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PLAIN JUMBLES.—One cup butter, one one-half cup sugar, one egg, one teaspoonful soda in one cup sour milk, spice to taste, flour sufficient to roll in strips.

ROAST DUCKS.—Wash and dredge with flour. Make a bread dressing, stuff and sew up. Put into the oven and baste every five or ten minutes. Make a gravy of browned flour and water and add the giblets, which have been chopped fine and stewed; season and add to the duck when roasted.

SNOW PYRAMID.—Beat to a stiff foam the whites of half-a-dozen eggs, add a small teaspoonful of currant jelly, and whip all together again. Fill as many saucers as you have guests, half full of cream, dropping in the centre of each saucer a tablespoonful of the beaten eggs and jelly in the shape of a pyramid.

DELMONICO PUDDING.—Three pints milk, five eggs, four tablespoons corn starch, sweetened to taste. Boil starch in the milk five minutes, beat the eggs, leaving out the whites of three, pour them into the starch. Flavour to taste. Put into a dish, bake. When nearly done spread the whites beaten to a froth, sweetened and flavoured, over the top of the pudding.

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CHEESE SOUFFLE.—Two tablespoonfuls of butter, one tablespoonful of flour, half a cupful of milk, one cupful of grated cheese, three eggs, half a teaspoonful of salt, a speck of cayenne. Put the butter in a saucepan, and when hot, add the flour, and stir until smooth, but not browned. Add the milk and seasoning. Cook two minutes, then add the yolks of the eggs, well beaten, and the cheese. Set away to cool. When cold, add the whites, beaten to a stiff froth. Turn into a buttered dish and bake from twenty to twenty-five minutes. Serve the moment it comes from the oven. The dish which this is baked should hold a quart. An escalop dish is best.

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THE CANADA PRESBYTERIAN.

VOL. 12.

TORONTO, WEDNESDAY, APRIL 2nd, 1884

No. 14.

NOTES OF THE WEEK.

THE *Christian Leader* states that the venerable evangelist of Glasgow, Dr. Somerville, has received a pressing invitation from Londonderry, signed by over 130 ministers and laymen connected with all denominations, asking him to conduct a series of evangelistic meetings in that city, and promising him their hearty co-operation in the work. He accepted the invitation, and has commenced work, and has received an encouraging welcome.

THE *New York Evening Post*, suggests, as among the possible remedies for Mormon polygamy, that the Government might resort to its taxing power, and impose a heavy tax on wives when a man has more than one. This, the *Post* thinks, would make the Mormon polygamist "squeal," and give up the business. The *Post* no doubt perpetrates this as its little joke on the Mormon question. It is, however, neither more nor less sensible than the frantic proposals of several public men in the United States to compel the extinction of polygamy by an armed force.

THE members of the combined city charities at their last meeting have all but resolved on the establishment of a labour bureau in the city of Toronto. Various views were expressed as to how it should be controlled, some suggesting its management by Government, while others thought local supervision would be preferable. It is also suggested that a female department be added to the proposed labour exchange. It is hoped that both branches of this very necessary institution will be speedily established. That it should have been only now proposed is scarcely creditable to the sagacity of our Toronto philanthropists. The rascalities perpetrated on immigrants and others seeking employment last season were simply a disgrace to the city.

AT the recent meeting of the Congregational Union in London the "New Theology" has had an airing. The discussion was occasioned by the reading of a paper on the above subject by the Rev. Charles Pedley, who is a believer in the evolutionary theory, and an enthusiast in the cause of the new theology. The debate became animated, and Mr. Pedley responded in a manner not unusual with new theologians that those not prepared to accept their conclusion "had not only not studied the theology, but had not accustomed their minds to exact thinking." Those disposed to accept this description should, before finally making up their minds, take a peep into Hooge's "Systematic Theology." It may be taken as a fair specimen of exact thinking.

THE popular interest in "Chinese Gordon" is so great that Mr. Charles Allen's penny pamphlet on General Gordon is in its 300th thousand. Mr. Hake's "Story of Chinese Gordon" is in its ninth edition, and he has written a special supplement on General Gordon in the *Graphic*. The best biography of Gordon in the market is the one written by Dr. Birkbeck Hill. Another strongly characteristic book, "Colonel Gordon in Central Africa, 1874-79," does not seem to have sold one edition. This is the best book in which to get a glimpse of the personal character of this brave general and good soldier, as it is a reprint of his own African letters. Messrs. Maclure and Macdonald of Glasgow have a brief illustrated life of Gordon now in the press.

THE tendency in favour of united Christian effort is receiving a new illustration among Italian Protestants. There is a movement on foot for promoting the union and co-operation of the Italian evangelical churches. A recent letter from Florence contains the following: "Possibly, as suggested and desired by many, the two Methodist missions may unite before or after next autumn. The Waldensian and Free Italian churches may do the same, and the various Baptist missions may follow the example. There

would then be three large denominations in confederation, united as regards the common enemy, while conserving their individual inner ongoing, as at present. Whether an incorporating union may afterwards be reached in one Italian Evangelical Church, it is not possible to say. I am sure you will feel encouraged, by the above tidings, to continue in prayer for Italy."

THE good town of Paisley now possesses one of the finest Presbyterian church buildings in the west of Scotland. The congregation of St. James' have erected a splendid edifice. Under the care of the present pastor, Rev. James Brown, D.D., the congregation has prospered materially and spiritually. A week or two since the new church was opened with impressive services conducted on Saturday by Principal Cairns. On the following day the preachers were Drs. J. Cameron Leas, St. Giles; Walter C. Smith, Free High Church, Edinburgh; and Dr. Brown, pastor of the congregation. The cost of the building, exclusive of several handsome gifts, was about \$100,000. The collection at the opening services amounted to the handsome sum of \$24,000. Sir Peter Coats was the donor of a peal of bells. Between the first meeting-houses of the Seceders and the churches of their descendants there is an appreciable difference.

AT the annual meeting of the western association of the Congregational Union, the Salvation Army came in for lively criticism. It was generally conceded that in many places the army had succeeded in reclaiming many who had sunk to the lowest depths of degradation. So far it had done good. Several of the ministers who took part in the discussion were emphatic in denunciation of the methods pursued and practices indulged in by the members of the army. The chief objections urged were that it was drawing away the young people from the churches and Sabbath schools, that the flippant and grotesque manner in which sacred things were presented at the meetings was destructive of all reverent and right religious feeling, that late and all-night meetings were inflicting serious injury on the minds of the young, and the tendency of these things certainly did not make for righteousness. Beyond the discussion no action was taken. The result of the debate was not formulated in the shape of a resolution, but from the brief report in the daily papers it may be inferred that the prevalent opinion was strongly opposed to the methods on which the Salvation Army mainly relies.

LAST week, while visiting the Collegiate Institute, Ottawa, the Lord Lansdowne, replying to an address presented to him, said:—"You have every reason to be proud of the provision which has been made for the education of the youth of the Province of Ontario. Your school system appears to me to have three strong points. It covers, with almost entire completeness, the whole of the ground which it is necessary to cover. It affords an education, which, owing to the extremely reasonable terms upon which it is given, is accessible to all, and it has this great merit, that from the public schools, at the bottom, to the university, at the top of the scale, the path which leads from the primary to the highest liberal education is continuous and uninterrupted. In that succession your Collegiate Institutes occupy a most important position. They are the bridge by which the gap which divides the elementary schools from the colleges and universities is spanned, and in that respect they supply a want which I am sorry to say, has been up to the present time but partially and ineffectually met in the old country."

ABLE speeches on prohibition were delivered in the Dominion Parliament by members of both political parties. Though nothing in a legislative way has come of them, they cannot be said to be without result. The tone of the debate shows the progress of the temperance sentiment in the public mind. Those members really opposed to prohibition do not come out square against it. There is now an entire absence of the attempt to belittle the cause of temperance, and

no disposition to rail at the "fanatics" who advocate it. That is left behind. The plausible plea that the use of less fiery stimulants would lessen drunkenness was duly aired. So also was the loss to the revenue. The argument drawn from this consideration was ably met by Mr. McCraney, member for Halton, who showed what is patent to all that the enormous expenditure caused by the crimes and poverty directly traceable to intemperance would be largely reduced by the adoption and enforcement of a prohibitory law. The resolutions of Mr. Foster were choked off by an adroit amendment. The division does not exactly represent the temperance sentiment in the House. Party considerations as usual had their effect, though the party lines in this instance were crossed by several members whose temperance record is unimpeachable. One thing is now plain enough that if the people of Canada desire a prohibitory law they can have it for the asking.

IN connection with the temperance movement the Dominion Alliance, presided over by the Hon. Alex. Vidal, has issued a circular stating that at the recent meeting at Ottawa it had been resolved to submit the Scott Act simultaneously in a number of Ontario counties. It also states that this course was decided upon for the purpose of (1) Securing in every part of the Dominion the thorough discussion of the temperance question that invariably proves a powerful means of developing and stimulating public sentiment in favour of sorely needed reform; (2) Securing a substantial expression of the strong feeling that undoubtedly exists against the whole liquor system—this would be practically a demand for total prohibition that Parliament would be obliged to recognize; (3) Securing immediately the extension, over as much territory as possible, of the operation of the Scott Act, which already in some places has produced incalculable good, greatly diminishing the evils of intemperance. At the same meeting a deputation was appointed to wait upon the Dominion Government and urge the desirability of providing for the simultaneous polling of the different counties that may petition for the submission of the Act. Another paragraph in the circular is worthy of attention. To succeed in this work it is specially desirable that there should be formed, at once, in every county and city, a strong central committee of active temperance workers, including representatives from the different local organizations, to plan and direct combined and energetic action. It is also desirable that there should be formed in every locality a branch of the Women's Christian Temperance Union. This society has proved an invaluable agency for the work in every part of the Dominion.

WEEKLY HEALTH BULLETIN—The weather of last week was above the normal with the attendant conditions of excessive humidity and great cloudiness. There has been during all the period a notable sense of the high winds which usually mark the season of the year. Regarding the influences of these conditions on disease it may be said that while there is a considerable increase in the number of reported cases of disease, still the absence of high cold winds would seem to have been promotive of health conditions unusual for March. The effects on special classes of diseases are well marked. Thus, diseases of the respiratory organs show a marked decrease in most regards. Bronchitis is 117 instead of 154 per cent. Influenza is 91 instead of 119 per cent., and Pneumonia is 45 instead of 60 per cent. of the total number of cases of reported disease. Amongst fevers, the temporary decline of Intermittent mentioned last week has not continued, the cases amounting to 6.4 per cent. of all cases of disease. The contagious symptoms still remain low in their prevalence. In some localities they are present in large amounts. They are, however, directly promoted by the disregard everywhere of precautions against communication of outside persons with infected families, and against the inmates of infected houses visiting amongst other persons. Whooping Cough appears again, Measles and Scarletina are both present, but Diphtheria is not included in the twenty most prevalent diseases.

OUR CONTRIBUTORS.

THE WALDENSIAN VALLEYS.

LEAVES FROM A TOURIST'S NOTE BOOK.

THE VALLEY OF RORA.

The valley of Rora, although not one of the principal valleys, deserves notice, before quitting the Vaudois territory, for it possesses an interest of its own. This—"the Valley of Dews"—is the most southerly of all the parishes, and every part of it is full of stirring memories to the Vaudois. In shape it is like a vast cup, its sides clothed with meadows and fields of corn, with fruit and forest trees, and its rim formed of peaked and craggy mountains, some of which are clad in snow. It is separated from the valley of Luserne by the heights of L'Envers, over which lies the nearest road from the one valley to the other. By descending the Pellice some two miles, however, access is gained to the interior of the cup by an opening through which flows the torrent of Lusernette. We entered it by the shorter, but more fatiguing route, and left by the longer and less painful one. From Torre Pellice to the inner side of the rim of the cup, where the hamlet of Rora is placed, requires a stiff climb of about three hours, during which one is often tempted to turn and gaze upon the Casteluzzo opposite, and up the valley to the many mountain peaks which separate it from France and the other valleys. The valley beneath, too, is charming in a fine summer morning with the Pellice, like a silver thread, descending from ledge to ledge, and the towers of the temples of Villaro and Bobbio standing out of the trees amidst which they are nestling. The

HAMLET OF RORA

is composed of several farm houses, scattered about without any regard to order, and near the centre of them stands the Vaudois temple, which, from its too great proximity to a high rock, we found to be quite damp in the interior. The pastor—Signor G. D. Ugone—(Hugo, in French) had descended to Torre Pellice, as we ascended, so that we had not the pleasure of finding him at home. His wife and children were there, and after sitting a short time and hearing the Rora news, a boy went with us to show us the church and some other localities. The number of Roman Catholics here is very small, only two or three families, and yet they have a church and service here as in every other Vaudois parish. Rora was more than once depopulated during the seventeenth century, and here, as in other parts of the valleys, miracles of valour were performed, the hero of Rora being

JOSUE JANAVEL.

about whose birth and death Vaudois historians are silent. This "heroic mountaineer," as he is generally styled, is one of the most famous in all Vaudois story, owing to his feats of bravery on the battle-field, and his firm adherence to his faith in the most trying circumstances. After eight years of sublime struggles with bitter foes, he was compelled to retire into Switzerland, where he is seen praying for his people and working for their re-establishment in their homes. He then disappears forever from view. His role in Vaudois history strikingly resembles that of the judges amongst the people of Israel. These were raised up to deliver the Israelites from their enemies, and Janavel seems to have been raised up to deliver the Vaudois from their cruel persecutors by almost equally miraculous feats.

On the 24th April, 1655—the year in which a general massacre took place in most of the valleys—600 men were sent from Villaro to do similar butchery in Rora. But Janavel and eighteen trusty men were on the lookout for them, and the result was the retreat of the whole with loss; and next day the same scene was enacted at another part of the heights. Three days after, an entire regiment left Villaro and climbed to Rora to find the hamlet deserted, the inhabitants, except the men, having retired to the heights of Frioland—the mountain to the south of the valley. After burning most of the houses and carrying off the cattle, the soldiers attempted to make their way down into the valley through which flows the Lusernette, intending to return by the level road, to which reference was made at the beginning. Janavel and his men who were concealed amongst the rocks, attacked them in the narrow intricate paths which wind in a zigzag fashion between peaked rocks with vast precipices on one side, and the result was a panic which sent them into pro-

found ravines and even into the torrent, in which many lost their lives. Finding this route impossible, the soldiers tried to regain the heights they had left, hoping to return by the way they had come. But here again Janavel was before them, and by the time they had got over the height of Pian-pira, the Vaudois were ready to hurl down upon them huge stones which put them to flight once more. These and similar defeats so roused the fury of the Marquis of Pianezza that he is said to have "bit his nails" in rage, and to have sent a letter to Rora, in which he summoned the people to go to mass in twenty-four hours under pain of death, the burning of the rest of their dwellings and the cutting of their fruit trees. To this epistle the people replied that they preferred death a hundred thousand times better than to go to mass; that if their houses were burned and their fruit trees cut, their heavenly Father would still provide for them. To put his threats into execution the marquis actually sent ten thousand men against Rora—a poor little hamlet of twenty families! To Janavel he wrote that if he did not abjure his heresy he would burn alive his wife and daughters who were in his power, and would set such a price on his head that dead or alive he would be delivered up, and if once he fell into his hands, there would be no torments too great to be inflicted on him. To this the courageous warrior replied that there were no torments so cruel he would not prefer to abjuring his faith—that threats, instead of turning him from it, only fortified him in it. As regarded his wife and daughters, God alone was the master of their lives; and if their bodies perished, their souls would be saved. He then left, however, and removed his son whom he had entrusted to a relative at Villaro, carrying him through deep snow over the Alps into the Valley of Queyras in France, after resting for a time he returned, and joining his forces to those of Jahier—another hero whose fame is in all this land—he swept down upon Luserne, like an eagle, cutting a regiment of Irish and a regiment of Piedmontese into pieces, and then with 600 men who had collected, he encamped upon the heights of Roclamaneot. "This is our Mount Tabor," said he to his men. "O God," then cried he, "cover us with Thy powerful hand," which has been translated into

"Great God of Armies! King of Kings!
Oh! spread thine everlasting wings
Around our pilgrim bands;
Still o'er us may thy banner stream,
And in thy strength we shall redeem
Our much-loved Fatherland."

This prayer was heard, and three assaults were successfully repelled. But we cannot follow him farther except to say that he finally had to take refuge in Switzerland, where he was still alive in 1686 when large numbers of his countrymen had to follow in the depth of winter to escape a horrible massacre. Janavel, then about eighty years of age, went to meet them, and was so affected at the sight of their wretched condition as to faint in their arms.

Such then was a specimen of the

OLD VAUDOIS HEROES.

Courageous and devoted, firm and persevering in resistance, prompt and irresistible in attack, terrible in pursuit, yet humble and faithful Christians who expected victory only by the help of God, and who asked it on their knees before engaging in action. No wonder that a sentiment of profound respect and admiration for these old heroes still fills the hearts of their descendants, and makes them love to visit the spots consecrated by their footsteps, and to repeat their praises on every fitting occasion.

Et de nos jours encore, lorsque sur ces collines,
Pour creuser un sillon vient l'enfant des châlets,
Il trouve dans le sol de vieilles javelines,
Et sa bêche étincelle au contact des boulets.

A patric! O Vallons! sainte foi de nos pères!
Au prix de tant d'efforts conservés à nos cœurs,
Inspirez-nous encore pour conquérir des fiers!
Les Vaudois, avec Dieu, seront toujours vainqueurs.

Before leaving this valley, I must add that

VICTOR AMADEUS,

the scourge of the Vaudois, took refuge in Rora, when the French sent an army to attack him—which showed his real opinion as to the character of the people. He was not disappointed, for he was kindly received by a Vaudois, and kept concealed until all danger was past.

In descending into the cup we found the path as rough and difficult as it seems to have been 200 years ago, so that we were right glad to reach the

level of the Lusernette, where they were making a new road, chiefly for better access to the stone quarries on the side of the hill beyond.

THE SCENERY,

on both sides of the stream as we descended, was exceedingly fine. On the opposite side the hills were covered to their summit with magnificent trees of all kinds, while jagged rock towered high up on our left. We therefore enjoyed our walk of two hours to Luserne, a considerable town at the entrance of the valley, wholly Romanist. When passing the garden of the Marquis d'Angrogne, who resides here occasionally we noticed a Latin motto cut in the stone above the gate: "Lucerna pedum meorum verbum tuum, Domine," "Thy Word the light of my feet, O Lord"—a device little heeded by an ancestor of the Marquis, who in 1650 threw into his dungeons multitudes of innocent Vaudois for reading the Word of God. Resting here on the brow of the hill, overlooking the Pellice, we had a fine view of the heights of

ST. GIOVANNI

with the Vaudois temple and Roman Catholic church facing each other in the centre of the village of St. Jean. This village is on the sunny side of the valley in the midst of an exceedingly fertile part of the country, which is covered up to the summit of the hills with vines, mulberry and chesnut trees, rich meadows and comfortable dwelling-houses being scattered over the valley and the lower portions of the heights. The roads, too, are excellent and hedges of thorn and sweet scented shrubs give the country at the entrance of the Valleys something of the appearance of an English landscape. Everywhere is beauty and everywhere is light. The pastor of this, the richest of all the parishes, is Signor A. Gay. Many of the pastors and evangelists were brought up in this parish, as well as several of their wives. I visited here the humble ancestral home of Dr. Lautaret, of Pomeret, in which now resides three maiden sisters of his. On that occasion the only sitting room was filled with a large table covered deep with mulberry leaves on which were crawling and feeding quantities of silk worms in one of the stages preparatory to spinning their cocoons. They brought out chairs to the verandah, and a bottle of excellent home-made wine, and entertained us with an account of the rearing of these worms and the processes through which they pass. At the stage in which they then were, it was necessary for some one to sit up with them day and night, to keep the room in an equal temperature, or otherwise they might die, and a valuable source of income be lost. No apologies were attempted for the house being in such a condition and a pleasanter or more profitable visit I have seldom made. And this leads me to say that each Vaudois being the

"SON OF HIS OWN DEEDS,"

family pride is out of the question. The individual who has raised himself by his talents or industry above his former position or that of his relations, displays no vanity in consequence. He speaks of his brothers and sisters who may be in humbler circumstances without the least disguise, and talks of the "paternal home," be it the merest hovel, with all the affection of hereditary attachment. "There," said a pastor to me, pointing to a small stone building, "I was born and there my forefathers lived for generations; my heart beats at the sight of it."

THE PIEDMONTESE DIALECT

spoken by the peasants in the valleys is somewhat barbarous, being a mixture of Latin, French and Italian. The official language of the country is, of course, the Italian, but the people all understand French better than Italian, which happens in this way. Persecution, aided by a pestilence brought into the valleys by French soldiers in 1630, carried off most of the people and left but two pastors alive. To supply the parishes with pastors, men had to be brought from Switzerland and the Protestant parts of France, and these, knowing neither Piedmontese nor Italian, had to teach the people the best way they could in French. In time, therefore, the people came to understand the French quite well, though, of course, they continued to speak the Piedmontese amongst themselves; and now after the lapse of centuries, we found even in the remotest parts that they all perfectly understood us when speaking French, though occasionally we had great difficulty in understanding them. There are many other matters of interest, such as

the Waldensian colonies in Calabria and in Uruguay (South America), to which I may at some future time refer. For the present I must stop, and I do so by recommending all summer visitors who are near the valleys, not to fall to pay them even a brief visit. As I said at the beginning there is railway communication direct from Turin to Torre Pellice, the capital of the valleys.

Go, traveller, to the pastoral vales
Of the Alpine mountain's cold,
If thou would'st hear immortal tales
By the wind's deep whispers told.

Go if thou lovest the soil to tread
Where man hath nobly striven,
And life, like incense, hath been shed
An offering unto Heaven.

Paris, January, 1884.

T. H.

BIBLE STUDY IN THE FAMILY.

(Continued.)

IV. THE BEST METHOD OF STUDYING THE SCRIPTURES IN THE FAMILY.

Under this head I have no such questions to propose as: "Next to Methuselah, who is the oldest man mentioned in the Bible?" or "Does the name of any wild man occur in the Bible, and if so, where?" nor have I any beautiful prize of triple silver-plated tea service, or solid gold hunting-case watch to offer for correct solutions of such momentous problems. In my view, Bible study is not promoted by any such dollar expedients, as I may justly call them. Bible study here, as I understand it, simply means the reading of the Bible in the family, at worship and in secret, intelligently, reverentially and believingly, so as best to imbibe its spirit, "keep in memory" its precious truths, and practice them in our daily life; with the use, therefore, of all such means, as shall be best fitted to secure these results.

And let no one say he has no time for Bible reading who can find time for reading the daily newspaper. Where there is a will there is a way. Any man who loves a book can easily find time and opportunity to read it—for this purpose, if need be, he will steal time from sleep, meals, recreation and business itself. Alas! that the book so loved should so seldom be the Bible! Regarding mere external methods of reading, I call attention to the following:

1. *The Congregational Calendar.* The godly McCheyne prepared and printed for the use of the families of his congregation a scheme of Scripture reading, whereby the Old Testament might be read through once, and the New Testament and Psalms twice in the year. Of said calendar, the centre column contained the day of the month; the two columns on the one side, the chapters to be read in the family; and the two columns on the other side, the portions to be read in secret. It will be found in full at the close of "McCheyne's Memoirs and Remains," by Dr. A. Bonar. The advantages of such a plan are obvious. "The conversation at family meals," McCheyne remarks, "should often turn upon the chapter read and the psalm sung. Thus every meal would be a sacrament, being sanctified by the Word and prayer."

In Alford's "Year of Prayer," it may be also observed there is an admirable Church-calendar, or "Table of Daily Scriptures for Family Reading Throughout the Year." It need not affect its value that he keeps in view of the family the course of the Christian year, as observed in the festivals and celebrations of the Church of England.

2. *The International Scheme.* There are those who read daily in secret, or at family worship, the passages marked "Home Studies" in connection with the International Series of Sabbath School Lessons. As these selections have been made with great care, and are designed to illustrate the Sabbath school lessons, this course is worthy of commendation. It is a capital preparation for the Sabbath school. The head of the family should previously read over the passage, and mark one or two of the most important verses upon which he may dwell, asking a few questions.

3. *The Family-Worship Commentary.* Of several excellent works of this kind, the best I know is "The Interpreter, or Scripture for Family Worship: being Selected Passages of the Word of God for every Morning and Evening throughout the Year, Accompanied by a Running Comment and Suitable Hymns. Arranged and Annotated by C. H. Spurgeon." Where the *Interpreter* is used, there will be, to quote the great preacher's own words, "No fumbling of leaves

to find a suitable portion, and no repeating continually the same reading—the book will be opened at the date, and there will be the portion of meat in due season." Personally, I can bear testimony to the great value of this book, as an aid at the family altar.

I wish from my heart here that every day-school in the land were more a help in the matter of Bible study in the family. But failing this, and, indeed, quite independently of this, let every Christian parent endeavour to do his duty somewhere in the lines above indicated. But the use of any mere external plan may prove a snare, or a yoke too heavy to carry. If so, then, to use McCheyne's words, "Throw aside the snare, and feed at liberty in the sweet garden of God." But if you would study the Bible with profit, take, in conclusion, the following rules of internal method:

1. *Read it with growing intelligence.* Have regard continually to its great design of God's glory in man's salvation. Mark the Book's wonderful spirituality of tone and reference—how everywhere the natural subserves the spiritual—how earth, and sea, and sky, and all things therein suggest and reflect the living God. The great rock was the symbol of His everlasting strength, the thunder was His voice; the light His garment, the clouds his chariot, and "As the mountains were round Jerusalem, so the Lord was round about this people from henceforth even forever." Mark also the gradual unfolding of Divine purpose in promise and vision, type and symbol, prophecy and history. And admire how from beginning to end the Bible is inlaid with the glory of Immanuel. How varied, multiplied, beautiful and blessed are its Messianic views, from the Shiloh of Jacob, in the Book of Genesis, to the Lamb in the midst of the throne of John's Patmos apocalyptic vision! And note, further, how everything has a practical bearing on man's salvation from sin and misery. If by the law we are shut up to grace, then by grace alone are we brought back to the law. Justification is unto sanctification. High doctrine is toward high practice. The cross is but God's lever to lift and restore man to holiness and happiness. The believer is constantly reminded of his exalted privileges that he may be hopefully exhorted to live "Soberly, righteously, and Godly," in a manner worthy of his high calling as an heir of God and a joint heir with Christ. "Remember," writes J. A. James, "that the Scriptures are given to form a particular character, a character which is distinguished by three things—holiness, spirituality and heavenly-mindedness. You must read to get this character, to maintain, to preserve it. You must read to drink into the spirit, to catch the temper, to imbibe the very genius of the record."

In reading any particular book, you will do well to ascertain the object of the writer, and with this to connect every chapter; to mark the title of every chapter or paragraph, and therewith to connect every verse; to study the meaning of every verse, and therewith to connect every clause; and to observe in every clause the position and significance of every word.

"All Scripture," you will bear in mind, "is given by inspiration of God."

If you have leisure, the study of the Chronology, Natural History, Ethnology, and Eschatology of the Bible will amply repay you. On the last mentioned subject, should your investigations embrace the Apocalypse, you will conduct your enquiries with humility, and state your conclusions with becoming moderation of style and sentiment.

In this connection you will find of great utility Eadie's "Biblical Cyclopaedia," Kitto's "Daily Bible Illustrations," Thomson's "Land and Book," Angus' "Bible Hand-Book," Hornes' "Introduction," and Keith's "Evidences of Prophecy."

2. *Read it in simple faith.* "When ye received the Word of God which ye heard of us," says the apostle, "ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe." How deplorable in these days is the spreading doubt of everything supernatural in our holy religion! For surely nothing has been found by modern science that is fitted to silence the arguments for God's claim to worship and service presented by nature, reason, conscience, and commended to the heart of Him who, His enemies themselves being witnesses, "Spake as never man spake." Without faith it is impossible to please God. But let us have faith as a grain of mustard seed in God, in Christ, in Divine truths, and we shall remove mountains. This means not a blind confidence, but a rational trust in Almighty power and faithfulness. Faith moves the

arm that moves the universe. Act faith daily and perseveringly on the promises of God. To this end Clark's book on the "Promises of Scripture" is invaluable. Train your soul to simple reliance on the bare Word of the one living and true God. That Word, believe it, though heaven and earth perish, will never pass away. In our reading, when mixed with faith, what glorious texts are these: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours." "My God shall supply all your need, according to His riches in glory by Christ Jesus." "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." "I, even I, am He that blot out thy transgressions for Mine own sake, and will not remember thy sins." "Him that cometh to me I will in no wise cast out." "The Lord shall be thine everlasting light, and the days of thy mourning shall be ended." "God shall bless us; and all the ends of the earth shall fear Him." "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

3. *Read it with earnest prayer.* Mark the richer verses of Scripture, and pray over every line and word of them. Seek above all the Holy Spirit's teaching. He imparts no new faculties; but He marvellously quickens and directs the powers we already possess. He coins no new truths; but He opens to us the secret chambers of untold treasures. What dark saying cannot He interpret? "As it is written, eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His spirit; for what man knoweth the things of a man, save the spirit of man that is in him? Even so the things of God knoweth no man, but the spirit of God." But God has promised His Holy Spirit to them who ask Him in the name of Jesus. What matters to a blind man all the heaven's starry splendour? But the Spirit opens the eyes of the spiritually blind to the wonders of God's love and mercy. Pray then that the Lord may give you the Holy Spirit to guide you into all truth. Pray also for the peace of Jerusalem. And pray, finally, that the word of the Lord may have free course in the world, until the time come when "It shall be translated into every tongue, treasured in every home, read by every eye, and when the Word Incarnate who is enshrined within it, shall live and reign in every heart."

THE POWER OF THE PAPACY IN CANADA.

W. D. A., OTTAWA.

I suppose that most of your readers would unhesitatingly class Canada among Protestant countries. Nova Scotia and New Brunswick are Protestant. Ontario is Protestant. The colonists who settled these Provinces were mainly Protestants of the staunchest and truest type. It never occurs to those living in these favoured Provinces that Canada can be anything else than an English-speaking Protestant country. Let any one, however, pay a visit to the capital of the Dominion and make a national study, and he will not be long in convincing himself that the Anglo-Saxon does not rule here whilst even a cursory peep behind the political screen will reveal the fact that the Protestant element has not the first place of power. To one who has not personally seen our Parliament in session, it will seem strange to hear every motion, no matter who makes it, read over in French as well as in English, just as at the opening of the House the Governor General's speech is carefully read both in French and English. The bald fact then stands clearly out, We are French as well as English. Moreover, owing to the evil of political-partyism so strongly and clearly marked in the other Provinces, the French of Quebec hold the balance of power, and control our House of Commons, and therefore whatever ministry may happen to have the "ins."

Not long ago a rev. father of the Roman Catholic Church, preaching in Montreal, and urging upon the faithful, the duty of contributing to the support of the Papal See, argued in the following line:—"On what does the throne of the Sovereign Pontiff rest today? Is it on the Governments of the earth? Is it on the English Government? That is Protestant. The French? That is also Protestant. Of Belgium?

That is a Government of Free Masons. Of Italy? It is but a few weeks since that Government was trying to take from the Pontiff the last corner of Italy, left him—the garden of the Vatican. Do we go to Germany. That is the Government of Bismarck. Do we go to Austria? That is indeed a Christian Government, but a very feeble one. Do we go to Russia? That Government is schismatic. Do we come to Canada? We have here a good Catholic Government, but one that is not supreme. In South America the Governments are all sold to the Free Masons. There is no Government in which the Pontifical power can rest. It must find its support in the hearts of the faithful."

I make this quotation to point two lessons:—

(1) It is a confession of the loss of temporal power. Rome is strong, only when allied to force and absolutism: when she has to appeal to argument and spiritual weapons she is taking Protestant ground, and the result must be a change in the life of that Church. The spirit of Protestantism will transform her. There is nothing in the above statement that indicates the vast power against which Luther and Calvin and Knox contended. My belief is, that although there may be no change in name, yet Rome, ultramontane Rome, superstitious, tyrannous, sacerdotal Rome, must perish before the might of Truth the spirit of liberty enshrined in true Protestantism.

(2) In the second place, I would have you notice the sad and suggestive statement that it is here in Canada that the Church of Rome approximates supreme governmental control. I have alluded to the power wielded by that Church over our Dominion Government, but it is when we look at the Province of Quebec, that we see the absolute truth of the statement. There the Church has sway. It is the Church established by law and it controls law. The power of the law collects her tithes and the terrors of the Church gives the priest control over whatever else the poor *habitans* may be able to raise. Not only must one twenty-sixth part of his wheat and corn, of his rye, and barley and oats be brought to the priest "threshed and winnowed," but in addition to legal penalties, the non-payment of this tithe is a sin, the forgiveness of which is reserved for the bishop alone. The Protestant tenant of a Catholic farmer must pay this tithe, and if a French Canadian Roman Catholic becomes Protestant he must make distinct legal abjuration before he is free from this law. Hence we need not wonder at the opposition priests make to our missionaries.

If in addition to the political power, the judicial power, the sacerdotal power, we add the power of the enormous wealth vested in the Roman Catholic corporations, we see how completely the people of that Province are under the Papal yoke. Through the influence of the people as voters, and by a policy of steady encroachments the priesthood of Rome has evidently determined to gain complete ascendancy in this whole Dominion.

A crisis will come sometime, and it may be soon. When it does come, I am persuaded that the Church of Rome will learn that the spirit of liberty which the Gospel has begotten in us will, in the end, as little brook the tyranny of the ballot controlled by priest-craft as it did the tyranny of the sword wielded by priest-craft.

We hear a good deal about the mingling of races and the advantage of having French blood in our nationality. That so many of the people of this land are Frenchmen and of French blood, may of itself be no injury to its prospects, but that so many of them are ignorant, enslaved, priest-ridden, Roman Catholic Frenchmen, must prove a serious injury, and is to-day a drag upon its development, complicating its government, crippling its energies, and menacing its freedom.

I do not purpose to enter into the political aspects of this question, or to indicate further the duty resting upon us from this point. A more important duty is the one I urge, one that will go to the root of the matter. It is this: that in spite of the opposition of priests and priest-craft, we must give to this people the liberty-inspiring Gospel. Make them free with the liberty of the sons of God, and then they will be one with us in aim and desire, and will give us that liberty in our social and political and religious organizations which is our inheritance. Only in this way may a mixture of French blood in our own national life prove a blessing.

I urge, therefore, the earnest, liberal and persistent

prosecution of French missionary work. Some aspects of this work I shall advert to on a future occasion.

CONFERENCE IN CONNECTION WITH SYNOD OF TORONTO AND KINGSTON.

MR. EDITOR,—I have pleasure, with your permission, in giving a list of subjects which are to be discussed at the above conference, with names of brethren by whom the respective topics are to be introduced. A detailed programme is sent this week to each minister and representative elder throughout the Synod. The programme has been so arranged as to give ample time for discussion by the conference, which, it is hoped, will be quite largely attended.

Monday evening, April 7. Consecration: "In the Minister's Life and Work," Rev. S. Houston, M.A., Kingston; "In the Life and Work of the Membership," Rev. D. J. Macdonnell, B.D., Toronto.

Tuesday Morning, April 8.—1. "The Best Method of Ascertaining the State of Religion in our Congregations," Rev. P. McF. McLeod, Toronto (expected); 2. "What place should Exposition of the Scriptures hold in Public Worship?" Rev. J. Somerville, M.A., Owen Sound.

Tuesday Afternoon, April 8.—1. "The Circulation of Religious Literature in and by the Church," Rev. J. M. Cameron, Toronto; 2. "How to Increase the Efficiency of the Eldership," Mr. Thos. Yellowlees, Bowmanville; 3. An address on "The Sovereignty of God in Relation to Revivals," Rev. Jas. Little, M.A., Bowmanville.

Rev. A. Young, Napanee, Rev. D. Fraser, M.A., Mount Forest, and a Belleville elder are expected to preside at the several sessions. R. D. FRASER.

APPEAL FROM PARRY SOUND.

MR. EDITOR,—I will be glad if you can make room in THE PRESBYTERIAN for the accompanying appeal in aid of a manse building fund in Parry Sound. I would say in regard to it that the object is a very deserving one, the people have done their part well. They have raised more money than could have been expected in the circumstances. Any of the liberality or wealth of the Church which may be expended in aiding the object referred to will be well spent. By getting some help at the present time the people here will be in the position of a self-sustaining congregation in a few years, and a centre for missionary operations for the whole district of Parry Sound, a district large enough to form five or six ordinary counties.

The membership of the congregation has more than doubled within the past eight months. Attendance at church and prayer-meetings is good, and the Sabbath school is very prosperous. A. HUDSON.

The Presbytery of Barrie at its last regular meeting passed the following resolution commending the appeal made by the congregation at Parry Sound to the friends of our Church in Ontario:

"At Barrie, and within the Presbyterian Church there, on the 29th day of January, 1884, the Presbytery met and was duly constituted. Sederunt, the Rev. R. N. Grant, moderator, etc., etc., *inter alia*. On motion of the Rev. Mr. Findlay, duly seconded, it was agreed that the Presbytery express satisfaction with the very marked improvement in the state of the congregation in Parry Sound since Mr. Hudson's appointment, and commend cordially the appeal to be made by him to friends of the Church for assistance in building a manse there."

Extracted from minutes of the Presbytery by R. Moodie, Pres. Clerk.

Dr. Cochrane, the convener of the Home Mission Committee, also writes as follows:

"No station under the charge of the committee has made greater progress during the past six or eight months than Parry Sound. But the class of settlers in the village, as well as in the district around, mostly connected with lumbering operations, are in circumstances that renders it impossible for them to do much either for manse or church building. If they can keep up their portion of the minister's salary, it is all that can reasonably be expected of them for some time to come.

"Parry Sound was for many years without continuous supply of ordinances, a state of things which militated severely against the prosperity of the congregation, and nearly led to its extinction. Notwithstand-

ing this, early last year they made a successful effort to pay off the debt remaining on the small building erected for a church some years since, amounting to about \$250, and since the settlement of the present missionary, about nine months ago, their numbers have very considerably increased. But to build and pay for a manse for the use of the missionary, which is an imperative necessity, is, however, beyond their ability. Increased church accommodation is also required to meet the wants of the growing congregation. For this, as well as the manse, money is needed. And should any part of the fund contributed for the manse remain over what is needed for that purpose, it will form a nucleus for a church building fund.

"From personal knowledge of the field, the sacrifices made by the people to maintain ordinances, and their strong attachment to the Presbyterian Church, I heartily recommend this appeal to generous friends in the Church."

The sum needed to complete and pay for the manse is a little over \$500. Contributions may be sent to the Rev. Dr. Cochrane, Brantford; Rev. Dr. Reid, Toronto; Rev. R. Moodie, Stayner, or to the missionary in charge, the Rev. A. Hudson, Parry Sound, Ont.

We base our appeal for aid on the Christian principle, that the strong should help the weak, that the rich should give of their abundance to help the poor, that we should bear one another's burdens, and so fulfil the law of Christ, and that our Lord has himself said: "It is more blessed to give than to receive."

Signed in name of the session and congregation.
Parry Sound, Feb. 14, 1884. A. HUDSON.

MARCHMONT HOME.

MR. EDITOR,—I remember seeing in an issue of your paper last year about this time a notice of the arrival of a detachment of emigrant children at Miss Bilbrough's Home, Belleville, from Mr. Quarrier's Home, Bridge of Weir, Glasgow. To-day I have received a notice from Miss B stating that 120 boys are to sail from Glasgow by *S. S. Hibernian*, on the 28th inst, and are expected to arrive in Belleville about the 12th of April. A second party of 100 girls sail in May for the same home.

As I am being constantly asked for information as to how a child can be obtained? and where to get it? yesterday I had no fewer than four applications. I thought it would be of interest to the readers of THE PRESBYTERIAN, as well as information, and of service to the Home to state a few facts. Miss Bilbrough is anxious to secure Christian homes for the children.

The work is not an immigration agency but an immigration Mission. The heads of these institutions and trainers as well on both sides of the Atlantic are men and women devoted to Christ's service, and are actuated by love to Him and are encouraged in this work by His injunction: "Inasmuch as ye have done it," etc.

These children, before they are brought to Canada, go through a course of training varied in length by the peculiarities of each case, and no child of responsible age is brought to this country without previous training, and not only are they trained, but taught to be tractable and submit to rule and discipline. When a child is very stubborn and self-willed it is kept in the Home for a longer period than others who are more pliable.

The ages of the children range from three to fourteen. The younger ones are taken and adopted, or taken to educate and bring up till they are old enough to earn wages. The older boys are hired out for small wages instead of clothing, to be increased yearly according to their capabilities.

Parties wishing to get children should forward their applications without delay, enclosing a certificate of character, etc., from their minister.

They should also state age and kind of child they wish to secure, and whether an adoption, or to bring up till able to earn wages, or to begin with small wages, as indicated.

All applications and inquiries to be addressed to Miss Bilbrough, Marchmont Home, Belleville.

The Manse, Arthur, March 24th, 1884.

L. W. THOM.

It is a poor policy that aims wholly at mental instruction and leaves without training or development the moral nature. The result of it is either a dead virtue, or worse than that, to assist in strengthening and stimulating evil propensities.

PASTOR AND PEOPLE.

YOUR BURDEN.

BY REV ROBERT C. MOFFAT, D.D., WALKERTON, ONT.

No reader of Hugh Miller can ever forget the graphic description of his minister, the celebrated Stewart of Cromarty. There he was a living power for good; but the need of the Free Church at the Disruption demanded the calling of their ablest ministers to Edinburgh. Most unfortunately, Stewart was one of those so translated; but was he at home in his new sphere in the great metropolis, as a popular city pastor, easily adapting himself to a totally different style of ministerial life? No. When kindly rallied by a friend "that he looked as if he were carrying a mountain upon his shoulders." "No," he answered sadly, "but I am carrying my gravestone upon my back."

Every reader of THE PRESBYTERIAN has a burden. It may be the guilt of sin, family trouble, or business care; it may be a throbbing brain or an aching heart. God's Word has many a precious message to you about your burden. When John's disciples tearfully buried their great leader so foully murdered, they went and told Jesus. They were met with sympathy and life; but in laying their burden down they found a great Saviour. Men may scoff at weary souls troubling God with their burdens. Ah, it is no trouble to God.

Is a son about to begin life in the far West? there will be a mother's prayers and a father's blessing. And should that father say: "If you ever need help in your life-struggles, be sure to let me know at once," would it be wrong for that son to seek his father's promised help in the darkest hours? No, never. No burdened one who has once seen can ever forget that immortal picture of John Bunyan's: "So I saw in my dream that just as Christian came up with the cross, his burden loosed from off his shoulders and fell from off his back." The richest mines may have every claim exhausted and wrought out; but this magnificent promise remains ocean-full to the soul: "My God shall supply all your need, according to His riches in glory, by Christ Jesus."

Your burden may feel so heavy that it seems impossible long to bear the strain; but it is only one day at a time, "and as thy day, so shall thy strength be." Your burden may be for life; but the soul can often sing in the upward way those tender words of Bonar,

"I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting place,
And He has made me glad."

As we last week stood by the deathbed of an old Christian mother, one whose burdens and trials had been more than enough to drive to despair and insanity, we heard not one complaint, but instead the lovingly-whispered word, "He has been a blessed Saviour to me, and now dearer than ever." So often, very often it is the blessed experience of sorely burdened ones, that as with rapt gaze they look on the face of the Burden-bearer, they not only whisper, "Surely He hath borne our griefs," but the burden itself is utterly forgotten. So well might the dying saint answer, when asked, "Are you ready for the great change?" "I have taken Christ at His word. I am ready to stay; but if He needs me, I am not afraid to die."

Everywhere brains are breaking down under terrific pressure, hearts are broken by sorrow and sin; hence the absolute personal need of the one sovereign catholicon,

"I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases,
He all my sorrow shares."

Burdened one, take Christ at His word, and His word to you is this, "Cast thy burden upon the Lord, and He shall sustain thee." "In your patience ye shall win your souls."—*New York Messenger.*

MONEY.

Urgently and repeatedly at the present time the churches are called upon to give money. Our work abroad and at home is enlarging by growth and by the opening of new fields, and is making larger requests. Now it is difficult for many persons, for the majority of men, to give away their money. It has been said, "How hard it is for even good men to part with their money!" But it is not strange. The getting of money has been a costly business. The money we

have represents a great deal—in fact, it represents ourselves. We have put ourselves in it. It stands for our thoughts and plans, our work and labour—a great deal of long-continued work, our sagacity, our self-control, perhaps self-denial, our economy. It is one of the chief results of our application to the occupation of our lives. It is not a fact to be wondered at, therefore, that men should part reluctantly with their money. Nor on the other hand is it to be wondered at that money being what it is and representing so much, God should call on us to give it. We are His. We are His stewards. He has a claim upon and a right to the best of what we have. He asks for our hearts, and money stands for the hearts of many of us. We do not mean in a low and carnal sense, but in a noble sense. We do not love our money as mere money, but we do love and properly that which it represents—what it has cost us. It is to us a great deal more than mere dollars and cents. Oh, how much the first one thousand dollars we invested represented to us! How much honest effort, and wise application, and self-control, and economy, and prayer—yes—prayer! It was God's blessing on honest work. We so regarded it. But, dear reader, because your money is such, therefore it is a mighty power among men, and God, through His servants, is asking you for it. It does not lose its representative character when it goes into the Lord's treasures. There it is still yourself; still the concentration of the wisdom and work, the courage and fidelity, the honesty and patience of your life. If it were not, it would fail to accomplish what it does. God is in need of it, calls for it, because He needs you, needs the accumulated force of your life. The calls made upon us by the Christian college and academy, the Christian mission at home and abroad, the Christian asylum and refuge, are God's calls for our best, our results, for that in which the activity and power of our lives is concentrated, that is, for our money.—*Christian Intelligencer.*

HIS KEEPING.

What other blessing if the Lord will keep?
His blessing richer far than all beside.
The way we travel may be rough and steep,
And many things we hoped for be denied.
Our erring feet
May often wander from His side;
The blessing is complete;
And in the darkness we may trace
The gracious shining of His face.

And sometimes, even if his loving hand
Shall give us burdens which are hard to bear,
And lessons which we cannot understand
In that they bring us sorrow, pain, and care.
He does not chide.
Although his rod He may not spare,
He never yet denied
His countenance, but sends release
To burdened hearts, and giveth peace.

—*Arthur D. F. Randolph.*

DAY BY DAY.

Thousands of people all over the world are thinking a great deal more just now of the weaknesses and deficiencies of their character and the selfishness of their lives than they are accustomed to. To get rid of this feeling of unrest and of unworthiness multitudes are attending special services and imposing upon themselves some form of self-denial or abstinence from pleasure as a kind of penance for their misdoings. These external expressions of penitence and of a desire to lead a better life are good, but as they are often used they are simply self-deceptions and abominations in the sight of God. The old thought, so difficult to eradicate, of the relation between man and God as that of servant and master, of subject and king, continually suggests the possibility of condoning sin by special acts of penance, by special denial of self, as the feudal barons once built cathedrals in the cities their swords had filled with the blood of innocent women and children. But there is no possible condonation of sin except that thorough-going and radical relinquishment of it which begins at the heart and bears fruit all over one's life. There is no royal road to peace and pardon, no external observance, no self-denial, no form, ceremony, or ritual which can for one instant be other than a mockery at an abomination in the sight of God unless there lies back of it, as its root, an act of spiritual submission and of penitence; there is no royal road to forgiveness, no method by which forty days of self-denial can atone for a whole year of self-indulgences. There is but one real genuine and respectable service of God, and

that is the service which day by day shows itself in honest, earnest, and sincere living; which day by day endeavours to free itself from unrighteousness; which day by day endeavours to clothe itself in the beauty of unselfishness. That this kind of living can be greatly helped by the associations of the Lenten season there is no doubt; but they make a fatal mistake who substitute for the spiritual attitude and the spiritual expression Lenten services and self-denials.

If you have the consciousness of wrong-doing the Church cannot help you unless you first help yourself; no priest, no services, no self-denial nor penance can bring you an inch nearer the God from whom you have alienated yourself unless you make the journey in your own person and through the travail of your own spirit. There is absolutely no way of getting back to God from the separation and remoteness which come through sinfulness except by taking, step by step, the backward journey. No power on earth nor in heaven can take a sinful man up and place him at the point where he left the right road; he must retrace his steps for himself.

If you have the consciousness of a life that is self-centred and that does not manifest the Spirit of Christ in service to others, do not think for an instant that attendance upon Lenten services or the denial of any pleasures to which you are specially given will condone for the past or prepare for the future; these may help you, but the only true evidence of your penitence, the only evidence of the slightest importance, is the manifestation, day by day, of purpose in genuine acts of genuine service. There is no honest and worthy worship of the unseen God which does not show itself in reverence and service done to His visible children upon earth; there is no honest and genuine repentance for past wrong-doing which does not show itself in a new life of righteousness. Take the Lenten season, then, and the Lenten associations as a staff, not as a crutch. Let them lead you, by daily associations of discipline and self-surrender, into a higher and a truer life; but do not think to put all that life into the special services of the season.—*Christian Union.*

A MOTHER'S PRAYERS.

A weather-beaten sailor, on making his homeward passage, as he doubled the stormy cape, encountered a dreadful tempest. The mother had heard of his arrival outside the cape; she was awaiting with the anxiety a mother alone can know to see her son. But now the storm had arisen, and when the ship was in the most dangerous place, fearing that each blast, as it swept the raging deep, might howl the requiem of her son, with strong faith in God, she commenced praying for his safety. At this moment news came that the vessel was lost.

The father, an unconverted man, had till this time preserved a sullen silence, but now he wept aloud. The mother observed: "It is in the hands of Him who does all things well;" and again the subdued and softened spirit bowed, in an audible voice, broken only by the bursting of a full heart to God.

Darkness had now spread her mantle abroad, and they retired, but not to rest, and anxiously awaited for the morning, hoping, at least, that some relic of their lost one might be found.

The morning came. The winds were hushed, and the ocean lay comparatively calm, as though its fury had subsided since its victim was no more. At this moment the little gate in front of the dwelling turned on its hinges; the door opened, and their son, their lost, loved son, stood before them. The vessel had been driven into one of the many harbours on the coast, and was safe. The father rushed to meet him. His mother, hanging on his neck, anxiously exclaimed: "My child, how came you here?"

"Mother," said he, as the tears coursed down his sunburnt face, "I knew you would pray me home!"

What a spectacle! A wild, reckless youth, acknowledging the efficacy of prayer! It seems he was aware of his situation, and that he laboured with these thoughts: "My mother prays—Christians' prayers are answered, and I may be saved." This reflection, when almost exhausted with fatigue, and ready to give up in despair, gave him fresh courage, and with renewed effort he laboured till the harbour was gained. Christian mother, go thou and do likewise. Pray for that son who is likely to be wrecked in the storm of life, his prospects blasted forever. He may be saved.

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TORONTO, WEDNESDAY, APRIL 2, 1884.

FOR the past four years a committee of twenty-five eminent Congregational divines have been engaged in drawing up a creed for the Congregationalists of the United States. It was given to the public a few days ago. Hundreds of sharp pens immediately began the work of dissection. As might be expected, opinions are many and various. So far as we have seen, the only Presbyterian journal that admires it is the *N. Y. Evangelist*. Some of the critics describe the creed mainly as negative. One says it is "neither Calvinistic nor Arminian." Another remarks that it has not the slightest flavour of the Westminster. The most stunning blow at the new instrument was administered by Joseph Cook the other day. He declares it "a fast and loose compromise—a tissue of latitudinarian loopholes," and that the adoption of it would lead to "a millennium of milk and water." He declares that it is the "result of courtesy rather than conviction," and more than hints that the twenty-five gentlemen were engaged all this time in drawing up an instrument that they could all sign and only succeeded in making it so wide that twenty-three could put their names to it. On the whole this effort at creed-making does not seem to be a success so far.

"ORTHODOX Christianity is played out," says many a brainless, noisy talker. One might very well ask—where? The most progressive and advanced country in the world is probably the United States. In that country, if in any, we might expect the old and the orthodox to loose its hold upon the people and to become inanimate and feeble. Now what are the facts? The Presbyterian Church of the North has 1,200 preachers and teachers in the foreign field. To maintain these she raises this year about \$700,000! The same Church has 1,400 preachers in the Home Mission Field at an annual outlay of \$600,000! She has 200 labourers among the negroes and expends for this work \$200,000. The Sustentation Scheme—a scheme a good deal like our Augmentation—expends \$50,000 in helping weak congregations. The Board of Church Erection are building or helping to build 150 new churches this year at a cost of \$100,000 and the Board of Education are helping poor but deserving students to the extent of nearly \$100,000. For work of this kind, to say nothing of the immense sums paid for strictly congregational purposes, this Church expects to raise this year about \$2,000,000. Other orthodox churches over there are probably as liberal as the Presbyterian, and yet there are people stupid enough to think that orthodoxy is dying. Churches that are dead or dying never work in that way.

ABOUT a hundred students will leave our Divinity Halls in a few days to engage in work in the Home Mission field of the Church. We bespeak for these young gentlemen a hearty reception and hearty co-operation in their work. Nothing damps the ardour of a young student missionary so much as a cold reception in his field of labour. First impressions are apt to be lasting and if a student on entering the field finds everybody cold and careless, it is not easy for him to begin with that enthusiasm which is necessary to

success in mission work. An earnest young man will willingly put up with hardships and inconveniences if he finds himself surrounded with warm-hearted, loyal, appreciative people. Nothing nerves the young preacher so much for his work as a gospel-hungry people; nothing discourages him so much as to find his station gospel-hardened. Most earnestly do we ask our friends in these mission stations not to expect students to do too much visiting. It is more than likely that a good many of them have not a very large stock of sermons. They must prepare from week to week for Sabbath, and prepare for college next autumn as well. They are students as well as missionaries. Presbyteries should see that they are not kept too long in the same field. Mission work has many advantages for students: it has also some very serious drawbacks, one of which is that, pressed with college work and visiting, the student who speaks fluently and easily is often tempted to preach without proper preparation. In doing so he is likely to fall into a loose, slipshod style which may injure him for life. We ask for this hundred young labourers—not favours but fair-play.

THE question of "billeting" raised by a Western commissioner in our last issue is a practical one, and like most questions, has two sides. Under the "billeting" system friendships have often been formed that have lasted for life. Who has not heard families ask for the welfare of ministers in the most kindly way and add "He stayed with us at such or such a Synod or Assembly. We enjoyed his company very much and we have been warm friends ever since." There are not many ministers who have not the most grateful and kindly memories of most of the "homes" in which they stayed while attending church courts. All this and much more of the same kind is true, but there is another side to the question. Many who are willing to entertain are unable to do so, and it gives them pain to refuse. Some—a few—but still a few say "yes" when it is an open secret that they would about as soon say "no." This may not be a very pleasing fact, but those who billet members of church courts know that it is a fact. Then there are many ministers and elders who feel a delicacy about going to a house for a fortnight in which they are entire strangers. The suggestion of our correspondent is a good one. If the list of commissioners were published in time we are quite certain that, so far as Toronto is concerned, most of the commissioners would be invited. Those who are not invited could stay at hotels and provision could be made for the payment of their expenses. Many commissioners prefer staying at hotels or boarding-houses, and many do so every year. So far as Toronto is concerned we don't believe that the number would be much increased, and there would be the undoubted advantage suggested by our correspondent—every commissioner in a private house would be an invited guest at the house of his friends.

AGED AND INFIRM MINISTERS' FUND.

ON another page will be found a letter from Rev. James Middlemiss, convener of the Assembly's Aged and Infirm Ministers' Fund, that merits a thoughtful reading by all who are interested in the prosperity and well-being of the Presbyterian Church in Canada. It is hardly necessary to show that this modest and unostentatious scheme deserves a place in the people's regard. Those most intimately acquainted with the facts of the case have but one feeling regarding its importance. Some who do not give the matter a thought are apt to misunderstand it altogether. There is a disposition to ask Why cannot ministers, like others, put past for a rainy day? Why should the Church make provision for those who are no longer able to perform the active duties of the ministry? If ministers generally were in receipt of adequate salaries, enabling them faithfully and punctually to discharge their financial obligations, to bear the inevitable expenses frequently incurred in the discharge of duty, to indulge in the genuine luxury not of gathering a good general library, but of obtaining now and again one of the new books necessary for the work of the pulpit, to engage in charitable and benevolent work expected of them, and educate their families, how is it possible that the average minister can make provision for declining years, when he is no longer able to take charge of a congregation? The experience of the Canadian ministry will bear testimony that in many instances this is an under, not an overstatement of the case. Suppose that in addition to the inevitable

obligations every minister has to incur, he has to endure afflictions, sickness and death in his family, providences from which there is no exemption, is it an unreasonable expectation that the average minister should look to the Church's generosity to save him from the pressure of absolute want in his declining days?

A large majority of the members of the Presbyterian Church are engaged in business. They are subject to its vicissitudes. They know what corroding care and distressing anxieties are. They have their losses; they have also their gains. Business men by close application and aptitude, may, if spared, in the course of years, be able to secure a competency for the closing years of life; most of them at all events are able by insurance, and such like, to provide for the future. So may some ministers. There is a pretty tolerable uniformity in the average ministerial support. In hard times it does not defect much below the line, neither in times of commercial and business prosperity does it rise very much above it. It has been remarked that few ministers have a chance to better their circumstances except either by patrimony or by matrimony. Were this desirable it is at least the rare and uncertain hope of the few.

It can be freely said that the committee of which Mr. Middlemiss is convener, manage the affairs of the Aged and Infirm Ministers' Fund with judgment, ability, and economy. The plea printed elsewhere in this issue is an evidence that such is the case. With eminent fairness the special efforts in behalf of the urgent schemes of the Church and the liberality they have evoked is thankfully recognized. The sums granted to annuitants are not extravagant. The highest amount paid last year reached \$220, and the lowest \$100. At the present time there are thirty-three aged and infirm ministers receiving aid from the fund. The total amount paid last year was \$6,936 50. It has to be remembered that this fund is not exclusively supported by contributions from the congregations. The ministers themselves pay an annual rate. The maximum amount proposed is that each beneficiary who has paid his rates shall receive \$300, but as has been stated, \$220 was the highest prudence would allow. This refers to the Western Section of the Church. In the Maritime Provinces the scale is scarcely yet so liberal. The highest annuity paid in the Eastern Section was \$200.

In addition to ministerial rates, and congregational contributions there are occasional bequests made to the fund, though for the most part they have had the same characteristic as angelic visits. The report of the Eastern Section presented to last General Assembly stated that the late Mr. Alexander McLeod of Halifax bequeathed by will the handsome sum of \$20,000 to the fund, concerning which the report makes the modest reflection:

This is the first large bequest made to the fund in the Maritime Provinces; it cannot be supposed, however, that it will be the last. There can be no doubt that as men of wealth and large-heartedness come to see the need and usefulness of the fund, there will be in them a willing mind to have it placed on a desirable footing, and supported in a proper manner.

It is to be hoped that the letter of Mr. Middlemiss will receive due attention, that its appeal will receive a generous response; that he may have the rich satisfaction of being able to present an encouraging report to the coming Assembly; and that the hearts of those who have borne the heat and burden of the day but who are able to do so no longer may be gladdened by the Church's considerate liberality.

HOSPITAL FOR SICK CHILDREN.

AMONG the many charitable institutions doing humane and Christian work, those devoted to the care of sick children deserve a special place in popular regard. Such institutions need only to be known; they present their own appeal more eloquent than words. The hospital for sick children in Toronto has done excellent service to hundreds of little sufferers during the short time it has been in existence.

The Eighth Annual Report gives a most interesting account of its present position, the work done during the year, and the encouragements met with by those engaged in its management. The tone of the report is one of hopefulness, and evidences the fact that faith and love prompt the labours of those who are engaged in promoting the comfort and well-being of the sick children. The patients treated in the hospital are resident and non-resident. The number of the latter

during the year was seventy-eight, the former numbered sixty-four, of these thirty-six were discharged, and at the close of the year there were twenty-eight inmates. Of sixty-nine cases twenty-four were cured, twenty-nine improved, thirteen unimproved, and three died.

During the year there were certain "events," that greatly cheered the friends of this institution. It had been contemplated to rent a house on the Island to be used for the purpose of obtaining change of air and providing for convalescents who might still have the benefit of careful nursing without occupying the hospital to the exclusion of still more necessitous patients. Far beyond their modest expectations, through the liberality of Mr. J. Ross Robertson and the kindly aid of others, they were enabled to secure a permanent building as a Convalescent Home on the Island. The benefit and pleasure afforded by this institution are recorded as a sunny memory of last year's history of the Hospital for Sick Children. Another event duly chronicled was the purchase of a house and adjoining building as a resident for nurses and servants. Then the visit of the Princess Louise and the kindly and approving interest she took in the inmates and arrangements of this home for the distressed, was a red-letter day in the Hospital calendar. This benevolent enterprise is chiefly dependent on the liberality of the people. Many and varied were the donations given by thoughtful and considerate friends. Much more could be done to help so good a cause if people would only keep it in remembrance.

The financial showing for the year is very satisfactory. It started with a balance of \$516 74. General donations in cash, including a bequest of \$500, amounted to \$2,157.82; payments for support of cots, \$800 14; from boxes, \$36.16; from paying patients, \$246 50; from Sunday schools, \$327.92; grant from city Corporation, \$600; from Government of Ontario, \$571.27; with donations to building fund amounting to \$14.01; total, \$4,879 82. The financial affairs of the hospital are managed with praiseworthy prudence and thrift. The general expenses of the Hospital and Lakeside Home amounted to \$1,687.26, salaries and all other necessary expenses being on the most economic scale.

Several prominent medical men render valuable and gratuitous service to the suffering children by placing their skill and experience at the disposal of the institution. In every sense of the word it is a Christian hospital. The inmates are taught to love and reverence Him who bore our griefs and carried our sorrows. The members of the Toronto Ministerial Association in turn conduct religious services every Sabbath afternoon. No reader of THE PRESBYTERIAN needs to be told that this and similar institutions ought to have a place in every Christian heart. They are entitled to the prayers and support of all who love Him who went about doing good. As a fit ending to this brief notice we append a paragraph from the report: "The Hospital is supported by contributions, voluntary in the fullest sense of the word. And, as there is no canvassing for funds, friends will kindly send such contributions as their generous hearts, guided by God's spirit, may prompt."

AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR,—I trust I may be allowed to call attention to the claims of the Aged and Infirm Ministers' Fund, which, I am afraid, may be overlooked in consequence of the increased interest that has recently been awakened in connection with certain other schemes of the western section of the Church. That the claims of Knox College, and of our Home and Foreign missions, are meeting so largely with a more or less hearty response is very gratifying and encouraging to all who take an intelligent interest in the cause of God in the world. But it will be matter for much regret if, at the close of our financial year, it shall be found that, while the liberality of the Church has been greatly enlarged in the direction of the more efficient training of our young men, the promotion of the comfort of our working ministers, and the establishment of the Church abroad, there has been no such increase in the contributions to the Aged and Infirm Ministers' Fund as is necessary, owing to the action of last Assembly, to prevent the reduction of the slender annuities of the ministers who have worn themselves out in the service of the Church. Seven ministers having, with the sanction of the Assembly, been added to the list of beneficiaries, a serious reduction can be prevented only by a very considerable increase of income

from congregational contributions. The prospect of such increase is, I fear, not very comforting in the meantime; but much may be done before the close of the year.

While few will be disposed to think that a stipend of \$750 is too much to be aimed at in providing for the ministers of weak congregations, and while none can reasonably object to the effort that is now being made to put Knox College in a proper position, far less can any one say that it is consistent with the law of Christ, that a minister who has faithfully served the Church for thirty or forty years should receive less than it costs the Church to educate a theological student. For the honour of the Church, this state of things should not be allowed to continue. Might not every self-sustaining congregation at once lay it upon itself to contribute at least a quarter of a dollar towards each of the thirty-nine annuities (in all about \$10)? This, with the larger contributions of the abler congregations would bring up the annuities to a figure creditable to the Church. JAMES MIDDLEMISS.

MEETING OF HOME MISSION COMMITTEE.

The regular half yearly meeting of the Home Mission Committee of the Presbyterian Church was held in St. Andrew's Church, Toronto, on the 26th ult., and concluded its labours late on the evening of the 27th. There was a very full meeting of the committee. Rev. Dr. Cochrane occupied the chair, with Rev. R. H. Warden, of Montreal, as secretary. Claims for mission work in Ontario, Quebec, and Manitoba amounting to \$10,500, were passed, and a large number of new grants made for the ensuing six months. The convener, Dr. Cochrane, reported having received since last meeting the sum of £250 from the Irish Presbyterian Church, and £175 from the Free Church of Scotland for the mission work. Also that the United Presbyterian Church has offered to give £50 for four years to any two of their students who would offer to enter upon mission work in Canada. In the evening the committee was engaged in discussing matters connected with the paying of certain moneys to Manitoba, and the appointment of missionaries to that field. Interesting letters were read from the Rev. Wm. McWilliam, of Prince Albert, in regard to the claims of that distant field upon the sympathies of the Church and the necessity of some provision being made for higher education in connection with the Presbyterian Church.

The whole of Wednesday forenoon's seditant was occupied in considering matters connected with the lately initiated scheme for augmentation of stipends.

Rev. D. J. Macdonnell, convener of the Sub-Committee, and Mr. Warden gave information as to what had been done in promoting the interests of the fund since last October. Deputies from the Home Mission Committee had met with all the Presbyteries in Ontario and Quebec, and all congregations requiring assistance from the fund had been visited, as well as the larger and wealthier churches. The complete results of the effort could not be reached until the 1st of May, as a large amount of the money expected would come into the hands of the treasurer during April. It was resolved in view of this fact that no dividend whatever should be paid until the Committee was in a position to pay if possible the entire amount desired—namely, the minimum of \$750 and a manse to all the ministers receiving a less amount at present, with an increased sum to ministers in towns and cities and in Manitoba. From present indications the hope was very generally entertained that the effort would be successful. Much depends, however, upon the prompt and liberal response yet to be made by congregations who have not as yet contributed. The sums reported to date for Home Missions and Augmentation in the Western section amount to \$45,000. To accomplish the object designed by the General Assembly, the sum of \$20,000 is yet required.

On Thursday the Rev. Mr. Robertson, superintendent of Missions in the North-West, read a very interesting report of his labours in the North-West and in Ontario and Quebec since last September.

A long discussion took place on the recommendations of the sub-committee to erect three Presbyteries and a Synod in Manitoba. The Rev. Mr. Pitblado, Rev. Mr. McKellar, and the Superintendent of Missions gave their opinions as to the effect such a change would have upon the missionary operations of

the Church in the Province. Finally the following deliverance was adopted.—The committee, having carefully considered the whole subject, agreed, in view of the changed circumstances in the working of the mission field of the North-West during the year, to recommend that no action be taken in the meantime.

Mr. Pitblado read the report of the Manitoba Presbytery on mission work done during the past six months, with the apportionments of moneys made to the several labourers.

The committee, after carefully considering the estimates for mission work in the North-West for the next year, agreed to give the sum of \$13,000 with the grants to the supplemented congregations, and the superintendent's salary, and travelling expenses in addition.

It was unanimously agreed that the salary of the Superintendent of Missions in Manitoba be raised to \$2,000 per annum, and a vote of \$150 was unanimously made to Mr. Warden, for his special services in connection with the augmentation scheme during the past six months.

It was agreed to hold a meeting of the sub-Committee on Augmentation in Kingston, on the 20th April, to make apportionment of the grants to supplemented congregations.

The Convener submitted a letter from Rev. R. Jamieson, of New Westminster, British Columbia, in regard to the present state of the congregation there. During the past year the people had contributed \$1,100 towards the minister's salary in addition to \$177 for the missions of the Church. It was agreed to withdraw the grant to Mr. Jamieson from 1st July next. It was also resolved to direct the attention of the congregation in New Westminster to the decision of the General Assembly at its last meeting, making provision for the reception of any congregations in British Columbia that may desire connection with the Church in Canada; and in the event of the congregation connecting itself with the Church the committee promised to aid it in every way calculated to advance its interests.

The congregation of Pandora street, Victoria, B.C., was, by action of the General Assembly at the last meeting, placed under the care of the Presbytery of Toronto.

In response to an application from Landnor's Landing, B.C., the Committee appointed Mr. J. C. Campbell to this field.

A committee consisting of Dr. Laing, Messrs. Warden and Pitblado, was appointed to revise the regulations affecting the duties of the Superintendent of Missions, and his relationship to the Presbytery of Manitoba, and to this committee, the same to be submitted to the Presbytery and the General Assembly for approval.

The Home Mission Committee made the following appointments for the summer, 1884:

- Quebec—Rev. W. Clarke, M.D., J. C. Martin, Jas. Sutherland, Mr. McLennan and H. S. McAycal; Montreal—Messrs. J. P. Grant, D. Hodges, J. H. Higgins and D. Millars; Glengarry—Mr. Alex. McLachlan; Ottawa—Messrs. John Moore, Robert Gow, W. E. Wallace; Brockville—Messrs. N. Waddell, F. W. Johnston and J. A. McLean; Lanark and Renfrew—Messrs. A. R. Linton, Johnston Henderson, W. D. Roberts, Jas. A. Brown, J. W. McLeod, T. E. Calvert and Rev. M. Turnbull; Kingston—Messrs. Jas. Bennett, Alex. McAulay, L. Ferris, R. White-man, D. J. Hyland, S. Childerose, A. K. McLeod, J. P. McNaughton, J. McKinnon, J. W. H. Milne, W. Allan, G. R. Lang, J. F. Smith, Alex. McDonald, W. Hay and P. Pollock; Peterborough—Messrs. D. C. Cameron, R. McKnight, Orr Bennett, A. S. Grant and J. H. Boyd; Lindsay—Messrs. J. M. Gardiner and Geo. Kinnear; Toronto—Messrs. Jas. Argo, Alf. Gardier, John MacKay, J. B. McLaren, Jas. Rattray, R. J. M. Glassford and Rev. J. Elliot; Barrie—Messrs. J. Y. Thirde, A. K. Caswell, S. Craig, H. C. Howard, John McInnis, R. McIntyre, J. W. Orr, G. J. A. Thompson, N. McKay, Thos. McEwen, Henry Knox, W. M. Robertson, L. G. Henderson, Jas. Bain, John Garroch, W. McNair, J. G. Touzeau and —Emes; Owen Sound—Messrs. D. A. McLean, R. Haddow, A. U. Campbell, G. Ballantine, W. J. Hall and John Hay; Saugerties—Messrs. T. W. Wilson, J. Tolmie, G. A. McLennan and John A. Ross; Guelph—Mr. James A. Grant; Hamilton—Messrs. W. A. Duncan, J. A. Jaffary, James Hamilton, J. H. Simpson, Jas. Malcolm, W. G. Hanna; Chatham—Messrs. W. M. Fleming, John McLeod, J. J. Dobbin and P. Uzelle; Sarnia—Messrs. W. Fraser, J. McD. Duncan, J. McIlraith, A. Patterson; Stratford—Mr. J. I. Hardie; Huron—Mr. A. McGillivray; Maitland—Mr. R. McNair; Bruce—Mr. A. Blair; Manitoba—Messrs. A. Urquhart, A. McTavish, W. A. McKenzie, A. McLaren, J. L. Campbell, D. Anderson, M. R. Gordon, D. Monro, John Gibson, J. McArthur, J. M. Kelly, D. S. McPherson, W. M. Omand, Jas. Todd, H. W. Fraser, M. Gillanders, Alex. Robson, A. B. Winchester and J. L. Simpson.

CHOICE LITERATURE.

WILL STOUT THE PARISH BEADLE.

A CHARACTER.

In this quiet out-of-the-world place, the last of the local Scottish "worthies" died out with old Will Stout the parish beadle. We admit the stern necessity of getting rid of able-bodied beggars and tramps, yet we owe the poor-laws and the combination houses a kind of sentimental grudge for having devoured our "gangrels" and wandering minstrels, whose periodic visits were so welcome, especially at farm-houses, during the long winter evenings. Their tales and ballads were a source of never-failing interest to the servants and children. It was a red-letter day when the "auld sodger" came around to spend his evenings in the kitchen, and sleep in some warm corner of the barn or cow-house. The children stole away from the parlour—where their parents were deep in Boston's "Fourfold State," or vainly puzzling over Jonathan Edwards—in order to join the kitchen group, as they listened with open mouths to tales of the Peninsular War, rehearsed with some embellishment by the "auld sodger," as he vigorously flourished his one remaining arm to illustrate his deeds of heroism.

We can well remember, too, the pleasure with which we children welcomed the visits of "hunch-backed" Singing Sandy, a lingering remnant of the wandering minstrel fraternity. Too lazy in his younger days to work, Sandy had gradually acquired wandering habits, into which he fell the more readily from being slightly weak in intellect. It was a standing tradition among the boys that his "hump" was a made-up one, and certainly Sandy knew how to produce effects. On arriving at a village, his first proceeding was to enter some cottage where he saw roses were plentiful, and get the good wife to fix a garland of them—the reddest being preferred—round his old battered Kilmarnock bonnet, when forth he issued with a kind of boyish exultation, flourishing his stick round his head and delighting the hearts of the children with the song of "Rolling eye."

Oh, whaur are ye gaun, my bonnie bonnie lass?
Oh, whaur are ye gaur, my bonnie?
Right modestly she answered me,
An errand to my mamie.
With my rolling eye, faul the diddle eye,
With my rolling eye dum dary.

From the popularity of this song, with its unflinching chorus, to which Sandy danced as vigorously as his stiff joints would allow, he was generally known by the name of "Rolling-eye," and the song was regarded as in some way his own especial property. "Johnnie Cope" was another of his songs; but never took the place of "Rolling-eye" in the children's estimation.

Another welcome visitor was the "chapman," whose little pack, with its many-bladed knives and its tinsel gauds and jewellery, made the boys' teeth water, and the girls' hearts leap with anticipation. His sales were certainly not such as to increase his fortune, but then the pleasure of gaining an honest livelihood was an excuse for obtaining meals—for by some strange coincidence the packman invariably made his appearance at meal-times; nor was he in a hurry to depart and push his trade, till he had rehearsed the local news and delighted the youngsters with some marvellous stories.

These harmless and more or less welcome characters are every year becoming rarer. As long as we had the old beadle, our parish possessed a character of the genuine old type. The beadle in a country parish is an official of no small importance, at least in his own eyes. He has frequently very mixed duties to perform. He is grave-digger, church-officer, bell-ringer, sometimes minister's man, gardener and general worker, or jack-of-all-trades. If he has been long in the office, he becomes a great authority on all subjects of a purely parochial nature. With as Will Stout had been beadle for over fifty years, and while ministers might come and go, Will remained, apparently a permanent institution. In personal appearance Will was long, lanky, and ill-shaped. He was generally invested in the minister's cast-off clothes, which hung so loosely about him as to give the impression that they had been made for Will at a time when he was of a fuller habit. It was only in his later years that we knew him. By that time, being the older official, he had come to regard himself as of nearly as great importance to the parish as the minister himself. The attendance at this remote parish church has been less affected by the influence of Dissent than some neighbouring ones, and Will thought that he was entitled to no small credit for this. A stranger a few years ago remarked on the large attendance at the services, when Will enlightened him as to the cause of this by naively observing: "Weel, sir, ye see that me and the minister have kept them weel together."

While Will generally performed his duties efficiently in his own rough-and-ready kind of way, he had some little weaknesses and peccadillos that the minister and the parishioners as a whole were charitable enough to overlook as frequently as possible. At the time of neighbouring fairs, Will's friends were sometimes known to "treat" him beyond what was good for him, in order to hear some of his quaint stories. At such times the minister took care, if possible, not to require his services. One day, however, when on necessary parochial duty, he chanced to meet Will on his way from the fair, earnestly endeavouring to carry himself as straight as possible. The minister felt bound to tender a mild remonstrance. Will had to stand on his defence, and having just parted with a petty laird, he sought to screen himself by assuring the minister that James Tamson was away up the road "far touter than me." We are bound to admit, in fairness to Will, that such excuses were very rare.

Will's natural-history tastes were somewhat extensive for his opportunities, and on this account he was a great favourite with the manse boys. He had generally about him one or two pets, such as jackdaws, magpies and squirrels, besides a miscellaneous collection of birds and four-footed animals which he had stuffed with his own hands. It was more

than shrewdly suspected that Will had made the acquaintance of some animals with other objects in view than the study of natural history; and that by the aid of a little wire, where the glebe adjoined the laird's policies, he had occasionally found the wherewithal to make a savory stew. And before our rivers were so strictly preserved, the salmon-pools had frequent visits from him by torchlight. The success of such visits was amply attested by the fact that Will was able to regale himself with a piece of "kippered" salmon when others had to content themselves with more homely fare. He in all probability regarded this as a harmless way of supplementing his somewhat limited income. His salary as beadle was by no means an extravagant one; and one year when there happened to be a general rise of wages, he made an application for the modest increase of £1. In the heritors' minute-books we find it recorded that it was agreed to grant the increase on condition that Will would give up salmon-poaching.

Will remained a bachelor, residing with his old mother, who lived to the age of nearly a hundred years. In mature life he was urged by some of his friends to take a wife. He was very cautious, however, in regard to matrimony, and declined the advice, excusing himself on the ground "that there are many things you can say to your mither you couldna say to a fremit [stranger] woman." While beadle, he had seen four or five different ministers in the parish, and had buried two or three of them. And although his feelings became somewhat blunted regarding the sacredness of graves in general, yet he took a somewhat tender care of the spot where the ministers lay. After his extended experience, he was asked to give his deliberate judgment as to which of them he had liked best. His answer was guarded; he said he did not know, as they were all good men. But being further pressed and asked if he had no preference, after a little thought he again admitted that they were all "guid men, guid men, but Mr. Mathieson's cles hitted me best."

One of the new incumbents, knowing Will's interest in the clothes, thought that at an early stage he would gain his favour by presenting him with a coat. To make him conscious of the kindly service he was doing, the minister informed him that it was almost new. Will took the garment, examined it with a critical eye, and having thoroughly satisfied himself, pronounced it "a guid coat, a guid coat," but pawkily added: "When Mr. Watt the auld minister gied me a coat, he gied me breeks as weel." The new minister, who was fortunately gifted with a sense of humour, could not do less than complete Will's rig-out from top to toe, and so established himself as a permanent favourite with the beadle.

Although he was naturally of an amiable and kindly disposition, Will would occasionally show that he could assume a self-defensive attitude. When the minister of the parish was unexpectedly called away from home, an afternoon service conducted by a neighbour clergyman would sometimes be substituted for the regular service. At such times it was Will's duty to apprise the parishioners of this change of the hour of service for the day. On one of these occasions, somewhat to the chagrin of the minister officiating, a very small number of the parishioners were present. With some irritation he accused the beadle of having failed to make due intimation. Will stoutly maintained that he had faithfully fulfilled his duties, by not only naming the hour of meeting, but also announcing the name of the minister who was to conduct the services. Still unsatisfied, fresh doubts were insinuated regarding the veracity of Will's statement, which being more than Will could endure, he quietly informed the minister that if he would have the true reason of the small attendance, "it was that he was not very popular in the parish."

A meal that Will thoroughly relished and was never in living memory known to miss, was his Sunday dinner at the manse. It was a hearty one, and doubtless served to make up for the homely fare of the Saturday previous and the Monday following. It was a dinner given most ungrudgingly by the minister, who regarded Will as part of the Sabbath household. Moreover, he generally had share of whatever had been on the minister's own table. On one occasion, Will had rather the best of the dinner. The minister's family were from home. A modest steak, intended for the minister, had been prepared by the thrifty house-keeper, and was standing ready on the kitchen-table when the beadle arrived. While the servant was making the necessary arrangements for dinner in the minister's parlour Will in the interval despatched the steak. When the housewife broke out in indignation, he quietly remarked that he had used it under the impression that it was the "bit bit" prepared for him. The minister, enjoying the unconscious humour of the situation, first congratulated Will on his good fortune, and then good-humoredly dined on bacon and eggs, which, it may be mentioned, are a never-failing resource in remote country manse.

Poor old Will's step got gradually slower and slower; but nearly to the very last he carried the minister's books up to the pulpit, and with his own peculiar twitch of the rope, made the bell speak out its metallic ding-dong, ding-dong. Even during the few weeks when he was confined to bed, he would show symptoms of keen interest in his duties and reminiscences, when some of his old friends led him to tell again some of his experiences. When the end was visibly approaching, poor Will wondered who would dig his grave. The minister touched his heart by telling him that he would like to do that service for him with his own hands. For as Will always loved his minister, and would bravely stand up for him, whenever any one hinted querulous or disparaging words, so, like a true-hearted man, the minister loved old Will and felt that he was losing a true friend. This offer of the last service being the expression of true regard, deeply touched the heart of the failing man, who, after that seemed content to die. Although the churchyard was very crowded with graves, Will had reserved a spot in which to rest beside his old mother. On his funeral day, the whole parish, young and old, assembled to show their respect for the good old creature.

The church seems now scarcely like itself, since the old

quaint form departed from it. He will be long remembered as the last of the parish characters; and kindly feelings will be awakened in many as they read on a simple stone: "Here lie the remains of William Stout, who was for fifty years parish beadle."

THE SOUDAN.

Around the western shores of the Red Sea fierce activities are now at work which will probably end the domination of Mohammedanism as a military force on the earth. From its first great defeat by Charles Martel (the Hammer) at Tours it has been weakening as a military power, and losing the force of its fatalistic courage. There is now more of a revival of the old spirit in the Soudan than has been seen in centuries, under the impulse of the False Prophet and his intrepid general, Osman Digna. The next few weeks will probably tell us whether it will collapse before the English arms or die a slow death, threshing the nations by its fall. Intense interest is felt in the territory known as the Soudan, which is two thirds as large as the United States, only a fragment of which, on the shores of the Red Sea, is now in conflict. This is now the fierce centre of Mohammedan fanaticism and the key to the heart of the slave-trade in the world. We propose to give some outline facts as to how the Soudan became the possession of Egypt, and how it has come into its present relation to Great Britain, and how far the British are responsible for their present position and their continued action on this theatre.

Mohammed Ali, who was the head of the dynasty of Egyptian rulers now passing away, was a Turk in instinct, ferocity and religion, as Napoleon was a Frenchman. Both these men had good in them, and accomplished good even in the midst of the wreck and ruin they brought on the earth. Mohammed found Alexandria in ruins, and all Egypt a chaos, and out of these ruins he re-organized order, strength, progress and beauty. While he was a Turk he was also the plague of the Turk. He wrung from the Sultan at the sword's point, independence in all but name, and if he had been left to himself he would have conquered Turkey itself. He seized the Egyptian provinces, and invaded by his son Ibrahim, Arabia, and Syria, and menaced Constantinople. But when victory appeared to be within his grasp, England, born to shatter Eastern hopes, interfered, with the consent of Europe, sent a navy to Alexandria, and compelled him to sign a treaty at the cannon's mouth and to give up his conquests. He tore handfuls out of his white beard in impotent rage at the power he could not resist; but he did not, for all that, give himself up to hopeless despair, and in his solitary gauder he insisted on keeping the Vice-Royalty in his line forever, which has lasted to this time.

His wonderful abilities were further made manifest in that most perilous national undertaking—i. e., creating an Empire and consolidating it for ages out of a dozen nationalities. But his thoughts were not all warlike. He had, for his time, grand conceptions of the glory of a nation, striving by internal improvements to facilitate its motion, its energies, and the increase of its resources. To this end he constructed the Mahmoudi Canal connecting the Nile and the Mediterranean, which figured so largely in connection with the operations of the English a year ago in their contest against Arabi Pacha. Almost his first military achievement was the conquest of the Mamelukes and of Dongola, in the Soudan, and this gave Egypt its first foothold in this now blood-stained heritage of darkness. After this he conquered province after province in the name of the Sultan; but soon became weary of bootless vassalage and began his plans and plottings for independence. He was a statesman of large conceptions, encouraged immigration from Europe, and showed great favour to scholars, and tradesmen, and artisans from every quarter. He established commercial relations and Egypt became the jewel of the Orient. He died by the slow effects of poison, always grand and gloomy, fighting death itself step by step, and fell at last like a conqueror, with courage, but without strength. He took the cup of his daughter, who thought she was giving her father a cup of tonic to strengthen him for his duties.

HOW TO MAKE A GOOD WIFE.

Be attentive and courteous to her.

Respectfully listen to her opinions, giving them such consideration as they deserve.

Show your affection by quietly allotting her the most comfortable seat at the fireside, and daintiest tidbit at the table.

Make her home as comfortable as your means will allow.

Be mindful to her if she has a particularly hard day's labour.

Never allow her to bring pails of water, bring hods of coal, or build the furnace fires. You can do it with far less loss of nervous power than she. The mother of your children needs all her vital energy in accomplishing her duties, which she alone can perform.

Give her such means for her own and her children's wardrobe as you can reasonably afford.

Give her means to repair the wear and tear of the household effects. Woman is naturally ambitious and tasteful. Her good sense makes her economical. She will make the most of her means.

Be cheerful when you enter your home.

Don't be afraid to praise the neat room and bright fire. Don't be afraid of losing if you praise her cooking. Don't be afraid to praise her mending, and her skill in fashioning and making. Don't fail to give her words of appreciation, whenever you can conscientiously approve. Never deceive her. Be ever true to her. Let your conduct be such that she will be happy in teaching your children to honour you.

Do not sit silent all the evening absorbed in your book or newspaper.

Give your family some of your attention. Tell them amusing things that have brightened your day's labour.

Speak kindly to your children.
Play or talk with them a few moments after supper.
Interest yourself in your wife's employment. Encourage her when she is down-hearted. Be glad with her when she is happy.

Let her know, by words and actions, that she is appreciated and you made happier that she walks by your side. Don't wait to tell the world upon marble that which will be so grateful to her loving heart to hear from your lips. Share with her your good fortune as unselfishly as you do your ill.

Let her walk by your side, your honoured companion; your strong hand helping her over the rough places, and sustaining her when wearied, lest she faint by the way.

ORIGIN OF FAMILIAR SAYINGS.

If other persons share the curiosity I have had as to the origin of many familiar old sayings, they may like to have here the explanation of some such, which I found recently in an English book. The majority of these proverbial sayings are, I suppose, of old date, and came down to us from our English or Dutch forefathers. Here is the origin of the expression "tick" for credit, which I have always taken to be quite modern slang. It seems, on the contrary, that it is as old as the seventeenth century, and is corrupted from ticket, as a tradesman's bill was then commonly called. On tick, was on ticket.

"Humble pie," refers to the days when the English forests were stocked with deer, and venison pasty was commonly seen on the tables of the wealthy.—The inferior or refuse portions of the deer, termed the "umbles," were generally apportioned to the poor, who made them into pie; hence "umble pie" became suggestive of poverty, and afterwards was applied to degradations of other kinds.

"A wild goose-chase" was a sort of racing, resembling the flying of wild geese, in which, after one horse had gotten the lead, the other was obliged to follow after. As the second horse generally exhausted himself in vain efforts to overtake the first, this mode of racing was finally discontinued.

The expression, "a feather in his cap," did not signify merely the right to decorate one's self with some token of success, but referred to an ancient custom among the people of Hungary, of which mention is made in the Lansdowne manuscripts in the British Museum. None but he who killed a Turk was permitted to adorn himself in this fashion, or to "show the number of his slain enemies by the number of feathers in his cappe." It occurs to me to question whether the similar phrase, to "plume himself," has not its source in the same tradition.

A "bakers dozen" was originally the devil's dozen, thirteen being the number of witches supposed to sit down together at their great meetings or sabbaths; hence the superstition about sitting thirteen at a table. The baker was an unpopular character, and became a substitute for the devil.

The explanation of the proverbial saying about "Hobson's choice" is given by Steel in the *Spectator*, No.—Hobson kept a livery stable, his stalls being ranged one behind another, counting from the door. Each customer was obliged to take the horse which happened to be in the stall nearest the door, this chance fashion of serving being thought to secure perfect impartiality.

ANECDOTE OF WEBSTER.

The amusing controversy and correspondence growing out of Secretary Marcy's court-dress circular when James Buchanan was minister to the court of St. James, described in an article on Buchanan in the January number of this Magazine, reminds a correspondent of an occurrence that took place at Marshfield in Mr. Webster's time.

Mr. Webster and Judge Duane Doty, then of Green Bay, Wisconsin, were warm friends, and the judge was at one time a visitor at Marshfield. Mr. Webster was very fond of fishing—the only out-door sport in which he indulged. While the judge was his guest it chanced that a fine day for this sport presented itself, of which Mr. W. was anxious to avail himself. He accordingly invited the judge to accompany him in this piscatory sport. The judge didn't want to go, and tried his best to get off, saying he would much prefer, with his consent, to pass that rainy day in Mr. W.'s library among his books and papers. Mr. W. wouldn't listen to him, said he could pass any and as many days in the library as he chose, but such a day as that for fishing might not occur again while they were at Marshfield. The judge, as a last resort, said that he really could not go, as it would spoil his clothes, that the handsome black suit he had on was his best, and all he had, and that to go fishing in it would spoil it. To meet this objection Mr. W. directed his servant George to go up-stairs and bring down the dress in which he was presented at court in England, which George did. As soon as he appeared with it Mr. W. said, "There, Doty, is a dress for you; put it on, and come as soon as you can, for we are losing valuable time."

The judge replied, "Surely, Mr. Webster, you are not in earnest in what you say—that you want me to go fishing in that elegant suit, and spoil it?"

"Yes, I am," he replied; "that is what it has been brought down for."

The judge still lingered, when Mr. W., to settle the matter, said to him: "Have no anxiety about injuring the dress, for to fish or hunt in it is the only way it can be made useful. Could I wear it in Washington, Philadelphia, New York, Boston, or even here? If I did, wouldn't everybody laugh at me?"

The judge was compelled to answer affirmatively to the question.

"Well, then," he said, "pray what is it good for but to go fishing in?"

This settled the matter. The judge put on the dress, and went fishing in Mr. W.'s court suit, and saved his own. Thus, you see, Mr. Webster, with his well-known will-

ness to oblige, had no objection to appear before England's Queen in the dress prescribed; and what a good use he made of it after his return home!—*Editor's Drawer in Harper's Magazine for April.*

LITTLE FEET.

Two little feet so small that both may nestle
In one caressing hand,
Two tender feet upon the border
Of life's mysterious land.

Dimpled and soft, and pink as peach-tree blossoms
In April's fragrant days;
How can they walk among the briery tangles
Edging the world's rough ways?

These white-rose feet along the doubtful future
Must bear a woman's load;
Alas! since woman has the heaviest burden,
And walks the hardest road!

Love for a while will make the pain before them
All dainty, smooth and fair—
Will cut away the brambles, letting only
The roses blossom there.

But when the mother's watchful eyes are shrouded
Away from the sight of men,
And these dear feet are left without her guiding,
Who shall direct them then?

Will they go stumbling blindly in the darkness
Of Sorrow's tearful shades,
Or find the upland slopes of peace and beauty,
Whose sunlight never fades?

How shall it be with her, the tender stranger,
Fair-faced and gentle-eyed,
Before whose unstained feet the world's rude highway
Stretches so strange and wide?

Ah! who may read the future? For our darling
We crave all blessings sweet,
And pray that He who feeds the crying ravens
Will guide our baby's feet.

DOCTORS IN ENGLAND.

Professor Huxley, in the *Nineteenth Century*, gives a lively account of how doctors were manufactured in England some forty years ago, and the state of things is not much better in some quarters even at this late day. Here is an extract from Prof. Huxley's article:

It was possible for a young man to come to London to spend two years and six months of the time of his compulsory three years "walking the hospitals" in idleness or worse; he could then, by putting himself in the hands of a judicious "grinder" for the remaining six months, pass triumphantly through the ordeal of one hour's *viva voce* examination, which was all that was absolutely necessary to enable him to be turned loose upon the public, like Death on the pale horse, "conquering and to conquer," with the full sanction of the law as a "qualified practitioner."

It is difficult to imagine, at present, such a state of things, still more difficult to depict the consequences of it, because they would appear like a gross and malignant caricature; but it may be said that there was never a system, or want of system, which was better calculated to ruin the students who came under it, or to degrade the profession as a whole. My memory goes back to a time when models from whom the Bob Sawyer of the "Pickwick Papers" might have been drawn were anything but rare. . . . I remember a story was current in my young days of a great court physician who was travelling with a friend, like himself, bound on a visit to a country house. The friend fell down in an apoplectic fit, and the story ran that the physician refused to bleed him because it was contrary to professional etiquette for a physician to perform that operation. Whether the friend died or whether he got better because he was not bled, I do not remember; but the moral of the story is the same. On the other hand, when a famous surgeon, irritated by the pretensions of the physicians, was asked whether he meant to bring up his son to his own calling, "No," he said, "he is such a fool. I mean to make a physician of him."

SCOTLAND'S "DREARY SABBATHS."

The reproach of narrowness, austerity and gloom, is one that has often been levelled at the religious life of Scotland; and latterly, perhaps, we have heard it more frequently on account of the false witness on the subject that has been borne by sentimental Scotsmen of the Broad school who, especially in novels, have given pictures of Scottish piety that answered to nothing in real life, or which at least brought into undue prominence the characteristics of abnormal individuals as if they were typical of the whole nation. "These of us," says Dr. King, of Canada, "who have been born and brought up by the banks of the Tweed, or the Forth, or under the shadow of the Grampians, have been pitied for the dreary Sabbaths we are supposed to have spent, and for the innocent pleasures from which we were debarred. We, who have nothing but gratitude to cherish for the influences which were around our childhood and youth, can only wonder at the commiseration so unnecessarily bestowed." These are words which thousands of Scotsmen can echo as truly expressive of their own experience.

A WRITER in the *Ober Times* says eighty years have elapsed since an execution has taken place in the Highlands, and asks: "Could the angels themselves have a much better character than this?"

BRITISH AND FOREIGN ITEMS.

THREE are twenty-eight blind clergymen in the Church of England.

THE Students' Temperance Association, Belfast College, has now a membership of 102.

THE new editor of the *Times*, Mr. Buckle, is the son of a clergyman at Weston-super-Mare.

THE Roman Catholic clergy no longer oppose cremation, which is becoming very common in Italy.

IN the Highland asylums, according to Dr. Clouston, softening of the brain is practically unknown.

MR. B. WHITWORTH, M.P., himself a life abstainer, estimates that there are now five million abstainers in the United Kingdom.

THE plans of the great exhibition to take place at Antwerp next year has been decided upon, and the work will begin next month.

PREACHING is optional with the Russian clergy, and there are thousands of priests who for years neither write nor deliver a single sermon.

THE electric lights on the high masts at Los Angeles, Cal., can be distinctly seen from the Island of San Clemente, eighty miles out at sea.

A LADY in Bermondsey has bequeathed \$150,000 for church purposes, the primary object being to increase the stipends of seven incumbents.

RUSSIA, with a population of over a hundred millions, has eighty-five bishops, 100,000 clergymen, 27,000 monks and nuns, and 41,058 churches.

THE lower house of the Prussian diet has rejected by 209 votes to 152 a motion for the repeal of the law discounting the salaries of Catholic priests.

THE prominent Ritualist, Rev. A. H. Mackonochie is in bad health, and has been ordered by his medical advisers to take three months' complete rest.

MISS FANNY GAY, the oldest member of the church at the Metropolitan tabernacle, lately celebrated her ninety-fourth birthday. She joined the church in 1807.

IN the established Presbytery of Glasgow, there has been an increase of 6,445 in the membership, making the number now on the congregational rolls, 60,134.

THE Empress of Austria is not only about to become an authoress, like Queen Victoria, but has purchased type and a press, in order that she might print her own literary productions.

A BEAUTIFUL stained-glass window has been erected in Belmont Church, Belfast, in memory of the late Jas. Alex. Henderson, formerly proprietor of the *Belfast News-Letter*.

THE *tablet* asserts that Roman Catholics have increased in England and Scotland during the present reign about three times as fast as the population—a statement more easily made than proved.

DR. DONALD MACLEOD, Glasgow, having alluded to the victory of the British in the Soudan, requested his congregation, before dismissing them on Sabbath afternoon, to sing the National anthem.

DR. PHIN'S ideal minister should begin his work in a country parish, spend the best of his days in a town or city charge, and then retire to a comfortable country parish for the remainder of his life.

EACH student of the Divinity Hall of Glasgow University was presented with a copy of Dr. Warnock's "Modern Missions and Culture." The society is to raise \$1,000 for the Maumbhum Mission.

OF 600 Russian periodicals, only forty are dedicated to the cause of religion. Of this number twenty-six are merely official diocesan gazettes. Thus there remain only fourteen religious periodicals of any importance.

BISHOP WORDSWORTH, of St. Andrew's, preached in St. Andrew's College Church lately. This is said to be the first instance of a bishop of a Scottish Episcopal Church occupying a pulpit of the Church of Scotland.

THE newspaper columns headed "Born," "Married," and "Died," have been variously paraphrased in the West. One paper has it "Hatched, Matched and Dispatched," and another "Buds, Blossoms, and Cypress."

THE new Bishop of Chester, Dr. William Stubbs was born in 1825, and took priest's orders in 1850. In 1866 he succeeded Mr. Goldwin Smith in the chair of modern history at Oxford. He is an honorary LL.D. of Edinburgh.

AT a tea meeting of the men of H.M.S. *Orestes*, held at Hong Kong, Admiral Willes declared drunkenness to be the cause of nearly all the crimes in the navy, and concluded by proposing the health of the men in a flowing bowl of tea.

DR. MCGREGOR, of St. Cuthbert's, opened the new church at Callander on Sabbath week, with an eloquent discourse on Isaiah lxxv. 11. He expressed the hope that the Scottish Church would soon adopt a modified liturgy.

A JEALOUS husband, slapped a man's face in a Providence street car because the man's eyes had been staring at his wife's face. The car stopped a block further on, and a little girl entered and led the man away. He was totally blind.

A LARGE and enthusiastic meeting of Welshmen favourable to Mr. Dillwyn's dis-establishment motion has been held in Manchester. Mr. Stuart Rendal, M.P., as a churchman declared that the reform was pressing needed in the interests of the Church itself.

A STRANGE sect called the Baabys has arisen and is rapidly growing in Persia, who profess a religion which is a curious amalgam of Christianity, Mohamedanism, and Pantheism. One of the special commands of Beha is to be friendly with Christians and to read their books.

MINISTERS AND CHURCHES.

At a meeting of Millbank congregation, held March 24th, it was unanimously resolved that the congregation was not yet ready to give a call.

In the list of elders appointed by the Presbytery of Toronto as commissioners to the General Assembly, and reported last week in THE PRESBYTERIAN, the name of Rev. Thomas Lowry was inadvertently omitted.

THE Presbyterian Church, Oshawa, Rev. S. H. Eastman, pastor, has just closed the most successful missionary year it has ever had. The amount contributed to the schemes of the Church during the year was \$465, while the total contributions to extra-congregational work amounted to more than \$600.

A CORRESPONDENT forwards the following: The Revs. M. C. Cameron, of Milton, John Smith, of Toronto, and John Neil, of Nassagaweya, did noble work in Oxford for the Scott Act. People who think our ministers are good for nothing but preaching had better cross swords with such men as the above on a public platform, if they desire to see their true value.

WE are requested to say that certificates entitling ministers and elders members of the Synod of Hamilton and London to travel at reduced rates, have been forwarded to all the names on the roll of last Assembly. If any have not received them, they will please apply to the clerk of Synod. The Business Committee meets on Monday the 14th, at four p.m., in the Presbyterian Church, Seaford.

THE eighth annual meeting of the Presbyterian Woman's Foreign Mission Society will be held in McNab Street Church, Hamilton, on Tuesday and Wednesday, the 8th and 9th insts. This valuable auxiliary is growing in influence and usefulness every year. The meetings are eminently helpful in diffusing an interest in missions. Dr. Wardrope, convener of the Foreign Mission Committee, and Professor McLaren, ex-convener, are announced as speakers at the public social gathering on Tuesday evening.

MR. HUGH WALKER, Belleville, secretary of the accommodation committee, sends the following information for the benefit of members of the Synod of Toronto and Kingston: "The entertainment committee has now assigned places to all members of the Synod who answered its card. Should any attend here who did not reply, or about whose application there is some mistake, it is desired that all such should go at once to St. Andrew's Church and the committee will be in waiting to attend to their cases. To all who come, let me add they will find their way easily to the homes to which they have been assigned by taking cabs from station and giving directions."

THE Rev. Hugh McKellar, of High Bluff, Manitoba, was granted three months' leave of absence by his Presbytery, his work in the meantime being kindly attended to by his co-presbyters. He has been visiting friends in various parts of Ontario. Mr. McKellar has embraced many opportunities, public and private, of presenting the claims of the North-West, where he has laboured for the past ten years. He has met everywhere with a most cordial reception and found a general interest manifested in the progress of Presbyterianism in Manitoba and the territories. At High Bluff Mr. McKellar has been instrumental in building up an energetic congregation where satisfactory and encouraging Christian work is being done. Mr. McKellar with his family expects to return to his sphere of labour in the latter part of April.

THE Rev. J. S. Black, of Erskine Church, Montreal, has in the following terms intimated his intention to resign the pastorate of that congregation: "I have now to inform you, what I have already made known to the Kirk Session, that I intend to resign the pastoral charge at the meeting of Presbytery on Tuesday of this week. Personally, this is no small sacrifice to me, and it is with extreme reluctance that I subject this congregation, so harmonious and so prosperous, to the uncertainties and anxieties of a vacant pulpit. But you know that Mrs. Black's state of health leaves me no other course. On the evening of next Sabbath I shall have the opportunity of saying my parting words to you, and therefore need not say any more at present."

THE year just closed has been the most successful in the history of St. Andrew's Church, Chatham, N.B. There has been a steady advance in every depart-

ment of Christian enterprise. The amount raised for strictly congregational purposes was \$4,014; for the schemes of the Church and other benevolent objects \$738; total for all purposes \$4,752. Forty members were added during the year. In a section of the congregation, called Napan a new church was erected, free of debt, and at the last meeting of the Miramichi Presbytery, it was handed over to the Black River congregation, and placed under the pastoral charge of the Rev. John Robertson. The stipend of the pastor, the Rev. G. Wallace Waits, has been increased, and the manse property is now being improved, at a cost of \$2,000. The Sabbath school has an average attendance of 200, with a good staff of teachers. The Wednesday evening prayer-meeting and Thursday evening Bible class have increased in interest and attendance of late; and the attendance on public worship has been unusually large. One novel feature in the spiritual work of the church is a Thursday afternoon "Bible Reading," to which the ladies of all denominations are invited. It is held in the Temperance hall, at half-past three, and continues exactly one hour. It is led by the pastor, but it is strictly unsectarian, and of a purely evangelical character. Although it has been but recently established, it is largely attended by ladies irrespective of church relations, and is likely to be of spiritual profit to the town.

THE closing meeting of the Knox College Students' Missionary Society for the session 1883-4 was held on the evening of Wednesday, March 12th. The meeting was opened with devotional exercises, in which the society was led by the president. The minutes of the previous meetings were read and sustained. Mr. T. Thompson read a report of the work done by him at Severn Bridge, Muskoka, during the Christmas holidays. Mr. T. M. Hardie reported on behalf of the Gaol mission, and Mr. Gilchrist on behalf of the Central Prison mission. Reports were also received from the Tract and Distributing Committee. The following mission fields were selected and missionaries appointed for the coming summer: Mr. D. Perrie to Strong, Muskoka, for six months; Mr. C. H. Webster to Nipissing, Muskoka, for four and a-half months; Mr. J. J. Elliott to Commanda, Muskoka, for four and a-half months; Mr. Emes to Severn Bridge, Muskoka, for six months; Mr. A. H. Drumm to Waubaushene, Muskoka, for six months; Mr. McFarland to Baysville, Muskoka, for six months; Mr. J. Robertson to Cockburn Island, Algoma, for four and a-half months; Mr. Gilchrist to Blind River, Algoma, for five months; Mr. D. McKenzie to Manitoulin (south), Algoma, for four and a-half months; Mr. J. Elliott to Tobermory, Bruce, for four and a-half months, and Messrs. Farquharson, Haig, McNab, A. Patterson and Kay were appointed to the North-West. The annual report was then read by the recording secretary, which, on motion, was received and adopted. After which part of the missionary hymn was sung, the benediction pronounced and the society adjourned.

PRESBYTERY OF CHATHAM—This Presbytery met at Chatham on the 11th inst. The attendance was full. Session records were called for, examined and attested. The convener of the committee reported that since last meeting, all the congregation except two, within the bounds, had been visited in connection with the Scheme for Augmentation of Stipends, and that several of the supplemented charges hitherto giving less than \$750 per annum, had promised to increase their contribution, so as without aid *ad extra*, to bring up their minister's salary to \$750. The state of the Buxton congregation was considered and it was resolved to ask the Home Mission Committee for a grant of \$2 per Sabbath to it. Professor McLaren was nominated as Moderator of next General Assembly. It was resolved to pay the travelling expenses of the commissioners to the General Assembly. Rev. Messrs Waddell, McColl, Bartisby Becket and D. Currie, and Messrs Robertson, Bartlett, Stewart, Somerville, Rev. Mr. King, elders, were appointed as commissioners to next General Assembly. It was agreed to hold an adjourned meeting at Chatham, on April 3rd. That the time might be extended for receiving reports on State of Religion, on Sabbath Schools and on Temperance. It was agreed to hold the next regular meeting at Ridgetown, on the second Tuesday of July next, at eleven o'clock a.m.—WILLIAM WALKER, *Pres. Clerk*.

PRESBYTERY OF QUEBEC.—This Court met in Sherbrooke on the 18th March. The attendance was good.

A call in favour of Mr. J. McKenzie, of Hampden, from the congregation of Roxboro', Glengarry, was considered. After parties were heard on both sides, the call was placed in Mr. McKenzie's hands, who accepted the same and his translation was agreed to. Mr. Amaron, of Three Rivers, tendered the resignation of his charge in order that he might engage in French mission work in Lowell, Massachusetts. His congregation was cited to appear at the next meeting of Presbytery. It was reported that all the congregations concerned were visited in the interests of the Augmentation Scheme and recommendations of grants in aid were made. The following delegates were appointed to attend the Assembly:—Wm. Ross, W. K. McCullough, J. C. Cattanaich, C. E. Amaron, and W. Robertson, ministers; John Whyte, Alex. Baptist, Rev. J. E. Tanner, Wm. Morrison and Hollis Hitchcock, elders. Mr. Cattanaich read a report on the State of Religion, and Mr. Sym that on Sabbath Schools. Messrs. Robertson and Cattanaich were appointed a committee to prepare a catechism adapted to infant classes in our Sabbath schools, and to report at the autumn meeting. Mr. Charbonnel was instructed to visit certain congregations in the west in the interests of French mission work in the Presbytery.—F. M. DEWKY, *Pres. Clerk*.

PRESBYTERY OF WHITBY.—This Presbytery met in Whitby, on the 25th March. All the ministerial members were present with one exception, but the eldership was not so well represented. The report on Augmentation, stated that there would be no aid receiving congregation in the Presbytery, and that while all the congregations had not been heard from, a very creditable sum had already been raised for this fund. As Mr. Crozier pressed his resignation, tabled last meeting, the congregation of Port Perry and Prince Albert were cited to appear for its interests at next meeting of Presbytery. A call was presented by the congregation of Claremont to the Rev. A. Fraser, of Orono, after the commissioner from the congregation, and Mr. Fraser were heard, the call was laid aside. A call was laid on the table from the congregation of London East, in favour of the Rev. W. M. Roger of Ashburn. Mr. A. Henderson, Hyde Park, appeared for the Presbytery of London, Wm. Watson, for the congregation of London East, and Mr. W. Heron, for the congregation of Ashburn, and addressed the Presbytery. Mr. Roger expressed it as his duty to accept the call, and the Presbytery agreed to his translation. The committee on remit on Distribution of Probationers gave in their report, which was adopted to the effect—that a central committee as at present, and not synodical committees, is the best plan upon the whole. The Presbytery agreed to report to the synod of Toronto and Kingston how far they have been able to carry out the finding of last Synod and request them to dispose of the case. The report on the State of Religion was read and adopted and the conference on that subject will be held on the third Tuesday of April. Mr. Roger was appointed to introduce it. All Sabbath School reports were ordered to be sent to Mr. Little without delay. The Presbytery adopted an overture to the General Assembly on the reduction of Colleges.—A. A. DRUMMOND, *Pres. Clerk*.

PRESBYTERY OF HAMILTON.—This Presbytery met in Hamilton on the 18th March. twenty-seven ministers and twelve elders were present. It was resolved not to close the church at Crowland, but to hold the next stated meeting of Presbytery at Welland, and inquire particularly into the state of the congregations with a view to future arrangements. Dr. James reported having visited Niagara, but that the congregation had not met the wish of the Presbytery as to arrears of stipend due to their late pastor. It was resolved to supply Nelson by a student during summer and to ask the sanction of the Presbytery of Toronto to having the same person meanwhile preach at the station on Dundas St. at the sixteenth. A complaint and memorial against the Presbytery of Hamilton by Rev. W. P. Walker, of Binbrook was transmitted *simpliciter*. Mr. A. J. Mackenzie was appointed assessor with the Session of Burlington. The following were appointed commissioners to the coming General Assembly: Ministers by rotation—Messrs. Scoaler, Rees, Carruthers, Thynne, by election, A. Grant, Dr. Laing, T. Goldsmith, Fletcher, Lyle. Elders—Dr. McDonald, G. Rutherford, R. Lawrie, J. Charlton, R. McQueen, G. Dickson, A. J. Mackenzie, J. T. Harcourt, W. J. McCalla. Mr. J. W. Rao was received as a student within the bounds looking forward to the ministry. Mr. J. L. Robertson tendered his resigna-

tion of the charge of Strabane. The congregation is to be cited to appear for its interests on the 24th. The reports on the Augmentation Scheme were received. More than half of the congregations have been visited with, in many instances, good results. It was resolved to apply for six students during the summer; also to apply for leave to take Mr. Walter Laidlaw, of Princeton Seminary, on trial for license. Rev. C. Campbell was transferred to the Presbytery of Toronto. The reports on Sabbath schools and on the State of Religion were submitted, and the clerk was instructed to send them on for the Synod's Committee.—J. LAING, *Pres. Clerk.*

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, 18th March. Present, seventeen ministers and seven elders. Dr. McLaren was nominated as Moderator of the next General Assembly. An application from Mr. Hutcheson lately minister of Guthrie Church, Oro, for leave to retire from the active duties of the ministry was favourably received. The papers in regard to Mr. Hutcheson's resignation and application were to be sent to the Committee on the Aged and Infirm Ministers' Fund. The following were elected as commissioners to the General Assembly: ministers, by rotation, Messrs. Rodgers, McConnell, Geddes and Henry; by ballot, Messrs. Burnett, and Carswell. Elders: Messrs. J. Gray, M.A., R. Little, of 2nd Innisfil congregation, Andrew Melville, George Duff, W. I. Forbes, and P. Cockburn, M.P. Unusual interest in the appointment of elders was manifest, the election being by nomination and ballot, except in respect to Mr. Gray who was elected by acclamation. The conveners on the State of Religion, Sabbath Schools, and Temperance were instructed to forward their respective reports without delay to the Synod's conveners. The reports of the committees on Augmentation of Stipends and Home Missions engaged the attention of Presbytery for a considerable time. In the former it was stated that with two exceptions all the congregations in the bounds were visited, and those were specially dealt with which were reported last year as giving stipend less than \$750 and manse. Of this class, thirteen in number, seven had agreed to come up to that amount, one increased \$50, one \$75, and another \$100 while three made no increase. The total sum of supplement to be asked was \$462.50. In receiving the report the Presbytery thanked the committee and agreed to "express gratitude for the success attained in the efforts to carry out the scheme, inasmuch as so many congregations have come up to the minimum and the scheme has met with so liberal a response." Mr. Fairbairn of Esson, Willis and Mitchell Square churches asked for counsel and aid in view of the increasing labour involved in the working of his charge. He was advised to secure the services of a student missionary for the summer, in the expectation that the income of the congregations would be sufficient to provide for the expense incurred. The work of the mission fields was arranged for summer. The Student's Missionary Society are to occupy six groups: new stations at Sterling Falls, Foley and Coager, and Longford and Black River are to be wrought. Thirteen student missionaries and catechists will be asked from the Home Mission committee for the stations under the immediate care of the Presbytery. The Presbytery agreed to recommend the committee to appoint one of its own members as ordained missionary to the Nipissing and Commanda stations.—ROBT. MOODIE, *Pres. Clerk.*

HOME MISSIONS AND AUGMENTATION.

MR. EDITOR.—Will you allow me through your columns to urge upon all the congregations that have not yet sent in their contributions to the Home Mission Fund, to do so at latest, by the 25th of April. The Committee on the Augmentation of Stipends, will meet on the 29th April, to make apportionment of the Augmentation part of the Home Mission funds, and in order that the minimum of \$750 and manse may be reached, and a good balance left in the treasurer's hands (according to instructions of last Assembly), it is absolutely necessary that full returns be made by the above mentioned date. The committee find, on looking over the returns already made, that many of our largest and wealthiest congregations have as yet sent nothing, either for Home Missions or Augmentation, while others have sent sums altogether disproportioned to their estimated ability, and the urgent demands of the fund. The sum of \$45,000

has been received in all, but \$60,000 or \$65,000 can easily be reached, if a united effort is put forth during the next three weeks.

WM. COCHRANE, *Convener Home Mission Com.*
Brantford, March 29, 1884.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following anonymous contributions for the Schemes of the Church, viz.: A Friend, Simcoe, for Foreign Missions, Formosa, \$5; A Little Girl, Vernonville, for Foreign Mission, Formosa, \$1; A Friend, Dorchester Station, for Foreign Mission, Formosa, \$4; Anonymous, for Church and Manse Fund in the North-West, \$1; A Presbyterian Friend, Maxville, for Home Mission, \$1; Foreign Mission, \$1; Knox College, \$1.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

April 13, }
1884. }

PAUL AT EPHESUS.

{ Acts 19:
8-22. }

GOLDEN TEXT.—"And many that believed came, and confessed, and showed their deeds."—Acts 19: 18.

TIME.—A. D. 54-57, three years.

PLACE.—EPHESUS.—The capital of the Roman Province of Asia. Situated in the middle of the Asiatic coast of the Egean Sea, and at the converging point of the great roads from the East, it was a place of considerable importance and extensive commerce. It was called one of the eyes of Asia, Smyrna, forty miles to the north, being the other. It stood in a flat, marshy plain about five miles long from east to west, surrounded by mountains except on the west, where the river Cayster flowed into the sea. The glory of Ephesus was the Temple of Diana, one of the seven wonders of the world, and whose magnificence was truly a marvel. It was the second building for the purpose, the first having been burnt down the night that Alexander the Great was born. This temple far exceeded the first in grandeur. The image of Diana, the object of so much superstitious reverence was a rude wooden figure, nearly the shape of a mummy, such a figure as savages might have worshipped, but far removed from the ideal God of cultured refined Greeks; such, however, is the folly of idolatry wherever it is found. To day a few wretched huts alone mark the site of this formerly wonderful city, while up to a few years ago every trace of the exact position of the temple of Diana had been lost for many centuries. After long research, some fragments of pavements, pillars, etc. have been dug up. The story of Ephesus is a very impressive one, read in the light of Rev. 2: 1-7.

Notes and Comments.—Ver. 8. "Synagogue." he had been invited by the Jews on his previous visit. Chap. 18. 20. "Boldly." with freedom and fearlessness. "Three months" so long as there was no opposition, official or individual. "Disputing." Rev. "reasoning:" the first would be by appeals to the Scriptures of the Old Testament; the second by appeals to their understanding and heart. "Kingdom of God:" its nature and the way to it.

Ver. 9 "Divers" various, men amongst his hearers. Rev. "hardened and disobedient," "spoke evil" took opportunities to revile the truth before the crowds that gathered to hear Paul, endeavouring to stir up a tumult as at Thessalonica, Corinth, etc. "Tyrannus" probably a professor of philosophy, converted by Paul's teachings, who gladly allowed his "School" to be used as a place of instruction in the truths of the gospel.

Ver. 10. "Two years," active labour without persecution apparently, three months in the synagogue, and an additional nine months or so, details of which are not mentioned, make the three years of chap. 20-31. "All-Asia" proconsular Asia; the word "sounded out" from Ephesus, probably Paul made journeys to the neighbouring cities, there were six other important churches in this district. Rev. 2: 3.

Vers. 11, 12. We find here how God adapts means to the end, at Ephesus there were "special miracles." The city was a great seat of magical and curious arts, in opposition to these was shown the "great power of God," in fact their very superstition was used to advance the truth. They would come to regard as sacred the clothes moistened with sweat from Paul's body (he worked with his hands for the support of himself and those with him, chap. 20: 34); and the aprons he wore in the worship, and so they took these garments to the sick, evidently their own idea, not Paul's, and thus faith, mixed with error as it was, God honoured as he had done in a similar instance before Chap. 5-15. "Diseases—evil spirits" plainly distinguished, we must not suppose, as some would have, that the latter is only a phase of the former, no miracles were worked at Corinth so far as we know.

Vers. 13, 14. "Vagabond," Rev. "Strolling Jews:" men who went about from place to place, pretending to cure demoniacs. "Adjuro—by Jesus:" these men used a formula of incantation and hearing that Paul preached Jesus they thought that the magical power was in the use of that name. "Scora, chief of the priests," an indefinite term, meaning here, probably, the leading, priest in one of the synagogues of the city. It has been suggested, however, that he was an apostate Jew acting as priest in the idol temple, or that the title was part of the imposture. "Did so" lit. were doing so, this was one instance.

Vers. 15, 16. "The evil spirit—the man:" note how they are carefully distinguished. "Jesus—Paul:" yes, they did "know" the master and all His servants; the demoniac tribe had felt their power, the idea really is "I acknowledge their authority." "Who are ye?" an utterance of scorn and contempt. "Leaped upon them:" with the strength of frenzy, demoniacal possessions gave preternatural strength; it was so with the Gadarene demoniac. "Overcame:" Rev. "mastered both of them:" it would appear as if in this special instance two of the seven sons had undertaken the task, the "vagabonds," of ver. 13, referring to the seven, the "certain" to the two. "Naked:" the outer garments torn off does not necessarily imply more than that.

Ver. 17. Two results are noted as following the discomfiture of the exorcist impostors: "fear," an assurance of the power of Him who was preached by Paul; "name of—Jesus—magnified," while punishment fell upon those who profaned it, yet by it: right use wonders were daily wrought.

Vers. 18, 19. Here is the action of the converts resulting,—"confessed," their former folly and sin in the practice of magical arts: the "curious arts," next noted "books" which contained their "mysteries," magical signs, formulas of incantation, receipts for philtres, written amulets and the notorious "Ephesian letters," mysterious words engraved upon the image of Diana and used for magical purposes, "burned," the only thing to do with bad books. "Fifty thousand pieces of silver," about \$10,000, the books were doubtless rare, and so costly.

Ver. 20. "Grow:" in extent. "Prevailed," in power; the event just narrated was at once a result and a cause; produced by the action of the gospel on the hearts of those who received it, further triumphs were assured by the exhibition of such a self-sacrificing spirit.

Vers. 21, 22. The very success of the gospel in Ephesus, led Paul to desire fresh fields in which to work and conquer for Christ "Proposed in spirit." not a supernatural revelation, such has he had received on previous occasions, but probably, his own judgment and desires, guided by the Spirit of God. "Macedonia and Achaia" he had already laboured there. "Jerusalem:" Paul always felt tenderly toward the mother church although never cordially welcomed by it, even now he had his plans to relieve their temporal necessities. "Rome:" yes he went there, but in a very different manner to that he had purposed, he went as a prisoner. His "I must," was confirmed by God's "thou must" of chap. 23: 11.

HINTS TO TEACHERS.

Prefatory.—Our subject is another illustration of all-conquering power of gospel truth. Each place that Paul visited, Corinth, Athens, Thessalonica, Berea, Philippi, Ephesus, bore witness to the same, but with different manifestations. Each has its truths and lessons for us, let us endeavour to find them in this account of apostolic labours in Ephesus and to press them home in our classes.

Topical Analysis.—(1) Paul preaching and working miracles (vers. 8-12); (2) A house divided. Satan against Satan (13-16); (3) Proof of the power of the gospel, (17-20); (4) Paul's purposes (21-22).

On the first topic we may show how, still "as his custom was," he went into the synagogue, and for a space of three months carried on his struggle with the Jews, "disputing and persuading." Paul was emphatically a preacher of one theme and that theme was Christ: he had a message to deliver and he delivered it. The message was Christ Jesus and Him crucified: this we shall more fully see in our next lesson was the beginning and completion of the "Kingdom of God." The love of Christ constrained him, his convictions of the grandeur of redemption gave eloquence to his tongue, and persuasiveness to his tones: he believed, and therefore he spoke. Would that some touch of that fervour could be in all our teaching. Then God owned his teaching by miracles, "special miracles." None had been wrought in cultured Athens or in busy Corinth, but here, under the shadow of that colossal superstition, the temple of the Ephesian Diana, God will manifest His power. Note that it is said "God wrought," almost as if Paul were the passive instrument. Even the vagabond exorcists adjured by Jesus "whom Paul preacheth," not worketh miracles. Paul everywhere was pre-eminently a preacher, a witness for Christ. This was his work.

On the second topic. We may point out how all attempts to overcome evil by evil must fail. So likewise all presumptuous pretensions to be the servants of Jesus: we may take the name of Jesus on our lips and yet give Him no place in our hearts, but be children of our father the Devil. Teach that true, acceptable working for Christ must be preceded by fellowship with Christ. Nor must we speak for Christ to obtain importance or make for ourselves a name, such must ever come to scorn and shame.

On the third topic, show that where the gospel is received in truth it becomes the ruling power of the life: these men could not be believers and yet follow their former sinful practices, so, if Christ is received He must be master of the daily life, improper pursuits must be given up, and any harmful business must be abandoned. The steps in the Christian life are belief, confession, sacrifice, the last is the hardest; but it will never be less so to your scholars than to day; habits are hardening, the gossamer web may become a cable to bind hand and foot to Satan. Urge sacrifice for Jesus now, press this. Whatever you have found keeps you from Christ, has led you into evil associations, or may be harmful to others, give it up at once and for ever.

On the fourth topic, let Paul be a model to you of Christian earnestness and unwearying labour. If we cannot do His work we can yet have His spirit, and do the work of Christ where God has placed us. Hold up this "kingly man," greater than Caesar or Alexander, to the admiration of your class, who if he sought fresh conquests, sought them all for Christ.

OUR YOUNG FOLKS.

CROSS MOTHERS.

"Mother's cross!" said Minnie, coming out into the kitchen with a pout on her lips.

Her aunt was busy ironing, but she looked up and answered Minnie:

"Then it is the very time for you to be pleasant and helpful. Mother was awake a great deal in the night with the poor baby."

Minnie made no reply. She put on her hat and walked off into the garden. But a new idea went with her.

"The very time to be helpful and pleasant is when other people are cross. Sure enough," thought she, "that would be the time when it would do the most good. I remember when I was sick last year I was so nervous that if any one spoke to me, I could hardly help being cross; and mother never got angry or out of patience, but was just as gentle with me. I ought to pay it back now, and I will."

And she sprang up from the grass where she had thrown herself, and turned a face full of cheerful resolution toward the room where her mother sat soothing and tending a fretful, teething boy.

Minnie brought out the pretty ivory balls, and began to jingle them for the little one.

He stopped fretting, and smiles dimpled the corners of his lips.

"Couldn't I take him out in his carriage, mother? It is such a nice morning," she asked.

"I should be glad if you would," said her mother.

The little hat and sack were brought, and the baby was soon ready for the ride. "I'll keep him as long as he is good," said Minnie, "and you must lie on the sofa and get a nap while I am gone. You are looking dreadfully tired."

The kind words and the kiss that accompanied them were almost too much for the mother.

The tears rose to her eyes, and her voice trembled, as she answered.

"Thank you, dearie, it will do me a world of good if you can keep him out an hour; and the air will do him good, too. My head aches badly this morning."

"LEAD US NOT INTO TEMPTATION."

"Well, Ben, I've found you two good places," said Jim, a stable boy, to a chum who was out of employment. "They're both of 'em first-class, but I'd 'vise you to take the last place. You'll get twenty dollars a month with board, and now and then a glass of wine. They aint stingy 'bout such things."

"And the other?" asked Ben.

"Well, you'll only get twelve dollars a month and board there, and nothin' to drink but tea and coffee. They're mighty strong temperance folks and never use wine. You'd better take twenty dollars and the wine."

Ben's face was a study as he thought of the twenty dollars—more than he had ever received—and the many comforts it would afford his poor mother and sisters, who were dependent upon his wages.

After a few moments the boy lifted his face and said firmly:

"I'll take the twelve dollars, Jim."

"And nothin' to drink but tea and coffee!" exclaimed Jim, contemptuously.

"That's why I choose the place," replied Ben. "I don't want to be tempted. How could I ever say, 'Lead us not into temptation,' if I led myself in? No Jim, I'd rather be able to say that prayer than to get twenty dollars a month."

POETIC PARALLELS AND SIMILES IN RHYME.

THE PYRAMID.

The following can be read both upwards and downwards:

There!
For aye
To stay
Commanding
Tis standing
With God-like air,
Sublimely fair!
Its fame desiring,
Its might admiring,
Looks on it from afar
Lo! every smiling star.
To raise the pile to Heaven
These beauteous stones are given;
Each prayer for Truth's inspiring light
Each manly struggle for the right;
Each kindly word to cheer the lowly,
Each aspiration for the holy;
Each strong temptation nobly overcome.
Each clamorous passion held in silence dumb
As slow it riseth toward the upper Heaven
Stone after stone unto the mass is given,
Its base upon the Earth, its apex in the skies,
The good man's character a Pyramid doth rise!

THOUGHT OF HIS MOTHER.

Affection never leaves so touching a memory as when death overtakes it in a vain effort to help and comfort. Here is one of the little incidents in humble life that excite the pang of pity, and start the tears. A poor little newsboy, while attempting to jump from a city car, the other afternoon, fell beneath the car and was fearfully mangled.

As soon as the child could speak, he called piteously for his mother, and a messenger was at once sent to bring her to him. When the bereaved woman arrived, she hung over the dying boy in an agony of grief.

"Mother," he whispered with a painful effort, "I sold four newspapers—and the money is in my pocket."

With the hand of death upon his brow, the last thought of the suffering child was for the poor, hard-working mother, whose burdens he was striving to lighten when he lost his life.

ASKING NOT TAKING.

A sick soldier, whose suffering was so great that he often wished he were dead, being asked, "How are you to escape everlasting pain?" replied:

"I am praying to God and striving to do my duty as well as I can."

"What are you praying for?" I asked.

"For the pardon of my sins."

"But now, if your wife were offering you a cup of tea which she had prepared for you, what would be your duty?"

"To take it from her, surely."

"Do you think that God is offering you anything?"

"Oh yes, sir! I think he is offering pardon to all, through Jesus Christ."

"What is your duty, then?"

"Ah, sir," he said with much feeling, "I ought to accept it."

"And yet you keep asking him for what he offers, instead of taking it at once! But now tell me what you really require in order to be this moment a pardoned man."

"I only want faith in Jesus," was his answer.

"Come, then, at once to Jesus. Receive him as your Saviour; and in Him you will find all that you need for time and eternity."

THE CHILDHOOD OF LUTHER.

Martin was the eldest of seven children; he was brought up kindly, of course, but without special tenderness. He honoured and loved his parents, as he was bound to do, but he thought in his own later life that they had been over harsh with him. He remembered that he had been beaten more than once for trifles worse than his fault deserved. Of the village school, to which he was early sent, his recollections were only painful. Religion, as with all superior lads, became the first thought with him. He asked himself what God was, what he was, and what God required him to do; and here the impressions of his home experiences began to weave themselves into what he learned from books.

The old Hans was a God-fearing man, who prayed habitually at his children's bedside; but he was one of those straightforward people who hated arguments about such things, who believed what he had been told by his priest, but considered that, essentially, religion meant the leading a good life. The Hartz mountains were the home of gnomes and demons, or at least of the popular belief in such things. Such stories Father Luther regarded as lies or tricks of the devil; but the devil himself was a grave reality to him; while the mother believed in witches, and was terribly afraid of them. He had something of his son's imagination. Looking one day over a harvest field, Martin heard him say, "How strange to think of the millions of men and women eating and drinking all over the earth—and all to be gathered into bundles like those corn-stalks." Many such speeches young Martin must have remembered and meditated on. He had a happy life, on the whole, at school at Eisenach. He is described as having been a merry, quick young fellow fond of German proverbs and popular songs and stories. He had a passion for music, and helped out the cost of his education by singing carols at night from door to door with three or four companions.

A MISSIONARY tells of a poor Christian woman in India who said to him, "I have no money for missions, but I can speak to my neighbours and urge them to come to the Saviour I have so joyfully found." She had learned what was better and richer than gold and silver, the power of personal influence through an earnest zeal for Christ. And so, in her humble way, she had led eleven persons to the Lamb of God who taketh away the sins of the world. Many a whole church, the past year, has come short of such success.

Sparkles.

MARRIAGE is ever a mister-y; but any-thing is better than perpetual mis-ery.

We grow broader, not by seeing error, but by seeing more and more of truth.

The first step toward spillin' a child is ter laugh an' call him smart when he sasses yer.

NOTHING except what flows from the heart can render even external manners pleasing.

AN old agricultural correspondent writes us to know "whether hogs pay." Some hogs pay and some do not.

THE old gentleman who got tripped up while trying to cross the ball-room remarked, as he slowly crawled to a perpendicular, that it was always pleasant to be thrown in the company of young people.

WHAT a beautiful example of simplicity is set by that useful animal, the domestic cat, which rises at three o'clock a.m., washes its face with its right hand, gives its tail three jerks, and is ready dressed for the day?

LIZZIE: "Aunt, do you like to eat chocolate drops?" Aunt: "Yes, very much." Lizzie (after much thought): "Then I think I'd rather give my paper of chocolate drops to grandmamma to keep."

"MAMMA, where's papa gone to?" asked a little girl one day. "He's gone to town to earn more bread and butter for you, darling!" "Oh, mamma, I wish he would sometimes earn buns!" sighed the child.

SCENE: An Irish cabin. Pat is ill. Doctor has just called: "Well, Pat, have you taken the box of pills I sent you?" "Yes, sir, be jabers, I have, but I don't feel any better yet; may be the lid hasn't come off yet!"

WHEN a man's wife comes in and sees him razor in hand, and with his face all lather, and asks him, "Are you shaving?" it is a provoking thing for him to answer, "No; I am blacking the stove." But it is in human nature so to reply, when women will do such things.

MINISTER—"Well, John, I've nae doot, frae your long experience, ye cood occupy the poopit for an afternoone yersel', should an emergency occur." Beadle: "Hoots, ay, sir, there's nae difficulty in that; but then where in the hael parish wad ye get enybody qualified to act as beadle?"

A MAN rushed up to a woman looking in a show-window, and grasping her by the arm angrily exclaimed, "Come on; I'm tired of waiting for you." Then noticing he had made a mistake he drew back with. "O I beg your pardon, madam; I mistook you for my wife." "I thought so," she answered, and passed on.

"MR. SMITH, do you know the character of Mr. Jones?" "Well, I rather guess I do, Jedge." "Well; what do you say about it?" "Well, he ain't so had a man after all." "Well, Mr. Smith, what we want to know is, is Mr. Jones of a quarrelsome and dangerous disposition?" "Well, Jedge, I should say that Tom Jones is very vivid in verbal exercise, but when it comes to personal adjustment, he hain't eager for the contest."

A BOSTON paper tells us that once in the course of an argument for a man tried for manslaughter, based on the assumption of self-defence, General Butler informed the jury that "we have it on the highest authority that all that a man hath he will give for his life." Judge Hoar, council on the other side, rose and retorted by quickly saying that he had "long wondered what General Butler considered the highest authority, and was very glad to have the question settled," and proceeded to read to the court from the Book of Job, "And Satan answered the Lord and said, All that a man hath will he give for his life."

MR. H. F. MCCARTHY, Chemist, Ottawa, writes: "I have been dispensing and jobbing Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda for the past two years, and can testify that there is no better preparation of the same kind in the market. It is very palatable, and for chronic coughs it has no equal."

THEY CAN NOT GAIN IN WEIGHT if they are troubled with dyspepsia, because the food is not converted into the due proportion of nourishing blood which alone can furnish the elements of flesh. But there is no reason, when this wearing, wasting disease is conquered by Northrop & Lyman's Vegetable Discovery, why there should not be an appreciable gain in weight, which indeed is usually the case. It is a peerless remedy also for Constipation, Liver Complaint, Kidney troubles, and roots out all impurities from the blood.

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HOPE FOR THE DEAF

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MEETINGS OF PRESBYTERY.

OTTAWA.—In St. Andrew's Church, Ottawa, Tuesday, May 6th, at half-past seven p.m.

WHITBY.—In St. Andrew's Church, Tuesday, 25th March, at eleven a.m.

GUELPH.—In Knox Church, Guelph, the 18th March, at ten o'clock forenoon.

MONTREAL.—In the David Morrice Hall, on the first Tuesday of April, at ten a.m.

LINDSAY.—In Knox Church, Beaverton, on the last Tuesday of May, at eleven a.m.

LEMARK AND RENFREW.—In Zion Church, Carleton Place, on the second Tuesday of May.

PARIS.—In Ingersoll, on the second Tuesday of May.

CHATHAM.—At Ridgetown, on the second Tuesday of July, at eleven a.m.

STRATFORD.—In Knox Church, Stratford, on the second Tuesday of May, at ten a.m.

TORONTO.—In the usual place, on Tuesday, the first day of April, at eleven a.m.

GLENGARRY.—In Knox Church, Lancaster, on the second Tuesday of July, at two p.m.

HURON.—In Clinton, on the second Tuesday of May, at half past two p.m.

SAUGREY.—In Knox Church, Durham, on the second Tuesday of July, at ten a.m.

WHITBY.—In Presbyterian Church, Oshawa, on the third Tuesday of April, at eleven a.m.

KINGSTON.—In John Street Church, Belleville, first Monday in July, at half-past seven p.m.

BRUCE.—Southampton, on the second Tuesday of July, at two o'clock p.m.

BARRIE.—Next ordinary meeting at Barrie, last Tuesday of May, at eleven a.m. Special meeting at Angus, Thursday, 3rd April, at two p.m., for the induction of Mr. John Leishman into the charge of Angus, New Lowell and Bonnyton.

HAMILTON.—Next stated meeting will be held in Welland on Monday the 19th day of May, for visitation of Welland and Crowland, and on Tuesday, the 20th for ordinary business.

PRESBYTERIAN CHURCH IN CANADA (WESTERN SECTION).

Woman's Foreign Missionary Society.

The eighth annual meeting of this Society will be held in the city of Hamilton on Tuesday and Wednesday, 8th and 9th April.

The ladies will meet in the school room of St. Paul's Church, on Thursday, at half-past ten a.m., and half-past two p.m., and on Friday at half-past two p.m.

A public social gathering will be held on Tuesday evening in McNab Street Church. The Rev. Dr. Wardrope, Convener Assembly's Foreign Mission Committee, will preside. The Rev. Dr. McLaren and other gentlemen will deliver addresses.

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