previous letter I gave the statistical results of the Missionary work of the Waldensian Church in Italy for the past year, as shown by the report presented to the meeting of Synod at La Tour, in September. Having recently received a copy of the report as prepared by Signor Prochet, which contains a general survey of the whole Mission field, and the work accomplished during the year, I condense such portions of it as I deem of general interest. It contains nothing sensational. Those who control the Mission are too honest to have recourse to sensational views to create or keep alive sympathy. The tidings it brings are, nevertheless, good, and may be expressed by one word, *progress*—comparatively slow, it may be, but still sufficiently marked to prevent any of those who have put their hand to the plough to look back.

#### THE MISSIONARY CHURCHES

are grouped into five districts, and they are governed, so far as interior discipline is concerned, by their own Presbyteries, composed of pastors, of evangelists, and of deputies from the congregations. These Presbyteries meet once a year. The committee of evangelization has a right, and it is its duty, to keep a strict oversight of its workers, and it has full liberty to dispose of them as it thinks best. This arrangement has the advantage of accustoming the brethren who have come out of Roman Catholicism to ecclesiastical life, without allowing them to fall into serious mistakes. When a Church can support a minister, it acquires the right to choose one. Every three years, the ministers and deputies of the five districts assemble in a "General Conference." The annual Synod of the Churches of the Valleys acts like a General Assembly, till the development of the mission churches permit the organization of a general Synod, which will represent all the Waldensian churches of Italy.

#### GAINS AND LOSSES.

During the past year there were 492 admissions to the Church, but these were to some extent counterbalanced by 296 losses. While, however, the departure of members to other places, and those who have died, are described as "lost," such members can hardly, strictly speaking, be said to be *lost* to the Church. Those who emigrate, carry with them the faith they have embraced, and often become the centre of a new religious movement, while those who are called away to join the great assembly on high "are not lost but only gone before." It is only those whom the Churches have shut out from their communion that are, humanly speaking, *lost*, and these counted twenty-seven—a proof that the evangelists and missionaries are exercising that discipline which the Gospel commands, and without which no missionary work can long endure.

#### AGGRESSIVE WORK.

Under this designation is included what is done outside of Churches and places of worship, some of the means employed are: (1.) *Conversations* on railroads, in public conveyances, and wherever contact can be had with the population. In this way seed is sown, and instances prove that it does not remain wholly unproductive. (2.) *Meetings* held in the houses of evangelical families, who invite their relatives and friends who are still superstitious or sceptical. At Genoa, for instance, in the handsome saloon of a palazzo, a large audience has been gathered each Sunday evening for the last two years. There, upwards of eighty Catholics have occasionally been counted, who never entered the regular Church in the Via Assarotti. (3.) *Itinerant evangelization*, including preaching, conferences, etc., where no regular agent resides. In addition to the seventy-seven churches and stations provided with regular services, the evangelists have visited more or less frequently, 152 towns and villages; sometimes invited by individuals moved by curiosity or by more serious feeling to be informed regarding the Gospel; and at other times arriving unexpectedly, when they call an audience together by means of placards or private invitation. For example, the evangelist on arriving without previous notice at Chiomonte and Bardonecchia, hired for a couple of hours the largest room in the hotel, and ran through the streets pressing all to come and hear good tidings. And the results were an audience of 150 in the for-

mer town, and 200 in the latter. At one place a considerable number of the people seized the hand of the evangelist, and thanked him; at the other the Syndic pressed the hand of the speaker, and thanked him, adding, "Why did you not tell me you proposed addressing us as you have done? I should then have procured a larger room." In Sicily, through missionary tours many places of importance have been evangelized—at Girgenti, a non-commissioned officer gravely asked the evangelist if it were right to repeat (as he had done from his fifteenth year) the *Pater, Ave Maria*, and *Gloria Patri*, every night, and to say each prayer seven times. Another accosted him to say farewell, adding in a voice tremulous from emotion, "Sir, I thank you. I was a brute, and you have begun to make me a man." (4.) *Public discussions with the Priests*. Unhappily, of late years the Pope has prohibited all public controversies. Occasionally a village curate or town priest provokes or accepts an argument with the evangelist, the time is fixed, but the debate is prevented by a superior and cannot take place. It may be asked why the

#### WORK OF REFORMATION

resumed in Italy within the last thirty five years, advances so slowly when compared with its rapid progress in the sixteenth century? The chief reason M. Prochet says, is that the need of a faith is not felt so strongly as at that time. In the sixteenth century men felt the need of religion. When a misgiving arose in reference to the Romish Creed, distrustful hearts sought another to satisfy their yearnings. In the present day, with no confidence in the priests, there is no idea of a search for religious truth elsewhere being worth an effort. Still religious sentiment is not altogether extinct, but those who are its subjects are the least accessible, owing to the prejudices instilled by the priesthood. A second reason may, therefore, be named. In the sixteenth century the Roman Catholic party had the courage of their convictions. They had no hesitation in provoking, or in accepting the challenge of the Reformers. The audience was at liberty to hear both sides—to judge and choose for itself. If this were the case now the work of evangelization would, doubtless, advance by gigantic strides in Italy.

#### PROGRESS IN PUBLIC OPINION.

A great change has gradually come over the conduct of the people towards the evangelists, since the earlier years of missionary work, when, in many places the lives of the agents were in danger from fanaticism. True, the law has been on the side of the missionary since Italy was united under the sceptre of a constitutional king; but it took time fully to apprehend and to act on the law. Now there remains only some village syndic or underfunctionary in some town, who pretends to ignore that *the law is equal for all*. The evangelists are respected everywhere, and generally well received by the authorities and the educated classes. Here is a case which deserves to be known—the case of a monk enquiring for a Waldensian pastor. "I was visiting a lady," writes Signor M., of Nice, "when the servant introduced a monk who came to seek the address of an evangelical minister. 'Here is one,' said the lady, pointing to me. The monk explained that in the hospital, managed by himself and his colleagues, a Belgian Protestant lay dying, who was most desirous of seeing an evangelical pastor. He added that it was a real happiness for him to be able to conduct me to the bed of the sick man. I followed him immediately. The monks received me well, offered to prepare everything for the Holy Communion should I desire to give it to the sick man, and begged me to return, refusing my thanks, saying they had only done their duty."

Great difficulties used to be encountered at the burial of an evangelical. Fanatical crowds have insulted the mourners, and have gone so far as to disinter the body and throw it on the highway. The change which has come over the people is illustrated by the following fact related by the evangelist at Lucca. On the 9th October last brother Gaspari died at Barga in Tuscany. His faith shed glory over his deathbed, and deeply impressed the bystanders. Being the first case of the burial of an evangelist in the district, Signor D. went to the municipality to ascertain what the authorities intended to do. He was well received and informed that orders would be given that the deceased be interred in the best part of the communal cemetery. Nor was that all; the band offered to play, and the company of the

"Misericordia" asked if they might carry the body of the deceased to its last resting place. The "Misericordia" is an institution found in all Italian towns, is entirely Catholic, and is generally under the direction of the priests. The arch priest of Barga was in despair when he heard of the offer of the "Misericordia," and used all his influence to prevent their proposal from being carried out. The members composing it, however, held their own. Then he entreated that at least the bell notifying the members of the confraternity should not toll. The bell was tolled, however, and the funeral cortege took place as if Gaspari had been an influential member of the Romish Church. "At the head of the procession" writes Signor D., "marched the 'Misericordia' in great numbers, carrying the bier. The band came after, followed by the pastor, relatives and brethren. The widow of the deceased was accompanied by two ladies in deep mourning. One of whom carried a funeral wreath. The people lined both sides of the road and looked on respectfully, as the procession passed between their ranks, then following it, they filled the cemetery. The devotional service was conducted amid profound silence, and taught hundreds of listeners how sweet and comforting is the hope of the Bible Christian, who *knows* that 'there is now no condemnation to them who are in Christ Jesus.'"

#### RELIGIOUS LIFE.

Some of the fruits of the work in Italy will illustrate the condition of religious life better than general statements. Take the case of *contributions*, though of course this is not always a sure indication of change of heart. The church members contributed, on an average, last year, *sixteen francs a piece*. This is not bad, considering that a large majority of them are but day labourers with families, and that labour is poorly remunerated in Italy. The friends of the mission will be pleased to learn that those whom they aid are making efforts to obtain independence by and by. Out of several incidents, illustrative of the faith of the converts, let me select the following bearing the heading: "God or my mother." Giovanni Besso is thirty-three years of age. Four years ago he embraced the evangelical faith. His parents, who were farmers at Lessolo, did all in their power to make him renounce his new religious convictions, and failing this, they ended by driving him from their home. Giovanni betook himself to Bantoncello, at the foot of the Valley of Brosso. There he gained a livelihood, married, and ere long his wife and her relatives gave up their Romish superstitions. His influence was felt in the neighbouring villages. In the beginning of 1882, Besso learned that his mother was very ill. His resolution was quickly taken; he left the same evening, travelled all night, and arrived at his father's house fatigued, but above all, full of anxiety as to his reception. To his great joy, the invalid welcomed him affectionately, without referring to the past. Several days elapsed, during which Giovanni tenderly nursed his mother. One evening when conversing alone in her room, she took his hand in hers and said, "You love your mother, do you not?" "More than I can tell you," was the reply. "Well, I am dying promise to grant me the last request I make—the last prayer of your dying mother." "Mother I will do all that it is possible for me to do for you, but what is it?" "No," she replied, "I will have no conditional promises, assure me that you will do exactly what I ask of you." "I can only repeat again, I will do whatever it is possible for me to do." "Very well, I shall tell you to-morrow morning what I expect." Next morning the mother resumed the conversation thus: "In an hour the priest will arrive to give me the communion. I ask of you, as a last favour, to recite the prayers with me." "Oh, my mother," replied poor Besso, "you know that is what I cannot do." "Begone then," was her answer, "and appear no more here," and the invalid turned her face towards the wall. With anguish of heart, while his voice choked with emotion, Besso placed himself at the foot of the bed. "Mother, mother," he said, "ask of me all I have, ask my blood even, and you shall have it; but do not ask me to deny my Saviour by offering to created beings, prayers which should be addressed to Him alone." Without moving her head, she repeated the terrible words: "Begone! you are no longer my son." Besso staggered out of the house, wandered all day in the neighbourhood, a prey to indescribable anguish, and only found some solace in prayer to Him who could deliver him from this trial. Towards

evening he felt an inward impulse to re-enter the house, notwithstanding his mother's decided order. When her son ventured into the sick room, the poor woman held out her hand to him, saying, "Well, my son, I shall respect your convictions, while you will respect mine; stay with me to close my eyes." The report adds one detail more. In that struggle between his convictions and affection for his mother, the thought that his refusal to recite idolatrous prayers might cost him the loss of his patrimony did not once cross his mind.

## SCHOOLS.

At Catania more than 100 pupils almost all Roman Catholics, attend the day school, and the greater number the Sunday school also. The schools of Rio-Marina, were specially blessed last year. After a careful examination a member of Parliament expressed his great satisfaction to the government inspector who replied, "Yes, we owe much to the Waldensian Church, for the benefit she has bestowed upon our country by her schools, in which our children received a good education." A Roman Catholic mother who had been present at one of the *fiets*, said in reference to the *fiets* of the communal school, "How could these *fiets* appear to be without a hymn, with nothing of the love of God in them." "We entrust our children to you without fear," was the avowal of some Neapolitan Catholic parents, "because we are sure that in your schools they will learn nothing but what is good. We know you teach them to love God, their home and their country, and that you put them on their guard against blasphemy and falsehood."

## COLPORTAGE.

An important part of the mission of the colporteurs is to act as pioneers for the evangelists; in consequence, they have sometimes to neglect the sale of books for a time, and to halt wherever a little nucleus of persons can be found desirous of reading and hearing the Word of God. In consequence many new stations have been opened. A Bible waggon is employed to peripatrate the provinces in Italy, and the numbers who have heard the Gospel in consequence of this agency, may be reckoned by thousands. It is said to be a costly means, but one which succeeds where other plans fail. The Bible readers and Bible women employed at Venice, Milan and Naples, act an important part in the work of Italian evangelization. Taking the lowest estimate of the sale of Bibles during the past thirty years of religious liberty, they will amount, at the least to 600,000 copies. At Milan a mothers' meeting has been commenced and has been blessed; but the report states that this is a work of special delicacy, and requires a tact which every one does not possess. "What a glorious thing would it be, and how advantageous to our mission," concludes this interesting story, "could we have a Bible woman of the right sort in every town."

Dresden, 13th March, 1881.

T. H.

## THE DISTRIBUTION OF PROBATIONERS.

MR. EDITOR,—The scheme propounded in THE PRESBYTERIAN of the 11th inst. for the distribution of probationers has one feature most worthy of commendation, viz., that it contemplates the formation of synodical committees for this purpose. This step at decentralization cannot fail, if adopted by the Assembly, to give satisfaction both to the Church at large and to the parties interested. Such committees will certainly be acquainted with the circumstances of the congregations requiring supply, and in course of time with the supplies themselves. Their fields will, besides, be sufficiently extensive to afford variety of conditions and means of adaptation to meet the respective cases of congregations and probationers. It will also limit the distance and the cost of travel, which gave so much dissatisfaction in the past. Another good feature of the plan is that Presbyteries are not required, or as the terms are, "may decline," to put any particular vacant congregation on the list. There are congregations, especially in our cities, that will, under any circumstances, insist on finding their own supply, and there is no reason why they should not have this liberty, or why Presbyteries should not grant sessions this liberty. The session has indeed a constitutional right to this liberty. Another commendable feature is that no congregation shall be required to accept any supply that may be sent them. In many instances great injury has been done and much discontent created by attempts at forcing unacceptable supply upon vacancies.

While allowing these good points in the proposed plan, there are other features which appear objectionable, and which it has in common with the old plan. Why should the time, during which probationers and ministers without charges can be placed on the roll, be limited to two years, or one year, or be limited at all? I presume that this rule means that after a probationer has been two years, and a minister one year on the roll, their names are dropped unless a request comes from a Presbytery that they should be still further retained. But the meaning of this rule is by no means clear. Whatever be the meaning of it, is it just either to the probationer or to the minister without a charge? Does it not by a sort of side wind deprive them of the liberty and power to preach? Does it not place them virtually beyond the pale of the Church? Does it not inflict without trial, and it may be without cause, the severest censure on men who have spent the best part of their lives, and a large capital besides, in preparing for the work of the ministry? Neither the mother Church of Scotland, nor the Free Church, nor the Church in the United States, have such a severe law as this. They leave to Providence the determination of a man's fitness for the ministry, and find no trouble arising out of such a course. There are men now in the Church filling effectively important positions who have been longer far on the probationers' list than two or double two years. Not infrequently will it happen that a licentiate does not find his power or meet with the acceptance which his talents and his piety justify, till some years after his license. Why then should we place this discouragement and humiliation in the path of the ministry? More supply of an eligible kind is, it is said, wanted. Is it an inviting prospect for a student to contemplate that the long and severe course of his training may possibly be sacrificed and himself shelved by the misfortune of not obtaining a call within two years? or that he should be at the mercy of a Presbytery for continuing his ministry for a period of more than two years? Or is it dealing fairly with a minister who may be thrown out of a charge by circumstances over which he may have no control, that his prospects of obtaining another should in like manner be bounded by the short space of one year? Better far, abolish the plan for the "Distribution of Probationers" altogether than inflict such an injustice on honourable and innocent men. If any plan necessitates such a condition, better the plan should perish than the injury be done. The Free Church of Scotland has for some years been considering this question, and the plan they have adopted might be found to suit us also. They have a bureau to which probationers give their names, and to which Presbyteries and churches wanting supplies can apply. The plan is simple. It seems to work well. Why not try it and leave the vacant ministry at liberty, as long as Providence will permit, to find the vacant places that after much probation may be reserved for them, and in the meantime to preach Christ whenever and wherever an opportunity offers? No one will deny that those who are seeking to devise an acceptable plan for the distribution of probationers are animated by the highest and kindest motives. It may, however, in this, as in some more important things, be found that the *laissez faire*, or something akin to it, is after all the best.

## CAN A MINISTER PLEASE EVERYBODY?

MR. EDITOR,—In an article lately published in THE PRESBYTERIAN you answer the above question by saying that a minister should not try to please everybody. You even go further and say he should try to please nobody. You quote Paul and Christ in support of your position, and make out a very good case, and you ought to be right; but who does not know that what should be and what really is are two widely different things.

Practically, a minister in the Canada Presbyterian Church is expected to please everybody. When a congregation becomes vacant the Church sends them candidates—seven years if necessary—till one is found that pleases the whole congregation, both members and adherents, and especially he must please the young. It is not enough that he should please a majority but the congregation must be like a jury—unanimous, or nearly so. If there should be any considerable minority opposed—say one-fourth—the call must be set aside, and a new man found who will please everybody. This is the condition on which a minister enters upon his charge, and it must be kept

up. Though in large and influential congregations in towns and cities, where there is a good session of elders to hold up the hands of the minister, his position may be sufficiently secure to enable him to rebuke offenders without any great danger to his position. It is widely different in small supplemented congregations. Let a minister attempt to rebuke a man who pays \$20 out of the \$400 which is raised towards his salary, for drunkenness or profanity, or any other practice in which he may see fit to indulge, and he had better have another home ready to shelter his family. The ministers in such congregations are completely at the mercy of one or two such men, and under the present system there is no help for it. The minister must trust to Providence and do his duty. In mission stations the state of things is much worse. I will give a true case by way of example. A charge was brought against the missionary precisely similar to the one brought against Rev. Mr. Beattie, of Brantford. The Presbytery, after a thorough investigation, found the charges to be completely groundless, and the result of malice. But the conduct of Pilate was repeated; after declaring officially that they could find no fault in him, they discharged him to please the few who were opposed to him. Two other missionaries were sent with the hope that they would please both parties, but this policy proved a failure. The best part of the congregation stuck to the first minister. It was only a few of the disaffected who would go to hear any other. The Presbytery was at last forced to re-appoint the first—simply because it was found that after all the slanderous attacks on his character he could please the greatest number. This attempt of the Presbytery to please all parties cost this poor missionary two years' salary, besides all the trouble of mind, and was near ruining the congregation. There was another case of a missionary who had laboured three years on a very difficult field. He attempted to admonish some members who had got drunk and engaged in a free fight. One of them who had paid ten dollars per year towards the stipend, could curse the minister to his face and put him to defiance, and exercise enough of influence with the session and Presbytery to get the engagement terminated two months before its time of expiry, and turn him with a sick wife and helpless family out on the world on a month's notice. The Presbytery gave the missionary a flattering testimonial as to the zeal and diligence with which he had discharged his duties, but they said he had proved unacceptable, viz. he had failed to please everybody, and though during the three years he had laboured on the field more money had been raised than had been promised, the Presbytery feared that if a few of the disaffected should refuse to pay their subscriptions it would be required to make up the deficiency for those two months. Rather than run that risk, the Presbytery terminated the engagement, cutting the minister out of \$120. Now, it may be a minister's duty to admonish and rebuke when duty demands, under all circumstances, but is the Church doing its duty when it places its ministers so completely at the mercy of those whom they attempt to discipline. What, you ask, is to be the remedy? It is simply a return to good old-fashioned conservative Presbyterianism, i.e., every Presbytery should be expected to see that every congregation within its bounds is under pastoral care, instead of allowing them as at present to be scattered as sheep having no shepherd, and that every minister is employed in pastoral work, instead of going or being sent throughout the length and breadth of the Church, like so many tramps seeking employment. It is because the Methodists recognize this principle in dealing with their churches and ministers, that they are so successful. If we would only recognize it and act on it the work of our Church would be carried on much more efficiently. A Methodist minister feels free to exercise discipline when necessary, and however many enemies he may make, his Conference sustains him. All friction is avoided by his removal at the end of the year. The Presbyterian minister has no such protection. For a faithful discharge of his duties his congregation may turn him out on the road, and there is no redress. I would not advocate any change at present which would interfere with settled charges, but it is really high time that the so-called Methodist system was applied to all the vacant congregations and vacant ministers. I know of no interest that would suffer by the change except the railroad companies and the Methodist Church. A Methodist minister told me lately that they profited largely by

our long vacancies. They will doubtless survive the loss. I withhold my name simply that this communication may be taken simply on its merits, and I am ready to prove every statement if necessary.

PRESBYTER.

### OVERTURE ON ORDAINED MISSIONARIES.

MR. EDITOR,—Would you kindly print the following overture on ordained missionaries, adopted by majority vote of the Presbytery of Hamilton, supported before the Synod at St. Thomas by Rev. Messrs. Yeomans and Goldsmith, and transmitted to the General Assembly, that members of the Assembly may become acquainted with it before the Assembly meets.

#### OVERTURE.

Whereas it is desirable in the work of our Church to use the men and means placed in her hands with the greatest wisdom and efficiency,

Whereas the system at present pursued of supplying mission stations in summer only, and of supplying weak congregations by probationers, is not entirely satisfactory;

Whereas frequent and protracted vacancies leave a congregation without pastoral supervision, and thus tend to discourage and scatter our weak congregations;

Whereas to provide against this evil, it seems necessary that the Home Mission Board in connection with the Presbytery should have an oversight of the work;

Whereas the system of ordained missionaries has been found necessary in the North-West, and has been adopted by several Presbyteries in Ontario;

Therefore, it is respectfully overtured that the General Assembly establish a similar system, to be offered to all aid-receiving congregations that may hereafter become vacant, under which ministers may be appointed for such congregations by the Presbytery of the bounds, with the concurrence of the Home Mission Committee, for such periods as may be deemed expedient by the Presbytery.

Also to provide that the names of such students, licentiates, and ministers, as desire appointments to this service, be sent to their Presbyteries, and

That as soon as any aid-receiving congregation, or group of congregations, becomes self-supporting it shall be required to call a pastor.

The evils complained of are admitted by all. The best mode of meeting them, and of making our Church more aggressive in her work is greatly in demand, and if this be not the best mode, perhaps some one will suggest a better. It is believed that this system would secure to our mission groups and supplemented congregations the advantages of continual pastoral oversight without vacancies, would build them up faster to the point of self-support, would be a spur to self-support, and would give employment to our ministers without charge.

GEORGE YEOMANS.

AS an evidence of the march of science it may be mentioned that Dr. Siemens has actually grown strawberries by electricity, and electrical railways have attained a speed of 24 miles an hour. The cost of electricity has been so reduced that an electric car can be worked at a cost of about \$1.50 a day for traction.

MR. GEORGE STEWART, JUN., F.R.S.C., editor of the "Quebec Chronicle," and author of "The Administration of Lord Dufferin" and other important works, has been asked to write the articles on Nova Scotia and New Brunswick for the "Encyclopædia Britannica." Mr. Stewart has just concluded the preparation of a critical sketch of Frontenac and his times for an American work and this new mark of confidence in his ability, by the editors of the "Encyclopædia Britannica" is the reward of long years of successful literary work.

THE petitioning of President Grévy to amnesty Prince Krapotkine, recently condemned at Lyons to five years' imprisonment, was suggested by the success with which the efforts of a number of literary and scientific men in England to obtain a similar favour for the celebrated geographer Elysée Récluz, sentenced to transportation for participation in the Commune, was attended. Prince Krapotkine, like his political friend and ally, is distinguished in the scientific world. Hence the sympathy that has been aroused on his behalf amongst certain Englishmen.

## PASTOR AND PEOPLE.

### MY FIRST SUNDAY SCHOOL.

BY W. ORMISTON, D.D., LL.D., IN S. S. TIMES.

I spent several years of a healthy, happy, merry, and mischievous boyhood amid the enchanting, beautiful scenery of Habbie's Howe, a locality celebrated in the dramatic pastoral "The Gentle Shepherd," by Allan Ramsay—which is by far the best, if not the only true, pastoral in the English language, although written in the Scottish dialect of the Lothians, in the beginning of the eighteenth century. The pastoral gives a most minute and graphic picture of the scenery on the North Esk, under the southern slope of the Pentland Hills, about twelve miles south of Edinburgh. Many of the farms on the estate of New Hall, in which the scene of the tale is laid, are named from the poem; such as Patie's Hill, Roger's Rig, Peggie's Lea, and Jennie's Brae. In this way the poem is localized, and the same of the poem perpetuated. Oh, in my school-boy days, have I sported with my companions, or wandered alone, through the enchanted place, peopled with the swains and lasses of other days. And lately, accompanied by the genial Dr. Crosby, of New York, and my son, I revisited the old homestead and the "Howe," and keenly enjoyed the scene, and all the pleasing memories it recalled.

We obeyed the advice of Jennie to Peggie:—

"Gae far'er up the burn to Habbie's Howe,  
Where a' the sweets o' spring and summer grow;  
There 'twixen twa birks, out ower a little linn,  
The water fa's and makes a singin' din;  
A pool-bron deep, beneath as clear as glass,  
Kisses wi' easy swirl the bordering grass."

A parody on part of these lines was painted on the sign of a small inn, on the public highway at Nine-mile-Burn:

"Gae far'er down the burn to Habbie's How,  
Where a' the sweets o' spring and summer grow;  
And when you're tired o' prattlin' side the mill,  
Come up to Nine-mile-Burn and take a gill."

My father's farm lay near the village of Carlops (Karlin's Leap), so called from an ancient legend, which tells of one of those weird, unearthly, uncanny beings, who, when pursued, leaped across a deep chasm in the side of the Pentland, and left the impress of his tiny foot imprinted on the rock—a footprint visible to this day; and woe betide the unlucky tourist who fails to give due credence to the veritable chronicle!

The nearest church to this village was at West Linton, a distance of three miles, and few of the villagers attended it. The general character of the population in that rural district was the reverse of devout. Drunkenness and Sabbath desecration prevailed to a lamentable extent; and the religious training of the children was, with few exceptions, almost entirely neglected. The shoemaker of the hamlet, or, as he was called, the "souter," and frequently, by way of ridicule, the "cantin' cobbler," was a Methodist—the only person of that persuasion I had then ever seen, and, so far as I know, the only one nearer than Edinburgh. He was an earnest, zealous Christian, and, though markedly illiterate, well acquainted with the Scriptures and the way of life. He resolved to attempt something in behalf of the neglected children, who were growing up utterly regardless of religion and religious ordinances. Aided by mother, the only person willing to work with him, he opened a Sunday school in his small workshop, which he cleaned and fitted up as well as he could every Saturday night for the purpose. The entire scene is indelibly engraved on my memory. I was at that time in my eleventh year, and I can still recall with vivid, distinct exactness the place, the teachers, and the pupils. The flavour of leather filled the entire room then, and it seems to fill my nostrils now as I write; and I see, with closed eyes, the bright brass-headed nails which surrounded the circular piece of leather on which the shoemaker sat at work during the week, and on which I had sometimes the high honour of sitting on Sabbath; and I remember my mother once kindly rebuked me for counting the nails while the good man's eyes were closed in prayer. At first the number of scholars was very small, but soon rose to thirty or forty; as many as the small room could hold, or the two faithful, conscientious teachers could instruct. I was one of the oldest of the scholars, and was frequently employed to hear the others recite their catechism, and verses of Scriptures and hymns. Thus early did my training for my life's work begin.

The exercises of the school were the reading of a short passage of Scripture, and prayer offered by that good man, or by my mother; sometimes both. I remember with deep unfeigned gratitude to God, and with feelings of reverent tenderness for the memory of those dear servants of God, sainted and rewarded now, how earnest, fervent, and yearning were their pleadings for the souls of the children. Not unfrequently the good man would take me all alone with him and pray for me by name. This deeply affected me, and touched my heart, and filled my eyes. True, these impressions, like a morning cloud, passed away, but, like that cloud, they left an influence which is on me still. After the devotional exercises were over, the time was mainly spent in hearing the children recite from memory hymns, the catechism, and large portions of Scripture. The scholars were encouraged "to get by heart" as many verses as they could by giving them reward tickets, which were exchanged for picture cards and little books when a sufficient number had been obtained. My memory at that time was ready and retentive, and some weeks I would commit whole chapters, amounting to two hundred verses or more. On one occasion I repeated the whole of Psalm cxix. When a number of the scholars had many verses, the recitation had either to be postponed, or a few of us had to be detained until we had repeated the whole. Before dismissing the school our teacher gave us a brief, simple, affectionate address, telling us about the love of Jesus, and the way of salvation through Him. The seed thus sown and watered did not, could not fail of producing fruit: to what extent the day will reveal when that reviled and taunted follower of the Lamb shall stand before Him surrounded by those whom his untiring, unwearied and unappreciated labours led to the Saviour.

Half a century ago Sunday schools were not popular in Scotland, and not a few of the parish ministers did not approve of them, and even went so far as to discourage them. In many rural districts they were wholly unknown, and were one was sustained, those who taught it were regarded as fanatical or righteous over-much. What a contrast in this respect the present offers to the past; for now, I suppose there is not a parish or village in all Scotland where this agency of the church is not in vigorous activity. The methods of teaching, and the varied facilities of books, lessons and lesson helps for both teachers and scholars have been greatly changed, improved and increased. But I cannot think otherwise than that a loss is sustained when a catechism is not accurately recited and taught, and passages from the Word of God, more extended than one or two verses, are not committed to memory. I am glad that my memory in childhood was strengthened and filled with the mother's catechism, the "Shorter Catechism," the Psalms of David, the Sermon on the Mount, the entire Gospel by John, and the Book of Proverbs, as also with many excellent hymns.

Let every earnest, devoted teacher be encouraged, and let him cast his bread hopefully upon the waters; it will appear after many days. The humble, saintly man in a small Scottish village, after my mother, was my first teacher in theology, and did much to form the character of the pastor of to-day.

"Teacher—in that infant mind  
Heaven presents to thee a soil;  
Be thy seeds of goodly kind,  
So shall blessing crown thy toil."

"God of grace! the sower bless,  
God of love! enrich the field;  
So shall human happiness  
Glory to the Giver yield."

"Mortal! ne'er complain of dearth,  
Since to thee the boon is given,  
Seeds of truth to sow on earth  
For the harvest-home of Heaven!"

Be patient, dear brethren, your works will follow you. Be earnest in teaching the word; encourage your scholars to treasure it in their memories. It is good alike for the understanding and the heart. It will prove a lamp unto their feet and a light upon their path. Be assured that that wayward and seemingly inattentive boy, who causes you no little anxiety and uneasiness, will, if spared, live to bless you or cherish your memory, as I now do that of the dear Christian man who so patiently and faithfully sought to guide my boyish steps to Jesus. A child saved through your labours will be a brilliant star in your crown—and in your Master's too. You are a co-worker with Him, and, if faithful, you will enter into His joy and share His throne.

## OUR YOUNG FOLKS.

### A ROBINSON CRUSOE DOG.

Some twenty years ago, or perhaps a little less, I remember how my sympathies were stirred by the story of a great Newfoundland dog, who was lost on a strip of rugged shore, under a cliff at Niagara Falls. The rock above him reached over the water; and there was no approach from below. At intervals he was seen walking up and down his dreary beat, dismally howling, for weeks and months together. It was supposed that he lived upon fish and such small animals as may have strayed into his poor hunting grounds. At best it must have been a precarious living, as we all know dogs' facilities for fishing are not even so good as a cat's.

No way seemed to exist by which he could be restored to civilized life. No doubt his wretched case made him a misanthrope, for once a man with the heart of a Mr. Bergh made a daring attempt to get him. But the dog's ferocity drove him back, and he was left alone to his fate. Plainly he had returned to the savage wildness of his ancestors, and seeing he was not disposed to be civil, less interest and sympathy was expended upon him.

How he came there was the problem no one could solve. It was easy to make up a pathetic theory that he was hunting for a lost master whom he had followed into those perilous waters, but it was all guess-work. Most likely he had been washed down the river and by good or bad luck had caught on these jagged rocks and had been spared a little longer to meet at length a still more painful death.

I have often thought I would like to hear the dog's side of the story, and to read a journal of his adventures day after day: I think it would read well and be full of excitement. How he came out no one ever knew, but his troubles have long been over. It seems a pity to have a dog placed in such a position, but it is trifling compared with the case of a poor man who hung unto a rock in that same fatal river, hour after hour, while everything was done that could be done to float ropes to him that might draw him ashore. But all help failed, and his strength too gave out, and he yielded to his inevitable fate. The whole country was watching, by telegraph, and a thrill of sorrow passed over the land when his sad end was told.—*Olive, in Lutheran Observer.*

### FROM APRIL TO MAY.

"Bessy is my sunshine, and Margaret is my April day," said mamma, as the two little figures stood at her knee.

A smile of the veriest sunshine spread itself all over little Bessy's face, as she went back to her play in another part of the room. But Margaret lingered, looking wistfully up into her mother's face, a tear half gathering in the blue eye, though she said nothing. The Mother drew her closer and whispered, "I wish the showers and storms could stay away, and both my little girls be sunshiny all the time."

"Mamma, do you mean because I cry and get mad?"

"Yes."

The little face dropped and a finger went up to the corner of her mouth. Mrs. Marsh man touched the downcast forehead with loving lips, and said:—

"April comes first in the spring, little girl, with sometimes rain and sometimes sunshine, and such beautiful, beautiful flowers. And so my darling, if you try very hard, and ask God to help you, you may yet turn to a May day, and your sunshine will be all the lovelier because it was so hard for you."

By this time the little face was wholly hidden against mother's breast, and remained there for a good while, when she, too, strayed off to her play, but the earnest look did not pass away; and many a time when a storm or shower seemed brewing, a determined little smile would come first, as a rainbow, in answer to the mother's anxious look, and then like the sun breaking through the clouds, it would flood her whole face with real May sunshine, and the mother would whisper encouragingly, "Ah, my Margaret, what a happy time it will be when my little April day changes to a bright, beautiful May day!"

### HEAVENLY VISITORS.

"Let me in," said the Sunbeam,  
As it flickered through the wood  
And found a tiny hillock  
Where some purple violets stood  
"Let me in, to bring you light and warmth,  
I'll do you only good.  
"Let me in," said the Sunbeam,  
As it flickered through the wood.

"Let me in," said the Raindrop,  
As it gently pattered down  
On the dry grass of a garden,  
In the hot and dusty town—  
"Let me in to the rootlets  
That are growing parched and brown—  
"Let me in," said the Raindrop,  
As it gently pattered down.

"Let me in," says God's Spirit,  
In accents soft and low,  
To human hearts, made cold and hard  
By sinfulness and woe.—  
"Let me in, for I will bring you joy  
That angels cannot know.  
"Let me in," says God's Spirit,  
In accents soft and low.

O, blessed rain and sunshine!  
Could grass and flowers find voice,  
How gladly would they greet you,  
And how would they rejoice!  
And shall the hearts of mortals  
Refuse a welcoming word  
To the "still small voice" that tells them  
Of the coming of their Lord?

—Interior.

### A CONTENTED CHILD.

During a time of famine in France a rich man invited twenty of the poor children in the town to his house, and said to them, "In this basket is a loaf for each of you; take it, and come back every day at this hour till God sends us better times."

The children, seizing the basket, wrangled and fought for the bread. Each wished to get the largest loaf, and at last went away without thanking their friend. Francesca alone, a poor but neatly-dressed girl, stood modestly apart, took the smallest loaf which was left in the basket, and gracefully kissed the gentleman's hand, and went away to her home in a quiet and becoming manner. On the following day the children were equally ill-behaved, and Francesca this time received a

loaf that was scarcely half the size of the others. But when she got home her sick mother cut the loaf, and there fell out of it a number of bright silver coins.

The mother was alarmed, and said, "Take back the money this instant, for it has no doubt got into the bread by some mistake."

Francesca carried it back, but the benevolent gentleman declined to receive it.

"No, no," said he "it was no mistake. I had the money baked in the smallest loaf simply as a reward for you, my good child. Always continue thus contented, peaceable and unassuming. The person who prefers to remain contented with the smallest loaf, rather than quarrel for the larger one, will find throughout life blessings in this course of action still more valuable than the money which was baked in your loaf of bread."

### TOMMY'S LESSON.

"I thought when a boy was big enough to have a slate and book and go to school, he was big enough to take care of himself and go the way he wanted to. So I did not go straight down the road, as my mamma told me, but I climbed the fence to go across the field. By and by something said, 'Bow-wow-wow!' And there was a big dog running right at me.

"Didn't I run! That dog almost caught me before I got to the fence, and I tumbled over, and scratched my arm and broke my slate and tore my collar, so I had to go home to mamma.

"She said, 'Ah, Tommy, boy, people never get to old to go in the right way instead of the wrong one. The straight path is the safe path. Remember that.'

"And that is all the lesson I learned in my first day at school—cause I didn't go."

### OLDEST TREE IN THE WORLD.

The oldest tree in the world, says "Knowledge," so far as any one knows, is the Bo tree of the sacred city of Amarapura, in Burmah. It was planted 288 B. C., and is therefore now 2,170 years old. Sir James Emerson Tennet gives reasons for believing that the tree is of this wonderful age, and refers to historic documents in which it is mentioned at different dates, as 182 A.D., 223 A.D., and so on to the present day. "To it," says Sir James, "kings have even dedicated their dominions, in testimony of belief that it is a branch of the identical fig-tree under which Buddha reclined at Urumelya when he underwent his apotheosis." Its leaves are carried away as streamers by pilgrims, but it is too sacred to touch with a knife, and therefore they are only gathered when they fall. The king oak in Windsor Forest, England, is 1,000 years old.

"Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded."—*Prov. xiii. 13.*

ONCE Eva was naughty, and mamma had to frown at her. "O, mamma," she cried, "don't shut up your forehead that way, 'cause then I know you're going to scold!"



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TORONTO, WEDNESDAY, APRIL 25, 1883.

ATTENTION is called to an announcement in our advertising columns of the anniversary services in connection with the Upper Canada Bible Society. The Committee are to be congratulated on having secured the services of such men as the Rev. Dr. Hall and the Bishop of Algoma for the occasion.

THE honour of filling the lately erected Celtic chair in Edinburgh University does not belong to Canada after all. We were given to understand that such was the case. A correspondent of unimpeachable authority thus shatters a too hastily formed impression:

In the last number of THE PRESBYTERIAN you inserted a paragraph from the "Presbyterian Witness" of Halifax to the effect that the Rev. John McKinnon, formerly of Prince Edward Island, has been appointed to the Chair of Celtic Literature in the University of Edinburgh. The information of the "Witness" is incorrect. Mr. Donald McKinnon, who has obtained the appointment in question is a native of the Island of Colonsay, Argyleshire, and is not a clergyman at all. For some time before his appointment he acted as secretary to the Edinburgh School Board.

GENERAL BUTLER, Governor of Massachusetts—he of the spoons—is probably the most impertinent man in the United States, which is saying a good deal. In a late proclamation, calling upon the people of the Commonwealth to hold a Fast Day, he officially advised the clergy of the State to abstain from reference to politics in their sermons and prayers. Probably the advice was needed, but the spectacle of Ben. Butler taking the ministers of Massachusetts under his moral guardianship is something so supremely ludicrous that one can scarcely grasp it. The advice, however, had exactly the effect that the hero of the spoons intended it to have. Fast Day came and of course the Fast Day sermons were more strongly flavoured with politics than ever. The ministers thought they won but they didn't. Butler was well advertised, and that was exactly what he wanted. He would have won anyway. Had the sermons made no reference to politics, every man in Massachusetts would have said the Governor's proclamation had prohibited political preaching. Politics or no politics Butler would have had his notoriety. We fear it must be admitted that Butler got the start of the ministers in that proclamation.

TWO or three months ago THE PRESBYTERIAN had a paragraph on the desirability of adding "another hundred" to the income of ministers whose salaries are small, and the ease with which in many cases said hundred might be given. That paragraph has been on its travels ever since. It has gone over this continent and probably crossed the ocean. Last week we saw it in a New York journal credited to an "Exchange." We care nothing about credit for its authorship, but we earnestly hope that while on its three months' tour over the continent it opened the hearts and purses of a few people. Congregational meetings are now over for the present year, and there will not be many changes in stipends until next winter. We do, however, urge the liberal minded and generous men in our congregations to devise such measures as will lift our poorly paid ministers above the worrying poverty that grinds them into the very dust. Heartless, thoughtless people often say they wonder that ministers do not preach better. The only wonder is that some of them are able to preach at all. We don't expect much from ministers in the way of pro-

viding machinery for increasing stipends. Two schemes were lately before the Church for that purpose. They were *discussed*. Any real improvement must come from liberal-minded, generous, and loyal men in our congregations.

THE late meeting of the Synod of Hamilton and London was a model one. There were no burning questions, no wearying and worrying appeals, no business of any kind to prevent the brethren from giving full time and consideration to the real work of the Church. Such important subjects as Temperance, Sabbath Desecration, the Sabbath School, and the State of Religion were put in the foreground and occupied the attention of the court during the greater part of the time it was in session. The members entered into the discussion of these topics with that zeal and life which always characterize the proceedings of this large and influential Synod. We earnestly hope that the synod meetings yet to take place may be of the same character—a little better if there is any difference. A meeting of a Synod, in which days are spent discussing matters of minor importance, in settling appeal cases, discussing matters of mere routine and other questions connected with the running of the ecclesiastical machinery, while the vital questions are hurried through at the close in a few hours, does very little to promote the real work of the Church. Members, lay and clerical, go home from such a meeting chafed and wearied. Of course business must be done, routine is essential to order, quarrels must be settled and discipline maintained. But attention to such matters should never be the special feature of a synod or assembly meeting. What the Church needs is meetings that are a spiritual tonic to every member present, and to the Christian people in the town in which the meeting is held.

**IS THERE A REVOLT?**

OUR good neighbour the "Guardian" persists in maintaining that the recent discussion in the London (Eng.) Presbytery on the revision of the Standards is a real "revolt against Calvinism." According to the "Guardian's" own showing the *facts* on which the contention is based are these: Mr. Dale, a member of that Presbytery, brought in an overture and supported it with a speech in favour of revision and his "sentiments appeared to be approved" by Dr. Fraser, Dr. Lykes, Dr. Edmond and Dr. Gibson. Mark the word "appeared." Now, Mr. Dale is not the Presbyterian Church of England nor even the London Presbytery. Nor is Mr. Dale entitled to speak for the Presbyterians, any more than Dr. Burns was entitled to speak for the Methodists of Canada. In that famous correspondence, Dr. Burns stated in effect that a good many of the most cultivated ministers in the Canada Methodist Church sympathized with some, if not all, the views of the Chicago minister who was expelled by his Conference. Dr. Burns was quite as good an authority on Canada Methodism as Mr. Dale is on English Presbyterianism—and perhaps a little better. Does the "Guardian" accept the statements of Dr. Burns in regard to Canadian Methodism? Our contemporary took good care it didn't, even though Dr. Burns was defended by more ministers than "appeared" to approve of Mr. Dale's speech.

The "Guardian" is astray in saying we attempt to meet the issue by a reference to the case of Dr. Burns. It is surely allowable, however, to say that if the "Guardian" does not accept the testimony of Dr. Burns as conclusive when he presumes to speak for Canada Methodism, it should not accept the testimony of Mr. Dale when he presumes to speak for English Presbyterianism. But even supposing Mr. Dale and the whole Presbytery of London, or for that matter all the Presbyterians of England, wanted to revise the Standards it would not follow that there was a "revolt against Calvinism." The Standards can be revised without eliminating a single doctrine—the New Testament was revised lately. Are any essential doctrines left out of the New Revision? The language in which a doctrine is stated may be recast and abbreviated without in any way affecting the doctrine. This may yet be done, but few think the time for doing it has come, and of these few not one representative man says he wishes to get rid of one fundamental doctrine of the Calvinistic system. The "Guardian" is pleased to say it has "high regard" for the Presbyterian Church and "esteem for many

of its ministers." Let it be assumed for a moment that there is a real revolt against Calvinism in the London Presbytery. Our contemporary shows its high regard and esteem by chuckling over the alleged fact that certain prominent ministers in a sister Church are in revolt against their Church, and the Standards they signed. Well, there are various ways of showing high regard, esteem and brotherly love. This may be the right way. If a District were in revolt against Methodism we hope THE PRESBYTERIAN, if it interfered at all, would have grace enough given it to keep from patting the revoltors on the back. The plain, unvarnished truth is that the "Guardian" wishes to see a revolt or it never would have said anything about the discussion.

**EDUCATION IN ONTARIO.**

WHEN the war broke out between the Northern and Southern States many patriotic meetings were held, and much fervent oratory found expression. At a meeting in Boston Ralph Waldo Emerson was a speaker. He made the remark that the American eagle was all very well, but the people must beware of the American peacock. In Ontario we are justly proud of the admirable system of education with which the Province is provided, but it is not altogether a safe thing on occasion of a school examination or picnic to utter a few sounding platitudes about its perfection and think no more concerning it till another jubilant opportunity occurs. It is much more satisfactory to find that experienced educators are devoting constant thought and effort to the improvement and working of the Ontario school system. The number of those who take an active and intelligent interest in education is steadily increasing. This growing interest in education is one of the most hopeful signs of the period.

The Report of the Minister of Education for 1882 is about to be issued. It contains a well digested mass of information carefully systematized, from which the actual state of education can be readily ascertained. While the volume itself is worthy of careful perusal, meanwhile a few facts of general interest to the reader may be gleaned.

The number of students attending the Normal School at Toronto during 1882 was 170—80 male and 90 female, of whom 56 males and 68 females obtained certificates. Students were in attendance from every county in Ontario. The religious denominations to which they belong were, Presbyterian, 56; Church of England, 28; Methodist, 58; Baptist, 8; Congregational, 5; Roman Catholic, 5; not specified, 10. At the Ottawa Normal school the attendance was 92, of whom 55 were males and 37 females. Certificates were gained by 42 males and 17 females. The number of Presbyterians attending was 30; Church of England, 13; Methodist, 29; Baptist, 4; Roman Catholic, 7; not specified, 7.

The County Model Schools are continuing to do good work. Those in operation during the year were 46, a decrease of 4 from the previous year. The four Model Schools closed were at Belleville, Brockville, Lindsay, and New Edinburgh. The reasons given for their discontinuance are not very explicit—"dissatisfaction of trustees," and "neglect or refusal of county council to make an apportionment." The total number in attendance at the Model Schools was 882, an increase over the previous year of 293.

The number of pupils between the ages of five and sixteen attending the Public Schools of Ontario last year was 459,826, a decrease of 4,569. The number of other ages was 16,442—decrease, 2,208. The total school attendance reported being 476,268—decrease, 6,777. Trustees have the school population (between the ages of five and sixteen) as 484,224, showing a decrease from last year of 5,700. Making due allowance for attendance at other educational institutions the estimate of those not attending any school is given as 8,796, or two per cent. of the entire school population. The removal of many families to the North-West will readily account for the comparatively slight diminution of the school population. The large number not in attendance at school is less satisfactorily accounted for. Whatever other causes may be assigned it is obvious that neglect on the part of parents and guardians is one of the chief explanations why so large a number are deprived of the only advantages these children are likely to have of obtaining even elementary training. The law relating to compulsory education was improved in 1881 and it

is but reasonable to expect that its active operation will prove effective in the removal to a large extent at least of this serious evil.

The Collegiate Institutes and High Schools in the Province of Ontario number 104 with a reported attendance of 13,136. Effort has been directed to make these institutions as efficient as possible, and they are doing much good work. Extracts from the Inspectors' reports, however, deal faithfully with what are serious deficiencies. Intelligent reading is in too many cases imperfectly understood. Writing is described as slovenly. Order and method in written exercises are neglected. The study of history is imperfect from too great prominence given to mnemonic exercises on dates, names, and trivial details. It is also mentioned in these criticisms by inspectors that science does not receive the prominence and careful teaching that its practical importance demands. Judging from the great advance in educational improvement in recent years it may be inferred that the pointing out of these defects will lead to their speedy removal. The efficient means provided for the training of teachers will enable them to surmount difficulties, and they are too intelligent a body to tolerate palpable defects to interfere with the results they seek to accomplish.

The number of schools opened and closed with prayer is 4,501, and that in which the Ten Commandments are used is 2,802; the former shows an increase of 12 and the latter of 76.

The importance of education to the individual, the State, and the Church is so great that its condition ought to be a subject of deep interest to everyone. That the school system of Ontario has attained its present proportions and efficiency, and that those most interested in its success are devoting so much intelligent attention to its requirements are grounds for gratitude and hope.

#### ANOTHER JOHN HOWARD NEEDED.

THE Governor of Massachusetts is not a commonplace man. Somehow he has the faculty of setting people to talk about him. If being kept in the public eye is any advantage Ben. Butler has managed to be a conspicuous object for many years. His admirers are by no means enthusiastic in praise of his exalted goodness, while his enemies would fully satisfy Dr. Johnson's preference for "good haters." He is at all events a vigorous man. He can decide with firmness and act with promptitude and energy. That is something at least worthy of respect. He is at present engaged in a work that will entitle him to the blessing of those who were ready to perish.

For years grave suspicions have been entertained that State institutions for the destitute and afflicted have been badly managed. Governor Butler has instituted a searching inquiry into the abuses alleged to exist in connection with the charitable institutions of Massachusetts. These inquiries have not been begun a moment too soon. Already disgraceful doings in connection with several of them have been disclosed. Whether the full depth of atrocity has been sounded or not remains to be seen, though it is scarcely conceivable that worse crimes can be brought to light than have been already disclosed.

People who in these days when publicity is given to the minute details of crime are not easily startled, have been shocked by the terrible doings in the Tewksbury Almshouse. The grossest barbarities have been perpetrated there for years. At its best the Poor House is a dreary and uninviting abode; but when it is made the scene of the slaughter of helpless victims, the inhuman tortures of defenceless childhood and decrepid age, and a place where a trade in corpses which the rat hunters of the Parisian sewers would despise is carried on, it becomes inconceivably hideous. Straightforward testimony, that has withstood keen cross questioning, has established the fact that it would have been difficult to intrust the management of such institutions to worse hands than those who have held it for the last thirty years. Unsympathetic and cold official fulfilment of duty by the managers of public institutions is sufficiently repellent, occasional outbursts of passionate temper of which the inmates are the victims are bad enough, but the gross, systematic, heartless perpetration of inhuman cruelties, and trafficking in the bodies of the dead are overwhelmingly bewildering. The first impulse is one of incredulity. "Can these things be?" is the natural question. The next is a feeling of burning indignation that such

brutalized beings can be found capable of such atrocities, and that, in the State foremost for philanthropy and intelligence in the American Union, they should be entrusted with the management of the public almshouse. A witness testified that—

There were seventy-three foundlings taken in during the winter she was there, and that but one lived. Counted, but is not absolutely sure of her count. There may have been more, but did not think that there were so many as admitted. When witness and her husband took charge of the insane hospital they found the beds rotten, the stairs wet and filthy, and the ticks falling to pieces.

This is but a momentary glimpse of the appalling state of things existing within the walls of the Tewksbury Almshouse. The inquiry will arouse public indignation sufficient to secure the punishment of the miscreants banded together in crime, and to eradicate the evils that will make the name of this particular institution proverbial for generations hence. One lesson ought to be taught by these disclosures. Capable and humane parties only ought to be intrusted with the management of all public institutions, and these should be carefully and repeatedly inspected so that abuses may be prevented. It should also prompt Christian people to take a deeper interest in the condition of the unfortunate inmates of our charitable and penal institutions.

#### A PLEA FOR DISTRESSED HISTORIC CHURCHES.

The Presbyterian Alliance, not only meets triennially to deliberate on questions of Christian truth and Church polity, its executive take an active interest in important practical matters as they arise. The next meeting of the Alliance takes place at Belfast, in 1884. To suit the convenience of Canadian delegates the Committee on Arrangements have appointed to hold the first meeting of the Belfast Council on Tuesday the 24th June. The Continental Committee are deeply interested in the present state of affairs in Moravia and Bohemia. They are anxious to help the brethren there in this interesting but perilous juncture in their history. The opportunity of extending help to them is urgent, if not embraced the result of neglect will be deep but unavailing regret. The following circular forwarded by the Rev. Dr. Matthews, Quebec, the Canadian Secretary, fully and clearly explains its object. It is heartily commended to the most careful consideration of our readers:

The Continental Committee of the Presbyterian Alliance beg to lay before their brethren of the Reform Churches the following facts respecting the needs of the Churches in Moravia and Bohemia.

At the commencement of the Seventeenth Century, the Protestants of Bohemia outnumbered the Romanists by fifty to one. To-day, the proportions of the two religions are nearly reversed. This sad change has resulted from the following causes:

During the Thirty Years' War, the Protestants of Bohemia opposed the claims of the Romanist Emperor of Austria. When the latter became victorious, he desolated the country by war, martyrdoms and exile, reducing the population from three millions to eight hundred thousand. Penal laws of the most atrocious nature were adopted against the Protestants, so that for one hundred and sixty years adherence to the Reform Faith was a political offence, punishable with death. During this period the keenest search was made by the Jesuits for Bibles and Protestants' books of every kind, and with such success, that all literature of that kind practically ceased to exist.

In 1781, the Emperor Joseph the Second, removed the existing prohibitions and "tolerated" the Reformed Religion. Pastors from Hungary at once crossed over into Bohemia, and a Protestant ministry again existed in the land.

There is now, however, the greatest need of religious books, that the people may be instructed in divine truth. Hence there was formed in 1860 at Prague, a Publication Board or Society known as the Comenius, for the printing and publishing of books in the native language and of an evangelical character.

Owing to the poverty of the people, the operations of this Society are necessarily very limited, and as next to the direct preaching of the Word, the circulation of religious tracts, newspapers and books, is one of the most effective means of spreading Gospel truth, the Committee believe that they most fitly observe the instructions of the Philadelphia Council, by asking their brethren of like precious faith, as they now do, to aid this Society in enlarging and carrying forward its most blessed work. A Christian literature adapted to the necessities of the Sabbath school, the Home circle and the Pastor's study, would be a very right-hand of strength to the Bohemian Church in all her evangelistic activities.

The present position of public affairs in Bohemia constitutes a special call for us to aid this Society. There is to-day a remarkable awakening among the people as to a national life, so that the name of John Huss, as a patriot is being lovingly remembered and highly honoured. Attention is thus being called to his work and martyrdom as a religious Reformer. Deceasing the result, the Romish Church is employing the printing press in a most liberal manner, and in her own defence is flooding the country with tracts and

ill-treated papers, intended for both young and old. *The printing press must be fought by the printing press, and the Comenius Society must be put in funds for its great work.*

Contributions for the above purpose are therefore respectfully asked from Congregations, Sabbath schools and Missionary Societies, and individuals, and all money may be sent to Rev. Dr. Reid, Toronto.

#### FOREIGN MISSION COMMITTEE MEETING.

The Foreign Mission Committee, western section, met in the lecture room of Knox Church, on the 17th and 18th inst. Sixteen members were present. Proceedings were opened with prayer by Dr. Wardrope, Guelph, after which the minutes of former meetings were read and sustained.

A communication relating to the proposed erection of a college at Prince Albert, N.W.T., was read.

The committee agreed that the minutes of their proceedings should in future be printed for the use of the members.

A communication was read from the Woman's Foreign Mission Committee asking that a proposal by them to raise funds for the establishment of a girls' school in Formosa in accordance with a request of Dr. McKay, be sanctioned by the committee. The proposal was favourably entertained and the convener instructed to correspond with Dr. McKay on the subject.

Messrs. James Ballantyne and Joseph Builder, both graduates of Toronto University and who have completed the course of theological study at Knox College, offered themselves as missionaries willing to labour in the foreign field. The committee agreed to accept the offer of these gentlemen on their presenting the required medical certificates, and agreed to apply to the General Assembly for their sanction to make the necessary arrangements for the ordination and designation of Messrs. Ballantyne and Builder to the Mission in Central India.

Respecting the disposal of the Mission property at Prince Albert, N.W.T., the committee agreed to inform the directors of the South Saskatchewan Valley Railway Company that they cannot see their way to recommend the General Assembly to make the disposal sought for.

The committee agreed to invite the Rev. George Flett, missionary at Okanasse to be present at the ensuing meeting of the General Assembly.

Letters were received from Rev. Hugh McKellar, minister at High Bluff, and the Rev. John McKay, missionary in the Mistawasis reserve, asking for the sanction of the committee to make several additional arrangements in the interest of the Mission to the Indians.

It was reported to the committee that Miss Ross, a lady missionary designated to the Mission field in India, had arrived at Indore on the 23rd of January last; and also that Miss McGregor, who had been advised to put herself under medical treatment at Bombay in consequence of having met with an accident, had so far recovered that she expected to be able soon to return to Indore.

The Convener was authorized to correspond with certain ministers with the view of securing one to be sent as a missionary to China.

The generous offers of Mr. John Macdonald and Mr. William Gooderham, both merchants in Toronto, and members of the Methodist Church, to contribute to the sending of missionaries by the committee to Japan, were carefully considered and the Convener was authorized to correspond with these gentlemen.

A telegram was received from Dr. McKay, of Formosa, stating that 1,000 people there had thrown away their idols.

It is intended that the committee shall meet again at London, immediately before next meeting of the General Assembly.

HIGHWAYS OF LITERATURE. By David Pryde, LL.D. (New York: Funk & Wagnalls; Toronto: William Briggs.)—Dr. Pryde is a literary Scotchman, the Head Master of the Edinburgh Ladies' College. He is a versatile and racy writer. The present is a delightfully readable book. It exemplifies a fine and discriminating taste and a wide acquaintance with standard literature. To young readers especially it will afford guidance and instruction. In addition to thoughtful chapters on the chief departments of literature, it contains good portraits of Shakespeare, Henry Fielding, Dr. Johnson, William Cowper, David Garrick and Cicero.

## CHOICE LITERATURE.

## WORKS OF FICTION.

Before commencing the publication of another serial story it occurs to us that the following chapter from Dr. Pryde's recent admirable work on the "Highways of Literature" will be perused by many readers with pleasure and profit:

Man comes into the world the most helpless of creatures. He is little else than a soft, sprawling, squalling piece of flesh. How is it possible that he will manage to survive in this bustling, jostling world, where his fellow-creatures will thrust him aside, and the mysterious powers of nature lie in wait on every side, ready to crush him? How will he know how to act amid so many difficult and perplexing circumstances? God has provided for this. A craving has been given to him which will never let him rest, but which compels him to seek the very things necessary for his guidance through life. This craving is an irrepressible desire to know what others are doing, to add to his own experience the experience of others. And he does not wish to know them in the abstract, but in the concrete; not so much what they are, but what they are doing. And if he cannot see them undergoing adventures in reality, he wishes to see them in imagination. He wishes, in other words, to hear a narrative. This desire, too, continues all his life. "Tell me a story," lisps the infant almost as soon as he is able to speak. "Commend me to any exciting novel," says the young man. "Anything new? What is going on?" asks the man of middle age.

Now, if things were as they ought to be, history and biography should suffice to satisfy this craving. But history treats of great political events, and biography of great geniuses, and the majority of people care little for either of these. Like draws to like. They prefer ordinary occurrences and ordinary people; and if they cannot get them real, they must have them imaginary. The historian, therefore, is thrust aside and the novelist called in.

In doing this, people cannot be said to be casting away the true and preferring the false. The circumstances of a novel, which after all are not essential, may be imaginary; but the description of the rise and progress of the action, which is the substance of the novel, may be real. Who shall dare to say that that most touching of all fictitious narratives, the Parable of the Prodigal Son, is not true? The feeding of the swine and the eating of the husks are fanciful; but the incident of the infatuated boy eagerly seizing his patrimony and spending it among debauchees, and coming back a beggar to be forgiven and taken to his father's bosom, is, alas! too true. It is still occurring every day.

Fiction, therefore, has been invented and cultivated to supply the wants of man, and is a necessary, just like tea and coffee or any other nutritious stimulant; and true to its character, it varies its form to suit the circumstances and tastes of each period of life. If we examine, we shall find that the circumstances of each stage of a man's life have led to the production of a kind of fiction exactly suited to them. The story-tellers have taken into account the different periods of a man's mental growth, and without sacrificing truthfulness in any case, have produced a story to suit each period.

A child has little experience, and lives in a world of wonder. Its little eyes are always wide open with astonishment, and it sees everything through a sort of *glamour*. Big strangers seem giants. Unseen friends who send gifts are fairies. Cats, dogs, and even dolls, are intelligent beings, and could speak if they liked. The most complicated actions seem to be done by magic. Accordingly, the teller of a child's story must study these peculiarities. Everything he introduces must be strikingly simple, and at the same time wonderful. The naughty characters are great, big giants like Blunderbore and Cormoran, and the heroes are very diminutive champions like Hop-o'-my thumb and Jack the Giant-Killer. The good people are all very, very good, and the bad are all very, very bad. Complicated processes in making things are dispensed with. Everything is done by magic. When Cinderella wants an equipage, there is no difficulty about it. By the touch of her grandmother's wand, a pumpkin is changed into a carriage, mice into horses, lizards into footmen, a rat into a coachman; and all these proceed to do their work with the perfect precision and coolness of old hands.

But the child soon becomes a boy, and is sent out into the rough world, where all the nonsense about giants and fairies is soon knocked out of him. A reckless activity now becomes his characteristic. He develops an astonishing talent for mischief, which he calls *fun*. He catches sparrows, and cannot see "a harmless, necessary cat," without stooping down and groping for a stone. He has frequent fights and adventures with certain individuals of his own age, whom he calls "cads." He also assiduously cultivates practical joking, with a satisfaction to himself in which his nearest relatives do not *always* share. To suit this hopeful young gentleman, the story-teller changes his hand and writes a *boy's novel*. Its elements are adventure, fighting, and mischief. The receipt for its composition is very simple. Take a boy or young man for a hero. Let him run away to sea. Wreck him on the coast of Africa, and land him among hordes of grinning negroes. Give him no end of fights, and hairbreadth escapes, and moving accidents by flood and field. Then, with a company of faithful blacks, let him penetrate into the interior, where he finds the biggest game in the world, and where he blazes away to his heart's content at buffaloes, lions, elephants and hippopotamuses. And all through, let there be with him, as a humble but favourite attendant, a genuine, hearty British tar—a sort of salt-water Sam Weller—always ready to play practical jokes upon the natives, and to be hale and hilarious under the most pressing circumstances. This is the boy's novel; and the boy, clutching it in one hand and a piece of buttered bread in the other, and devouring both simultaneously, is soon fascinated by the story, and pronounces it, in his own particular dialect, to be "awfully jolly."

But the days of his boyhood soon pass. His relatives coming to visit him after a year's absence, finds that he has shot up into a young man. He discovers the use of a mirror and gazing into it gets his first idea of manly beauty. He also forms his notions of the cut of a coat, the colour of a necktie, and the parting of the hair, and adapts his walk and conversation to what he considers a gentlemanly style. He finds, too, that he has a heart, and that he can write poetry, and he frames verses abounding in such rhymes as "heart," "part," "ever," "sever," "never." The future is enveloped in rose-tint, and he fondly hopes that in that romantic land there will be in store for him nothing but beauty and bliss. For this emotional young man the *sentimental novel* is produced. Its elements are beauty, devotion, danger, deliverance. Its favourite characters are: a young lady, exquisitely lovely, with golden locks, and the figure of a sylph; a young man of slim form, bright eyes, and raven hair, who adores the sylph, but is in despair, because, alas! he has no blue blood in his veins; a little, rickety aristocrat, who offers a title and a fortune for the hand of the sylph, and a cruel, cruel father who favours the rickety aristocrat. All these characters are at sixes and sevens through the greater part of the book. Then, lo! a sudden catastrophe—a conflagration, or inundation, or both. The youth of the raven hair rushes in at the risk of his life and saves the sylph. Then that philanthropic, middle-aged man, so frequent in novels and so rare in real life, whose sole business it is to make young people happy, comes in at the very nick of time, and by means of some paper found somewhere, proves that the youth of the raven hair is the eldest son of Sir Somebody, and that his blood, after all, is of the proper regulation colour. "You have saved her life; she is yours, take her, and be happy," says the father, now no longer cruel. And then there is added just one sentence more to say how happy they were to the end of a long life; for in the sentimental world all miseries end with marriage, and the rest of life is one delightful monotony of unmitigated bliss.

But the man gradually emerges from the sentimental world into the sober world of reality. His heart has subsided to a hum-drum beat. The rose colour has died out. Beauty and bliss may have come, but they have come very much alloyed. Now, if the man is of a shallow nature, he falls into a weaker state than ever. Simple enjoyments pall upon him. He becomes *blasé*, and nothing in the real world interests him, save such exciting causes as steeple-chases, fighting and games of hazard. It is to administer to this mind diseased that the novelist prepares his *sensational novel*. Its elements are mystery, murder, detection. The great essential is a culprit. And to make this culprit as interesting as possible, she is a lady as exquisite as an angel, with sunny locks and eyes of heavenly blue, entrancing smile, melodious voice, and small, soft, delicate hand, the idolized wife of a baronet, yet bearing about with her a guilty secret. And to torment this lovely culprit there is an accomplice, a woman with waxen face, white eyebrows, and colourless lips; and this woman has a husband, a red-haired, bull-necked ruffian, who is constantly making himself tipsy, and almost blurring out the secret. Then to get up the hunt, a relation of the baronet comes in, and he suspects the lady's crime, and sets himself to find it out. A detective is put on the scent, and the chase becomes exciting. He schemes hard to get some papers. She destroys them before he can get them. He after most intricate inquiries, gets other evidence. She sets fire to a house, and tries to burn up both him and the evidence. At last he brings her to bay. She confesses that she has been married before, that she drowned her first husband in a well, that she has a taint of madness in her blood, that she has been mad all the while; and is carried off raving to the asylum. Then, to the surprise of all, her murdered husband turns up. He had been thrown into a well, but had scrambled out again, and had lain hid, disgusted with the whole affair. We did not wonder at his disgust.

But if the man is of a deeper nature, when his romantic ideas vanish, a far wider and truer theory of life succeeds. He now sees the real world is more wonderful than the ideal, that truth is stranger than fiction; and he becomes interested in all the phenomena of this wonderful world, especially in that wonder of wonders, man. It is to meet the wants of this lover of reality that the great English novelists—Richardson, Fielding, Scott, Dickens, Thackeray, and George Eliot—have written what is called the "Novel of Manners."

Such are the various kinds of works of fiction. There are others, but these are what may be called the legitimate kinds. And in the account which we have just given of their origin, we have ascertained that there is a natural demand for fiction; that the demand continues under different forms, at all periods of a man's life; and that the books which supply this demand may be held to be necessities of existence.

This consideration, we can easily see, have a very important bearing upon the practical question: how novel-reading should be treated? We can now see how useless it is to tell young people not to read novels at all. As long as they have imagination, as long as that imagination cannot be fully satisfied by history and biography, so long must they continue to read them. Instead of trying to proscribe novel-reading, the only practical plan is to regulate it, to show how novels should be used, and to point out the remedies in the case in which they are abused. This we now proceed to do.

Novels should be used, in the first place, to teach human character. This, after all, is their great purpose. And what an important subject it is that they take up! Of all earthly subjects, surely it is the grandest. The inferior animals, the plants, and the material forces of Nature, are wonderful; but as far as our knowledge goes, "man is the noblest work of God." "What a piece of work is man! How noble in reason! how infinite in faculty! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!" What a grand subject, therefore, human nature is! But the subject is not only grand, it is also useful in the highest degree. Besides our duty to God, we owe a duty to ourselves and a duty to others.

But we cannot do our duty to ourselves and others, unless we know ourselves and others, unless we know, in other words, human character. Now, besides the Holy Scriptures, which are the highest exponents of the secrets of the human heart, there are several kinds of books whose business it is to describe human nature. The most pretentious of these are histories and biographies. But histories and biographies tell us chiefly about great men, and it is not about them we want to know. We want to know about every-day people like ourselves, who are placed very much in the same circumstances, who are tempted in the same way, and who may be models of warning to us. Now, this is the knowledge that the true novelist undertakes to give us. He presents to us a life-like picture of this bustling work-a-day world, with its interesting scenes and incidents. There he shows us a variety of characters, all playing their appropriate parts. We see not only the outward movements, but also the inner workings of their nature. We watch the motives rising in their hearts, going out into action, and ending in most momentous results. We observe, too, how easily vice springs up, with what difficulty virtue is maintained, how selfishness always ends in degradation, and how benevolence is its own reward. Take Thackeray as an example. We hold that Thackeray—the keen, satirical, warm-hearted, tender, true, pure minded Thackeray—is one of the greatest educators which this country has produced. There is no doubt that he is one of the most truthful delineators of human nature. The only objection brought against him is that, in his early works especially, he is too apt to dwell upon the dark side of things. But this, instead of being an objection, is one of his most valuable qualifications as an educator of youth. The young and inexperienced are prone enough of their own accord to look upon the *bright side*. Their animal spirits, aspirations, fresh fancies, all lead them in this direction. It is the *dark side* of the world, with its flatteries, hollow promises, disgusting selfishness, and plotting villainy, that they are in danger of overlooking. Now, Thackeray, side by side with scenes that are bright with the smiles of innocent children, the devotion of noble women, and the wit and wisdom of true-hearted men, has depicted the haunts of fashion in colours that can never fade. He brings before us the Vanity Fair of London, and shows us its parks, its streets, its clubs, its theatres, its ball-rooms, all bustling with the votaries of pleasure. Unlike most other novelists, he does not engross our attention with only a few persons. Away in the background are many less important people whom he has not time to describe, but whose character he merely indicates by characteristic names. There are, for example, the friend of George IV., the Earl of Portansherry; a prosy talker, Mr. Jawkins; a wearisome old woman, Lady Hum-and-haw; and a German pianist, Herr Thumpenstrumpff. And in the foreground there are some whom he describes far more fully with the most striking effect. Take as specimens the following group of pleasure-hunters of very different kinds. We both see and hear them speak. There is light-hearted, frolicsome Harry Foker. At school he has been dull and dirty, had been unable to spell, and scarcely able to read. But he has developed all at once into a full-blown man of fashion, with a bull-dog's head for a pin, bull-dog's head for buttons, and sporting scenes ornamenting his shirt front. At the University he prosecutes his education by painting his tutor's door vermilion, and is rusticated for it. Then he thinks of completing his education abroad. "It don't matter," said Foker, talking over the matter with Pen; "a little sooner or a little later, what is the odds? I should have been plucked for my little-go again, I know I should; that Latin I cannot screw into my head, and my mamma's anguish would have broke out next term. The governor will blow like an old grampus, I know he will—well, we must stop till he gets his wind again. I shall probably go abroad and improve my mind with foreign travel. Yes, *parly voo's* the ticket. It'll, and that sort of thing. I'll go to Paris and learn to dance and complete my education." There is Joseph Sedley, "a very stout, puffy man, in buckskins and Hessian boots, with several immense neck-cloths that rise almost to his nose, with a red-striped waistcoat and an apple-green coat, with steel buttons almost as large as crown pieces." He is an Indian official home on sick leave; but during the Waterloo campaign, when it is thought that there would be no fighting, he goes across to Belgium with the English army, dressed in a frock-coat, duck trousers, and a foraging cap ornamented with a small gold band, and swaggers about and talks loudly of the absurdity of thinking that "Boney," as he calls him, will ever attempt to face them. But no sooner does he hear that "Boney" is approaching than he sheds his military attire, shaves off his moustache, buys a horse at an exorbitant price, and is off, leaving his friends behind him. Yet, when he returns to India, he talks of nothing but the campaign of 1815, goes into all the details, leaves the impression that he must have been by the side of the Duke of Wellington on the eventful day, and in general identifies himself so much with the battle that he goes by the name of "Waterloo Sedley." Then there is that profligate yet most amusing waif, Captain Costigan, in faded and somewhat shiny garments, with red nose, a wisp of hair, like very much over one eye, and a pervading flavour of "po-tween." In a rich Irish brogue he drivels about "me daughter," blarneys those who are likely to lend him money, and brags about his acquaintance even with royalty. "Faith sir," said he, "the bullion's scarcer with me than it used to be, as is the case with many a good fellow. I won six hundred of 'em in a single night, sir, when me kind friend, His Royal Highness the Duke of Kent, was in Gibraltar." Then there is Major Pendennis, the inimitable specimen of an aristocratic toady. He is got up for the purpose in shiny hat, rich brown head of hair, unrumpled cravat, coat without a crease, and spotless linen and gloves. The gods of his idolatry are the Upper Ten Thousand, and to sit at their banquets and bask in their heavenly society he would lick the very dust. But when there is no blue-blooded divinity at hand to worship, he will truckle to any one, however vulgar, who will give him a good dinner. "That is the benefit of knowing rich men;—I dine for nothing sir;—I go into the country, and I'm mounted for nothing. Other fel-

lows keep hounds and game-keepers for me. *Sic vos non movis*, as we used to say at Gray Friars, hey? I'm of the opinion of my old Friend Leech of the Forty-fourth; and a devilish good, shrewd fellow he was, as most Scotchmen are. Gad, sir, Leech used to say, "He was so poor that he couldn't afford to know a poor man." These and such as these are the characters which Thackeray describes to the life; and they prove themselves to be life like by the fact that they still live amid all changes in the memory of the English-reading public. No force could put them down. The British Parliament with all its boasted power could not suppress Harry Foker. The Russian army with its countless battalions could not rout that veteran campaigner, Captain Costigan. And we hold that in photographing such trifling prigligates, toadies, and misleaders of youth, Thackeray has done a far greater service than if he had sketched thoroughly respectable people of the *namby pumby* sort. Nay, he has acted a fatherly part. When a father is sending his son forth into the world, who are the men he is careful to describe to him? The good? No, the bad—the idlers, debauchees, and blacklegs that lie in wait for the unwary. We can suppose the case of a rich youth. He has few friends; but before being launched into the world he reads Thackeray, and becomes acquainted with the likenesses of those that are sure to tempt him. He is forewarned, and when he goes forth and encounters those who are bent on his destruction, he recognizes them and is able to escape them.

(To be concluded next week.)

AT THE ROMAN CARNIVAL.

What sport that was ever imagined or invented by description sounds more inanely foolish than confetti-throwing? or where is there one more irresistibly comic when being indulged in? It has all the delicious flavour of a joke whose finest essence of fun one seems to discover for one's self. The secret spring of its enjoyment lies pre-eminently, I think, in the fact that it allows grown-up men and women the privilege of becoming boys and girls again. Imagine the delight of indulging for three entire days, with no loss of personal dignity, in a perfect bout of pea-shooting! Only that in confetti-throwing the complicated shooter, manufactured by any boy possessed of even average diabolic inventiveness, is replaced by a simple tin ladle, innocent of all those intricate arrangements liable to breakage at the important moment of action. The shot of a single pea is multiplied into handfuls of hard lime pellets. It is true that to prevent disasters to certain fragile members, such as the eye, for instance, one generally provides one's self with a small iron mask; but it requires no little dexterity effectually to toss a dipperful of confetti at an enemy with one hand, and to shield one's visage with a mask with the other. Confetti-throwing may be considered as a *le jeu du riveau*, a prologue to the more serious business of the play. With the *corrandali*, or flower and bonbon throwing, the plot, so to speak, thickens. But in the earlier days there is really a finer bead on this wine of mirth. The crowd, for one thing, is neither so boisterous nor so unruly as in the later days. There is no denying the fact—the crowd is in possession. The patrician and the grandee have gone out. "Il Popolo Romano" have come in. The Corso now is the playground of the people—that people that imperial Rome scorched, and papal Rome brutalized. The Carnival, once the sport of popes and cardinals, the plaything of princes, is now the people's peculiar festival, their holiday of mirth. Fashionable Romans disdain it, since the plebeian is in possession. Only those modern Goths and Vandals, the tourists, come to see the sport.

As I looked down upon the scene that first brilliant afternoon, the battle that had been waging for centuries, the battle between street and balcony, were going on quite as if there had been no change of actors nor any shifting of scenes during the last thousand years or so. The grand old stage, the Corso, has been peopled with every pattern of man; Rome herself has worn her various tragic masks of civic revolution and of social upheaval; actors have played their great and their little parts; the street itself has been robed in every costume of grandeur and decay—and still the play goes on. Centuries ago, when the great temples stood erect, and the statues of the gods were in their shuffles, when Horace strolled down the Via Sacra his ears heard other cries than those now rendering the air. It was "Io Saturnalia! Io Saturnalia!" then, from the lips of a reeling multitude of fauns and frolicsome satyrs, on their way to the Temple of the Sun. Some hundreds of years later were grand tournaments and splendid pageants. The palaces, like stately beauties arrayed in their festal robes, glittered with jewelled cloths, their lustre made still more splendid by the beauty of the fair owners, who, in glorious attire, crowded the tapestried balconies to pelt their lovers in the street below. The tournaments and pageants are long since passed away; the beauties and their knighted lovers are crumbling to ashes in the churches yonder; and again the curtain lifts upon another scene. It is no longer ago than the days of reunited Italy, when in Carnival season all Rome swept the Corso to read the air with its glad cries of freedom. Then poetry and art, and better still, the enthusiasm of a great people, lent an aureole of splendor to the paling festival. That was the last grand act in the long drama. Since then the Carnival has become a mere bit of low comedy. Yet I was glad I could see it, even in these latter days of degradation. For Rome in Carnival time is more the Rome of one's ideals than at any other season. It seems more fully alive, for one thing. The streets are richer in colour, with the masks and dominoes lighting up the grim palaces. There is a pleasant whiff of gayety and a holiday spirit abroad which transforms the dull prose of its nineteenth-century toil into a semblance at least of that pagan spirit of revelry which once lived its joyous life here.—*Anna Bowman Blake, in Harper's Magazine for May.*

An expedition comprising fourteen men, under Lieutenant Gaslington, is now being organized to go to the relief of Lieutenant Greeley's party at Lady Franklin Bay. It will sail from St. John's, Newfoundland, about the first of July.

THE OLDEST FRIEND.

Oh, Life, my Life! 'tis many a year since we  
Took hands together, and came through the morn,  
When thou and Day and I were newly born—  
And far the future looked, and glad and free,  
A year as long as whole Eternity,  
And I'll of roses with no stinging thorn,  
And full of joys that could not be outworn;  
And time was measureless for thee and me.

Long have we fared together, thou and I:  
Thou hast grown dearer, as old friends must grow:  
Small wonder if I dread to say good-by  
When our long pact is over, and I go  
To enter strange, new worlds beyond the sky  
With Death, thy rival, to whom none saith "No."

—*Louise Chandler Moulton, in Harper's Magazine for May.*

LOVERS OF PETS.

The fact of having something in the form of a pet seems to lie hidden in the very nature of man. But it is not confined to the adult, but belongs also to the boy and the girl. There are very few grown people who do not like pets for one kind or the other. Some have a peculiar fondness for horses, whilst others care less for this noble animal, but prefer a fine specimen of the cattle family. Others, again, have their fancy for sheep, some for hogs, and so on. All this shows the diversity of tastes among those who are placed over and above the brute creation, and who are looking to these inferior creatures as helpers in the performance of their stupendous work.

But what we observe these fancy tastes creeping out all over the adult race, there is an equal quantity of it in the children. It does one's heart good to see the child express its wish in the hope of now receiving a promised pet in something or other, or to behold the vent of joy in the expressed satisfaction with the pet he has had in his possession for some time.

These things tell us we were not created, neither endowed, to be selfish, either to one another or to abuse the comfort that pets can give us. I look upon them as a noble means to draw out the loving, smiling and happy feeling lying hidden in the soul; and in the enjoyment such little creatures afford us we forget, if not for always, yet for the time being, the sad pressure and the heavy load a wicked and polluted world is still trying to lay upon us. Hence the means by which some alienation at least is brought within reach of those who look for them and delight in their use.

Let not, then, the old man or the aged woman say that they are ashamed that still such a love for pets clings to them, and that such things are merely for the little ones. They are for the little ones, it is true, and alike for the big ones. Parents, get such pets for your children as will encourage them, make life sweet, and bring many a little joy and smile to the sweet little lips which perhaps had to be repressed were it not for the pet or pets papa and mamma get for them. It is noble and inspiring to have a desire for such things. I love the feeling dearly in both old and young, in rich and poor, in high and low, in the learned as well as in the unlearned. To one and all, then, love the little pets that nature has given us.

THE CHILDREN BEFORE QUEEN VICTORIA'S REIGN.

Miss Hesba Stretton, writing in the April number of the "Sunday at Home," says: "Before the reign of our Queen Victoria very little thought had been bestowed on children. The State left them almost entirely to the care and mercy of their parents, placing them practically in the position, a relic of Roman law, of being their parents' property. They were sent to sea; they were sold as chimney-climbers; they were driven into factories, and baned underground in mines, at an age when they would now hardly be out of the infant school. In agricultural counties the children of labourers were taken from their homes at the age of eight, and apprenticed to the ratepayers as servants, and those who have spent their own childhood in the country can recall the memory of little creatures employed from dawn to dark in scaring birds from the growing corn, their monotonous and mournful cry being as familiar to the ear as the 'cuckoo's two-fold shout.' It is true the children of the decent workman were being taught in British and National schools; but in the close and foul slums of our great cities thousands upon thousands of children swarmed, who never heard a word of kindness, or knew an hour's respite from terror. They were unfed, unwashed, and unclad, growing up in ignorance and crime, a race of untutored savages, as Lord Shaftesbury sorrowfully called them."

RECENTLY Professor Blackie preached in the Workingmen's Church, Grassmarket, Edinburgh. It was crowded by the working classes. The Professor said he "could not look quite grave or assume a pulpit tone, but he would give them his good common sense."

AT a recent soiree in Glasgow, Rev. David Guthrie, Liberton, said there were such openings for young men in Glasgow that parents thought seriously before sending their sons to study for the ministry, as it was known that to adopt that profession was just genteel poverty.

REV. MR. BROWN, of Elstow Church, Bedford, says that the handsomest copy of the "Pilgrim's Progress" which he has ever seen is one he lately received from St. Petersburg. He has also received a Chinese copy, in which the illustrations depict "Christian" as a veritable Chinaman with a pig tail!

THE late ex-Bailie Harris, Dundee, has, in addition to legacies to various local and charitable institutions, bequeathed another gift of £20,000 to the High School for the promotion of higher education, making in all a gift of £40,000 to that institution; and £50,000 for the benefit of education in the town.

BRITISH AND FOREIGN ITEMS.

SIXTY Mormon missionaries have sailed from New York for Europe.

MR. SIEMENS, the well-known telegraphic engineer, has been knighted.

It is proposed to erect a statue of Sir George Jessel in the new Law Courts.

ALL the students of the Presbyterian College in Jamaica are total abstainers.

It is probable that the coronation of the Czar will be postponed till the 10th of June.

NEGOTIATIONS are in progress between Austria, Italy and Germany in reference to Socialistic plots.

THE Jesuit Fathers in the United States are celebrating the 250th anniversary of their arrival in America.

A ROMAN Catholic church in New York has a regularly drilled and armed rifle company connected with it.

It is asserted that Jews have, in proportion to their numbers, fewer illiterate children than any other people.

THE degree of D.D. is to be conferred on the Rev. James J. Bonar, Greenock, by the University of Edinburgh.

SENATOR PALMER, of Michigan, has subscribed \$10,000 towards the erection of a \$50,000 art gallery in Detroit.

THE father of Mr. Fawcett, the blind Postmaster-General of England, recently celebrated his ninetyeth birthday.

THE Gaelic supplement to "Life and Work" for April contains a poem by the late Dr. John Macleod, of Morven.

THE Queen has intimated that she will open the Universal Fisheries Exhibition, even if unable to walk at the time of the opening.

It is said that an arrangement by which the claims of France are satisfied has been accepted by the Queen of Madagascar.

SIR THEODORE MARTIN is busy with his "Life" of Lady Fyndhurst, which, however, is not likely to be completed for a year to come.

THE first number of "L'Echo des Etats Unis," an organ of the French-Canadian population in Michigan, has just been issued in Detroit.

ADVICES from Sierra Leone state that Earl Derby has authorized the annexation of territory from the British Island of Sherbro to within a few miles of Liberia.

THE Archbishop of York, according to the "Contemporary Review," has signed petitions both for and against the proposed tunnel under the English Channel.

AT Kendal 5,000 persons have joined the Blue Ribbon Army, and the butchers are rejoicing that they are now obliged to order one-sixth more meat than formerly.

ALTHOUGH Britain raises more than half the minerals used in the world, yet the money we get for them only amounts to half of what we spend on strong drink.

AT the last German Cabinet Council the Ministry were unanimous against removing the restrictions against the celebration of mass and the administration of the sacrament.

HON. AND REV. ARTHUR GASCOIGNE DOUGLAS, M.A., Shapwick, Dorset, has been elected to the bishopric of the united diocese of Aberdeen and Orkney, vacant by the death of Bishop Suther.

THE Bill prohibiting the payment of wages in public-houses has been read a second time in the British House of Commons, and Mr. McLagan's local option bill has passed the first reading.

DR. SPROTT, North Berwick, was interrupted by one of his hearers when giving out the text one Sunday lately with the remark, "You're a cauld preacher, Dr. Sprott; but excuse me for saying so!"

THE Rev. Dr. John B. Haygomi, an Armenian, ordained last week in the Calvary Baptist Church, New York, as a missionary to his own people in Turkey and Asia Minor, has sailed for Constantinople.

A DISPUTE about a seat in Thurso Free Church between an old woman and a young man culminated in a grand wrestling match in church, and their appearance subsequently at the Police Court.

THERE are altogether 872 baronets in Great Britain and Ireland, some of whom are very poor. The Bank of England and the Oriental Bank both have baronet clerks. Another is in the Irish police.

MR. JOHN CAMPBELL, Ledaig, one of the worthiest of Highlandmen and a poet of genuine merit, some of whose pieces have been translated by Prof. Blackie, has agreed to publish a volume of his poems.

A BAPTIST minister was once asked how it was that he consented to the marriage of his daughter to a Presbyterian. "Well," he replied, "as far as I have been able to discover, Cupid never studied theology."

WHILE the deaths of which drunkenness could be directly assigned as the cause rose from twenty-nine per million in 1870 to forty-five per million in 1876, it is computed that in 1881 they had sunk to thirty per million.

"EL CRONISTA," of Panama, says the Count F. de Lesseps and Gen. Ture, of Hungary, have formed a partnership with Mr. Nathan Appleton for the construction of a canal across Cape Cod, at a cost of \$3,000,000.

THE clerical politician, Rev. Isaac Nelson, M.P., is evidently very unpopular with a portion of his fellow-townsmen in Belfast. His house has been regularly bombarded with stones, scarcely a whole pane of glass being left in the windows. The police made several captures, and Mr. Nelson is taking steps to prosecute.

AT the sons of the clergy dinner in Glasgow, Lord Advocate Balfour referred to the fact that all the highest offices connected with the legal profession were held at present by sons of the marse. The Lord President, Lord Watson, the Solicitor-General and himself were sons, which the Lord Justice Clerk is a grandson, of clergymen.

## MINISTERS AND CHURCHES.

THE Rev. James Hastie, Lindsay, has gone on a visit to the North-West.

THE Rev. Principal Cavan, preached last Sabbath in Knox Church, St. Mary's.

THE Rev. John Leishman, of Newburgh and Camden East, has declined the call from Osgoode.

THE congregation of Chalmers Church, Woodstock, have agreed to the introduction of an organ in the Sabbath school.

THE Presbytery of Kingston has agreed to the translation of the Rev. Dr. Smith from St. Andrew's, Kingston, to St. Andrew's, St. John, N. B.

AT a congregational meeting held in Knox Church, Galt, last week, the salary of the popular pastor, Rev. J. K. Smith, was increased by \$500, being now \$3,000 per annum.

THE Rev. James Barclay, of St. Cuthbert's, Edinburgh, has resolved to accept the pastorate of St. Paul's, Montreal, vacant through the retirement of Dr. Jenkins.

DR. SMITH, Kingston, has resigned the Presbyterial convenership of the Home Mission Committee, and the Rev. Mr. McLean, Belleville, has been appointed to the position.

THE Tea Meeting and social given under the auspices of the Rosseau Presbyterian Church; at the Monteith House on Friday evening the, 2nd inst., was a decided success.

REV. JAMES ROSS, of Perth, recently called to the pastorate of St. Andrew's Church, Ottawa, signified his declination of the call at a recent meeting of the Presbytery of Lanark and Renfrew.

THE Rev. J. McEwen, Ingersoll, has received a call from the congregation of Parkhill. It is expected, however, that he will accept the secretaryship of the Canada Sunday School Association.

THE Rev. Dr. Cochrane, Moderator of the General Assembly of the Presbyterian Church, preached the Baccalaureate sermon in connection with the closing exercises of Queen's University and College, Kingston.

THE Presbyterians have plans and specifications out for a new church, in the village of Fletcher, close to the post-office. At present the school house is used on alternate Sundays by the Roman Catholics and Presbyterians.

FROM the "Bible Society Monthly Recorder" we learn that Pastor Chiniquy at a meeting of the Bible Society committee, asked for a supply of De Sacy's translation of the Vulgate. He was promised a thousand copies of the forthcoming standard edition.

THE Knox College Endowment Committee met last week at Rev. Dr. Reid's office, Mr. Wm. Mortimer Clark, chairman of the College Board, presiding. Arrangements were made for canvassing all the Presbyteries in the Church during the ensuing summer on behalf of the fund.

THE candidates for the moderatorship of the Presbyterian General Assembly for the coming year, as nominated by Presbyteries, are six in number. They are Principal Grant, of Kingston; Dr. King, of Toronto; Prof. McLaren, of Toronto; Kenneth McLennan, M.A., of Charlottetown, P.E.I.; Dr. McKnight, of Halifax; and Dr. Scott, of North Bruce.

At an adjourned meeting lately of the Hamilton Presbytery, the call of St. Catharines to Rev. Mr. Radcliffe was concurred in. It was agreed that St. Ann's and Smithville should be formed into one pastoral charge, supply to be sent from Wellandport. The next meeting of the Presbytery will be held on the first Tuesday in May, when the case of Mr. Walker, of Binbrook, will be taken up.

THE congregation of Knox Church celebrated the third anniversary of the induction of their pastor, Rev. H. M. Parsons, by holding a social gathering last week. After tea the chair was taken by Mr. John L. Blaikie. An entertaining programme was carried out. Mr. William Mortimer Clark, on behalf of the congregation, addressed the pastor, to which that gentleman made a suitable reply. There was a large attendance.

THE Knox College Smith scholarship for 1883-4 will be awarded for the best essay on "The love of God as manifested in the Covenant of Works." The competition is open to students of the second and third years in theology. The essays must all be in by the

31st of Oct. next. It may be added that the Senate have resolved that the holding of the scholarship shall not exclude the winner from the general competition for scholarships at the close of the session.

THE Rev. A. Gilray, Messrs. Bain and Johnston appeared before the Presbytery of Kingston last week as commissioners, the first named representing the Presbytery of Toronto, and the others Carlton Street Presbyterian Church, to prosecute the call addressed to the Rev. A. Wilson. They were successful in their mission. Mr. Wilson, after a long and faithful pastorate in Kingston, has undertaken the oversight of the recently formed Carlton street congregation. His induction will probably take place during next month.

THE *personnel* of the Temporalities Board of the Presbyterian Church in Canada has lately undergone a change. Mr. James Michie and Sir Hugh Allan having been removed by death, and Rev. D. M. Gordon, Rev. Gavin Lang, and Judge Dennistown by other causes, the following were chosen to take their places:—Donald Ross, B.D., Lachine; Andrew Allan, Montreal; G. M. Macdonnell, Kingston; D. B. McLennan, Cornwall; and James Patterson, Montreal.

THE Winnipeg "Times" says: "Rev. Mr. Urquhart preached in Selkirk Hall last evening to a large congregation. This young man, who has not yet completed his Divinity course in Knox College, Toronto, is a student of considerable promise and ability. He has been engaged to assist Rev. C. B. Pitblado, of St. Andrew's Church, whose pastoral duties have grown so great of late as to almost overtax his powers. This young congregation is to be congratulated in having secured the services of so talented and amiable a person as Mr. Urquhart."

THE Presbytery of Montreal, with commendable interest for the support of its ministers, has secured a guarantee of about \$4,000 by private subscription, with the intention of raising the salaries of those brethren within their bounds whose financial income has been too small. This is right. Other Presbyteries might well go and do likewise. This guarantee, which is for three years, will give the minister in the country charge a minimum salary of \$750 and a manse, while to the town minister it will insure a minimum stipend of \$1,200 and a free house.

THE Presbyterian congregation at Midland, under the pastorate of Rev. D. James, though young is vigorous and promising. The annual meeting showed that a prosperous year had been enjoyed. The Rev. R. N. Grant, Orillia, delivered an interesting, profitable and racy lecture on "Secular Elements of Congregational Success," to a large and highly appreciative audience. In the course of the evening the choir gave several excellent musical selections. An enthusiastic vote of thanks was tendered the lecturer of the evening, after which the doxology was sung and the benediction pronounced.

ON Thursday evening, the 19th inst., the Rev. Thomas Cumming, late of Stellarton, Nova Scotia, was inducted into the pastoral charge of St. Joseph Street Church, Montreal, as successor to Rev. Professor Scrimger. The Rev. Robert Campbell preached on the occasion. Principal McVicar addressed the minister, and the Rev. Mr. Nicholls the people. On the following evening a social meeting was held in the church to welcome the new minister. There was a large attendance of the congregation and their friends, and suitable addresses were given by various ministers of our own and other Churches. The utmost good feeling prevailed, and Mr. Cumming enters upon his new field of labour under the most favourable auspices. The congregation is fortunate in thus early securing a minister of Mr. Cumming's experience and ability. May his pastorate be a long and successful one.

THE anniversary services of the West Presbyterian Church were held on Sabbath week. Rev. F. H. Wallace, B.D., of Cobourg, preached at eleven a.m. At three p.m. the Sabbath school and friends were addressed by Rev. J. M. Cameron, Rev. F. H. Wallace, and Mr. W. B. McMurrich, late superintendent of the school. At seven p.m. Rev. H. M. Parsons preached. The anniversary social was held on Tuesday evening. After a large company had partaken of the usual refreshments in the lecture room, all adjourned to the church, when the chairman in a few opening remarks stated that 297 members had been received since the dedication of the new church three years ago, and that, notwithstanding the fluctuating

character of the population, there are over 400 members on the roll. Very able and interesting addresses were then given by Rev. D. Thomas, of the Jarvis Street Baptist Church, Rev. Hugh Johnston, of the Metropolitan Methodist Church, and Rev. G. M. Milligan, of Old St. Andrew's, interspersed with several anthems well rendered by the choir under the able leadership of Mr. James Fax, precentor.

THE Winnipeg "Sun" says:—"Some eleven years ago, when Winnipeg was nothing but a small village, the Rev. D. B. Whimster, then of St. Marys, Ont., was sent here to labour as a missionary. He remained in Winnipeg and other towns west for about five years, and afterwards returned home and spent some years at college. Shortly before leaving, a committee, consisting of persons owning land at Point Douglas common, among whom was Dr. Schultz, were appointed to select a small piece of land for presentation to the rev. gentleman, as a token of the esteem in which he was held by the people of Manitoba. The committee accordingly purchased a small lot near the Canada Pacific Railway station at a cost of one hundred dollars. He was presented with the land, but did not get a deed with it at the time. After attending the college for some time, he returned to Winnipeg, where he now is. He recently received a telegram from Ottawa to the effect that the land would be all right, and has since obtained a deed of it. The property was assessed the other day, and was valued at \$16,000. Mr. Whimster is now a retired man."

THE services in connection with the re-opening of Stanley Street Presbyterian Church, Ayr, were held on Sabbath, the 18th February last. The congregations were large, the sermons eloquent and appropriate, the offerings generous, and the whole proceedings of a character exceedingly satisfactory in every sense of the term. Impressive sermons, morning and evening, were preached by Rev. Principal Cavan. On Tuesday evening a soiree, which proved to be a success, was held in the church. After refreshments had been served, the pastor of the church, Rev. Walter Inglis, took the chair. A programme, consisting of addresses by Rev. Mr. Thompson, of Ayr, Dr. Cochrane, of Brantford, Messrs. Dixon, Galt, Wm. Inglis, Toronto, Elliot, of Ayr (Methodist), and music by the choir under the leadership of Mr. A. Reid. On the following evening a social for the Sabbath school was well attended. During the time repairs were being made, the session of the sister church kindly invited us as a congregation to worship with them for the time being; the invitation was thankfully accepted, and not only were joint services conducted by both pastors during the interval, but two very interesting and profitable joint communions were celebrated by both congregations. May these services be long remembered by us all, and abundantly blessed by the King and Head of the Church.—COM.

PRESBYTERY OF PARIS.—This Presbytery met at St. Thomas, by permission of the Synod, on 10th inst. The Rev. John McEwen tendered the resignation of the pastoral charge of Erskine Church, Ingersoll. The usual citation was issued to said congregation to appear by representatives at next meeting, May 8th, at Paris, when the resignation will be considered. The Presbytery having taken into consideration the case of the Rev. F. R. Beattie, of the First Presbyterian Church, Brantford, in regard to a certain charge of immoral conduct brought against him in the civil courts, resolved as follows:—"The Presbytery approve of the course taken by Mr. Beattie in meeting the charge, and express their belief in the baseless and wicked character of said charge, from which he has been completely exonerated by the civil court. They likewise approve of the action taken by the congregation of First Church in the resolutions of sympathy adopted by them, accompanied with an increase of salary, in testimony of their unabated confidence in Mr. Beattie. The Presbytery further rejoice that these painful circumstances have been so overruled by a gracious Providence as not to have interfered with the continuance and progress of Mr. Beattie's work in the community, and hereby express their unabated confidence in him, and pray that the painful trial through which he has been called to pass may be blessed to him and to his people, and that he may be enabled to continue his labours with increased devotion and success." The next ordinary meeting is to be held in River Street Church, Paris, May 8th, at eleven a.m.—W. T. MCMULLEN, *Pres. Clerk*.

**PRESBYTERY OF MANITOBA.**—This Presbytery met on the 14th of March. There were twenty-five ministerial members present. The meeting lasted three days with evening sederunts. Action was taken reiterating the Presbytery's deliverance in favour of the Scott Act, calling on the authorities to carry out the various temperance laws in force within the bounds, and urging church members to practise total abstinence. It was reported that Rev. A. T. Colter had declined the call to Nelson. A new moderation was granted. The congregation intend calling Mr. Colter again. Rev. J. A. Townsend accepted the call to Archibald, and steps were taken towards his settlement. Rev. H. McKellar was appointed to moderate in a call at Carberry. Rev. H. J. Borthwick resigned the charge of Mountain City. His congregation was cited to appear. Rev. J. Ferris resigned Brandon, and his resignation was accepted. The congregation procures one half its own supply. The Rev. J. Lawrence, a licentiate of the Presbytery, and a most successful missionary, was ordained for mission work. Rev. Dr. King, of Toronto, was nominated as the Moderator of the General Assembly. The representatives to the General Assembly are: Rev. Messrs. Duncan, Tunkansuicaye, McRae, Polson, and Hodnett, by rotation; Gordon, Bell, Pitblado, Robertson, and Stalker, by election; elders: Rev. Professors Bryce and Hart, Messrs. Panton, Fleming, Mutchmor, McDonald, McVicar, G. W. Ross (Strafrov), H. C. Ross, J. Sutherland. It was agreed to petition the General Assembly to constitute the Synod of Manitoba, having three Presbyteries, viz.: Winnipeg, Pembina Mountain, and Portage la Prairie. A whole day was taken up discussing the matter of approaching the Assembly as to appointing a theological professor in Manitoba College. 1. It was moved by Rev. Mr. Pitblado, and unanimously agreed to, that the Presbytery memorialize the General Assembly to appoint a theological professor for Manitoba College. 2. It was moved by Rev. H. McKellar, and unanimously agreed to, that Professor Scrimger, of the Presbyterian College, Montreal, be nominated as such theological professor. 3. It was moved by Rev. Mr. Pringle that Professor Scrimger be nominated as the Principal of the College. This was opposed on the ground that Professor Bryce had been in 1871 appointed in charge of the College by the late Canada Presbyterian Church, and had always acted as *de facto* Principal. Accordingly, on motion of J. Anderson, it was carried in amendment to Mr. Pringle's motion, "That this nomination be referred *simpliciter* to the General Assembly." A committee was afterwards appointed to solicit subscriptions for the support of the theological professor. A large amount of Home Mission business was subsequently done. Among others it was resolved to ask a grant from the Assembly's Committee of \$500 to meet incidental mission expenses; also that the salary of missionaries be increased to \$1,000. Recommendations to the Church and Manse Building Fund for churches or manses were made at Wheatland, Nelson, Brandon, Mar. nghurst, Prince Albert, Greenwood, Miami, Stonewall, East Turtle Mountain. A motion of condolence to the widow of the late Rev. Samuel Donaldson was passed. The Presbytery meets again on the 23rd of May.

**THE MARCHMONT HOME.**

MR EDITOR,—Your many readers are, no doubt, well aware that Christian philanthropists have been, and are now engaged in active efforts to promote the temporal and spiritual welfare of the helpless and most needy class, the orphan, and, in many cases, worse than orphaned, children who are to be found in crowded cities of the old land. These waifs are sought out and placed in homes erected specially for the purpose. There they remain for a longer or shorter period, during which they are constantly under the kind Christian supervision and training. They are then brought out under the guardianship of qualified persons, to the Marchmont Home in this city, and distributed among such families as express their desire to adopt them. The results of this phase of Christian endeavour have been most encouraging. Many hundreds thus separated from evil associations, and surrounded by healthful and purifying influences, have gone forth from the Marchmont Home, and grown up into honourable men and women. It will thus be seen that this institution is doing quietly, but not the less efficiently, a great and good work. It is deemed advisable to bring before the Christian

public the notice of the, looked for arrival of such parties of children, in order that the best class may be selected from among the numerous applicants. I have therefore been asked to give through your valuable paper, the following information which may be of interest to many of your readers:—

"A party of lads from the orphan homes of Scotland are expected (D.V.) at the Marchmont Home, Belleville, during the month of April; and these will be followed in May by a party of girls. Their ages will vary from five to twelve years—a few may be older. They will be ready for distribution in Christian homes immediately after their arrival. Parties applying for them should forward references from their respective pastors."

M. W. MACLEAN.

St. Andrew's Manse, Belleville, March 30, 1883.

**POINTE-AUX-TREMBLES SCHOOLS.**

The following circular has been forwarded for insertion by the Secretary-Treasurer of the French Evangelization Committee:

"The Church Year closes on the 30th of April. The receipts for the maintenance of the Pointe-aux-Trembles Schools to this date are \$1,500 less than the amount required to meet the expenditure of the year. Will not the many friends of these Institutes generously help to provide this amount within the next ten days?

"The Sabbath schools or private individuals who kindly undertook the support of a pupil, but who have not yet forwarded the money for the current Church Year, will much oblige by remitting the same to my address before FRIDAY the FOURTH OF MAY, prior to which date all contributions should be forwarded, to appear in the annual report.

"The work of the session just closing has been most encouraging. The attendance of pupils was ninety-two and the progress made very satisfactory. On the last Sabbath of March the ordinance of the Lord's Supper was dispensed, when forty-four communicated. Of this number, twenty were pupils who for the first time made profession of their faith in Christ.

ROBT. H. WARDEN."

THE inauguration of the Toronto Free Library is now assured. The Queen's Counsel to whom the question of the constitutionality of the by-law was submitted for his opinion, has declared that no adequate reasons exist for doubting its validity. It is to be hoped the matter will rest here, and that the opponents of the scheme will henceforth respect the will of the people, so emphatically expressed at the poll. Steps can now be taken to carry the popular resolve into effect. It is hoped that when the long winter evenings come round again, the citizens will be in possession of a Free Library.

**SABBATH SCHOOL TEACHER.**

**INTERNATIONAL LESSONS.**

**LESSON XVIII.**

**PETER PREACHING TO THE GENTILES.**

May 6, 1883.

Acts x. 30-44.

**GOLDEN TEXT.**—"On the Gentiles also was poured out the gift of the Holy Ghost."—Acts 10:45.

**CONNECTION.**—The Gospel had now been preached ten years, but almost exclusively among the Jews. It was now taking root in Phenicia, Cyprus, and Antioch; and it was necessary the apostles should be taught to welcome Gentiles into the Church, even *without* their first adopting the ceremonial law, and becoming "proselytes." A pious centurion, Cornelius, was quartered at Cesarea, the military capital of Judea, thirty-five miles north of Joppa, and a port. Cornelius worshipped the true God; and was at once devout and benevolent. An angel having directed him to send to Joppa for Peter, the latter had come to Cesarea—and in this lesson, Cornelius tells Peter the circumstances under which he had sent for him.

**NOTES.**—Cornelius, an officer in the Roman army of the same house as the Scipios, Sulla, the mother of the Gracchi, etc. All that is certainly known of him is recorded in this chapter. Joppa, Simon Peter, Judea, Israel, Galilee, Jerusalem (see previous lessons). Nazareth: the home of Jesus for thirty years; sixty miles north of Jerusalem, and about midway between the Jordan and Mediterranean. Jews: dwellers in Judea, and all who observe the Mosaic ritual.

**I. THE CENTURION'S VISION.**—Ver. 30.—Fasting until this hour: he had continued in fasting and prayer till three in the afternoon. His spiritual affairs had evidently come to a crisis: and God came to his relief. A man in bright clothing: angels have always appeared in human form. Not always with any visible splendour.

Ver. 31.—Thy prayer is heard: not "prayers:" this

particular prayer—probably for light and guidance. He felt that the great God whom he had learned to worship *must* show him, now, how to obtain cleansing from sin. Thine alms are had in remembrance his good works showed he was sincerely desirous to please God.

Ver. 32.—Send therefore to Joppa: Cornelius did what Paul blames the Romans for not doing (Rom. 1:21); "When he knew God, he glorified Him as God." And the angel now tells him where a man is who shall give him further instructions.

Ver. 33.—Therefore are we all here: expecting when Peter would arrive, he had gathered his household and friends together; and they were now waiting to hear Peter. The unusual number of Jewish friends Peter brought with him, (11:12) showed they considered this visit to the Gentiles a new and important matter: a responsibility one person alone should not be left to bear.

**II. PETER'S SPEECH.**—Vers. 34, 35.—God is no respecter of persons: what struck Peter first, was the certain fact that God was as willing to show grace to a Gentile as to a Jew. (Unhappy for us if it had not been so!) And that it was not a man's station, occupation, or country, that made any difference with God; but character.

Ver. 36.—Unto the children of Israel: the revelation was first to Israel. Peace by Jesus Christ by him alone we have peace with God. Lord of all: Christ's power and blessing to us, are conditioned on His being God. An old man said to me once, after I had been preaching, "If Christ isn't God, I am a lost man!"

Ver. 37.—Published: he appeals to the knowledge, which the whole land had, of Jesus' works and claims. Paul says, "This thing was not done in a corner" (26:26).

Ver. 38.—Went about doing good: what a sweet report of that glorious and sinless life! His spirit will help his followers to imitate him.

Ver. 39.—We are witnesses: they testified what they had seen and heard. It was no "cunningly devised fable." Whom they slew: The apostles were never afraid to admit that Jesus was put to death as if he had been a criminal. Nay, his death was their boast—for He died for them, and for all men! 2 Cor. 5:15.

Ver. 40.—God raised up: Christ's resurrection was in every sermon! (1) It was the evidence of the Father's accepting Christ's atonement. (2) It was the pledge of our living again. 1 Cor. 15:12-17.

Ver. 41.—Who did eat and drink with him: Jesus was with them, more or less, forty days. They saw Him, spoke to Him, touched Him, ate with Him. There could be no doubt about His rising again.

Ver. 42.—He commanded us: it is by Christ's own command the word is proclaimed. Believers *must not* keep the gospel hidden. Judge of quick and dead: our rulers appoint judges, men learned in the law, to decide causes; but in the East, the ruler himself is "judge." So the idea here, and elsewhere in the Scriptures, is rather what we would call a "ruler." Christ is a Prince, ruling over the living, and all who ever have lived. And as their Almighty Ruler, will publicly decide their everlasting destiny at the last day.

Ver. 43.—All the prophets witness: the principal theme of Old Testament prophecy is Christ and His salvation. Who misses that, misreads the Old Scripture. Cornelius was probably a reader of the Jewish Scripture. Whosoever believeth in Him: the offer is free. Man limit's it by His unbelief. But God offers salvation to all; on the same terms.

Ver. 44.—The Holy Ghost fell: they were wondrously wrought upon by the Holy Spirit; renewed in their minds, and were granted miraculous gifts. Ver. 45-47. So little did the Holy Spirit value outward ordinances, that these were converted and inspired, being yet unbaptized: yet so much did He value ordinances, that even after being thus inspired, they must still be baptized.

**PRACTICAL TEACHINGS.**

1. To every man who follows the light he has, God sends more light. If there were more Corneliuses, there would be more Peters sent.
2. When a man's religious affairs come to a crisis, relief will be sent (ver. 30).
3. When the Holy Ghost blesses a man, the Church should receive and acknowledge him (10:47).
4. Our Lord's direct command is at once our encouragement and justification for carrying the Gospel—even where it is *not* welcomed.
5. All who find Christ as their Saviour, should at once openly profess him.

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**PETER AND CORNELIUS.**—It has been well said that Peter, in his first greeting to Cornelius and his friends, almost reproaches them for being foreigners, and excuses himself for having come to them. He afterwards seems to confess his error, and openly declares that no man is common or unclean. He then calls himself simply "a man that is a Jew," and with more courtesy speaks of the Gentiles as "men of another nation."—*Stier.*

THERE are 577 different editions of the Bible in the public library of Stuttgart, printed in over one hundred languages.

A LONDON clergyman is said to have told his congregation that there was still many a one who, while engaged in singing apparently with all his heart the lines:—

Were the whole realm of nature mine,  
That were an offering far too small,

was diligently engaged with one hand in his pocket scraping the edge of a three-penny piece to make sure it was not a four-penny piece.

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

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Words of the Wise.

The silence of the soul speaks to God.—Bossuet.

The body is a tent in which our existence is encamped.

The Illinois State Sunday School Convention is announced to be held at Streator, Ill., May 29, 30 and 31.

The highest success, like the highest mountain, has its crown beyond the clouds.—Francis C. Sparhawk.

"FOLKS as have no mind to be of use, have allays the luck to be out o' the road, when there's anything to be done."—Geo. Eliot

How happy shall I be in the full desire—O' how happy in the full experience—of the grace and power of Christ!—Rev. T. Adams.

REFLECT upon your present blessings, of which every man has many, not on your past misfortunes, of which all men have some.—Dickens.

WHEN I endeavour to contemplate the One Eternal Glory, it resolves into Three; when I would gaze upon the Three, they blend into One.—St. Gregory Nazianzen.

WE recently heard the remark that "the gospel should be run on business principles." How would it do to reverse it and say that business should be transacted on gospel principles?

OUR harp-notes should be sweeter, our trumpet notes more clear, Our anthems ring out so grandly that all the world must hear!

Oh, royal be our music, for who has caused to sing Like the chorus of redeemed ones, the children of the King!

GREAT thoughts belong only and truly to him whose mind can hold them. No matter who first put them in words, if they come to a soul and fill it they belong to it whether they floated on the voice of others or on the wings of silence and the night.

EVEN He that died for us upon the cross, in the last hour, in the unutterable agony of his death, was mindful of his mother, as if to teach us that her holy love should be our last worldly thought—the last point of earth from which the soul should take its flight for heaven.

In the noise and tumult of the world, where every life is invaded and encroached upon by the "pride of man" and the "stint of tongues," we wrap around us the robe of God's eternal mercy in Christ Jesus, and look out undaunted upon the danger that cannot harm us there.—Phillips Brooks.

It is narrated of the great sculptor, Michael Angelo, that when at work he wore over his forehead, fastened on his artist's cap, a lighted candle, in order that no shadow of himself should fall upon his work! It was beautiful custom, and spoke a more eloquent lesson than he knew! For the shadows that fall on our work, how often they fall from ourselves!

The bright spots of a man's life are few enough, without blotting them out, and since, for a moment of mirth, we have an hour of sadness, it were a sorry policy to diminish the few rays that illumine our chequered existence. Life is an April day—sunshine and showers. The heart, like the earth, would cease to yield good fruit, were it not watered by the fears of sensibility; and the fruit would be worthless, but for the sunshine of smiles.

DR DUFF said, in 1829, as he was just leaving for India, "There was a time when I had no care or concern for the heathen. That was a time when I had no care or concern for my own soul. When, by the grace of God, I was led to care for my own soul, then it was I began to care for the heathen abroad. In my closet, on bended knees, I then said to God, 'O Lord! Thou knowest that silver and gold to give to this cause I have none. What I have I give to Thee. I offer Thee myself. Will Thou accept this gift?' Such consecration on the part of all who love the Saviour would inaugurate a religious revolution.

"IN A DECLINE." DR. R. V. PIERCE. Dear Sir,—Last fall my daughter was in a decline, and everybody thought she was going into the consumption. I got the "Favourite Prescription," and in a few days she was well. Mrs. MARY HICKSON, Montreal, Can.

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ADVICE TO MOTHERS.—Mrs. Winslow's SCOTCH WHISKY should always be used when children are cutting teeth. It relieves the little sufferers, once it produces natural, sweet sleep, and takes the child from pain, and the little cherub at once as bright as a button. It is very pleasant to take, soothes the child, softens the gums, allays a fever, relieves wind, regulates the bowels, and is the best known remedy for diarrhea whether arising from teething or other causes. Twenty-five cents a bottle.

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MEETINGS OF PRESBYTERY.

- HAMILTON Next dated meeting will be held in Central Church, Hamilton, on the third Tuesday of May (10th), at 10 o'clock a.m.
PARIS.—At Paris, in River Street Church, Tuesday, 8th May, at eleven a.m.
STRATFORD.—In Knox Church, Stratford, May 8th, at ten a.m.
LINDSAY.—At Woodville, on Tuesday 29th May, at eleven a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on third Tuesday in June, at three p.m.
PARIS.—In River Street Church, Paris, on May 8th, at eleven a.m.
LANARK AND RENFREW.—In Zion Church, Carlton Place, on Tuesday, May 22nd, at noon.
GUELPH.—At Guelph, in Chalmers Church, on the third Tuesday of May, at ten a.m.
BRU.—At Pinkerton, Tuesday, July 17th, at two p.m.
HURON.—At Clinton, on second Tuesday of May, at ten a.m.
QUINCY.—At Three Rivers, on Wednesday 6th June, at ten a.m.
KINGSTON.—In John Street Church, Belleville, on Monday, July 2nd, at half-past seven p.m.
BARRE.—At Barrie, last Tuesday of May, at eleven a.m.
PETERBOROUGH.—At Norwood, on the last Tuesday of June, at seven p.m.
OTTAWA.—In Knox Church, on the first Tuesday of May, at half-past two p.m.
GLENGARRY.—At Lancaster, second Tuesday of July, at two p.m.

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THE SYNOD OF TORONTO AND KINGSTON will meet in CHALMERS CHURCH, GUELPH, on TUESDAY, 1st of MAY, 1883, at half-past seven o'clock p.m. All papers for the Synod will be sent to the undersigned, at least one week before the meeting. JOHN GRAY, Synod Clerk.

SYNOD OF MONTREAL & OTTAWA. This Synod is invited to meet at Brockville, Ontario, and in the City of Brockville, on Tuesday, the 5th day of May, 1883, at half-past seven of the evening of the evening. ROBERT CAMPBELL, A.M., Moderator. JAMES WALSON, A.M., Clerk.

UPPER CANADA BIBLE SOCIETY. THE ANNUAL SERMON will be preached (D.V.) by REV. DR. JOHN HALL of New York, in Francis Street Baptist Church, on the evening of TUESDAY, MAY 8th. The anniversary meeting will be held in the Metropolitan Church, on Wednesday, May 9th. Speak for the BISHOP OF ALGOMA and DR. JOHN HALL.

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