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Whole No. 578.

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A TABLESPOONFUL of strong coffee put in the gravy of melted butter, pepper and salt to be poured over beefsteak imparts a delicious flavour to gravy and meat. It makes the gravy a rich brown.

PALMETTO FLANNEL CAKES.—One pint of buttermilk, two well beaten eggs, flour enough to make a stiff batter. The flour to be mixed, half wheat and half corn flour. Put a spoonful of sea-foam into the flour, and cook on a griddle.

BREAKFAST WAFFLES.—After breakfast stir into the hominy that is left one teaspoonful of butter and a little salt. Set it aside. The next morning thin it with milk and add two eggs, beaten well. Stir in flour enough to make the right consistency, and bake in waffle-irons.

SCOLLOPED POTATOES.—Pare and cut the potatoes in small pieces and nearly fill your pudding dish, strewing the layers with butter, salt and pepper and a little flour. Pour over them a cup of milk or more if your dish is large, and bake in the oven. The probability is, you will have to make one next day.

WARMED OVER POTATOES.—Treat these in the same way as the scolloped, leaving out the flour and using less milk. It is a much nicer way than slicing them into an old tin basin and giving a stir now and then with an iron spoon while part of the potato and all the butter burns on and flavours the mess.

RICK CHICKEN PIE.—Line a pudding dish with slices of broiled ham, cut up a boiled chicken and nearly fill the dish, filling in with gravy or melted butter; add minced onions, if you like, or a little curry powder; then pile boiled rice to fill interstices, and cover the top quite thick. Bake it for a half or three-quarters of an hour.

In these days when eggs are so expensive, it is worth something to know that one egg will settle a pound of coffee. Warm it in the oven, break in the egg and stir two or three minutes. Every kernel will be glazed and the coffee clear as wine. Ground coffee can be treated in the same way. It must not get so hot as to cook the egg.

A CHILD'S STOMACH.—A good way to regulate a child's stomach and bowels is to give him a little bowl of oatmeal and milk every day for breakfast or dinner; see that it is well salted, as salt promotes digestion. The ailments of a child who is in a normal condition almost always proceed from the stomach, and much may be done for our children by paying some attention to their diet, and to avoid giving medicine as much as possible.

SIFTING ashes is a great waste of time and good clothes. Wet the cinders dumped in the fire pan and bank the fire after dinner. Leave the drafts open until the mass ignites, then nearly close and you have a good fire until ten o'clock at night. The next morning throw all this slag away; it is completely exhausted. There must be a good live bed of coals to cover with the damp cinders. This fire will do everything it ought to for supper except broil steak and toast bread. Leave them for the next night when there will be no cinders to burn.

A FINE RECIPE FOR SAVOURY BEEF.—Three and a half pounds of lean uncooked beef, pound it, and chop as fine as possible, take out all the strings, and add to it six square soda crackers, rolled fine, butter the size of an egg, warmed a little but not melted, four tablespoonfuls of sweet cream, three eggs broken over the meat, a whole nutmeg grated, four teaspoonfuls of salt, two and a half of black pepper, and a tablespoonful of sweet marjoram; knead well, make it in two rolls, about the size of a beef's tongue, press closely and bake one hour, basting frequently with butter and water. When cold cut in thin slices for tea-table or luncheon.

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

When the fountains of life are not corrupted and embittered by suffering; when the functions of womanhood are strictly normal, woman life is like music, with no discord to jar her delicate sensibilities and break the vital and organic harmony. But many who suffer from vital and functional disorders have found immediate relief and a permanent cure by using Mrs. Lydia E. Pinkham's Vegetable Compound.

Kind words can never die and there are none but kind words spoken regarding Haggard's Yellow Ointment, that old reliable remedy for external and internal use. It cures rheumatism, deafness, sore throat, and all soreness and wounds of the flesh.

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THE CANADA PRESBYTERIAN.

VOL. 11.

TORONTO, WEDNESDAY, FEBRUARY 28th, 1883.

No. 9.

NOTES OF THE WEEK.

THE distinguished Principal of McGill University, Dr. Dawson, C.M.G., has been elected one of the twenty honorary members of the Philosophical Society of Glasgow, Scotland. It is pleasing to note that a Canadian scientist has been made the recipient of a high honour. It is all the more pleasing that though eminent in science he is also a representative man in Christian life and active beneficence.

THE Berlin "News" says: "One of the wealthiest men in this county, a man worth probably about \$150,000, the other day brought his mother-in-law to the Poor House. We always thought this institution was for the poor, but it seems we were mistaken. The circumstance reflects anything but credit upon the parties who sent the poor old woman to end her life with paupers after she ceased to be able to work for herself and children."

DR. FRANCIS states, in a paper read before the Harveian Society, London, that the habit of tea drinking at and between meals, now so common in England, renders people peculiarly liable to neuralgia. A lady in England wrote to her husband in India: "If you wish ever to see me again, come home at once; I am very ill." She asked her medical attendant to write also, which he did as follows: "Stay where you are; if your wife would only take less tea she would be quite well."

REV. MR. DUNCAN sent a copy of his book on "The Scottish Sanctuary" to Mr. Gladstone, and in acknowledgment, received this reply: "Dear Sir,—I thank you very much for your book on 'The Scottish Sanctuary,' which I found full of interest. By no means a Presbyterian myself, I can sympathize with the high motives which I believe led to that movement in Scotland. Yet I hope this tendency will not be indulged without reserve, for there was a solemn and stern simplicity in the old form of Presbyterian worship which was entitled to great respect, and which was a thing totally different from the mean nakedness and the cold worldliness and indifference so widely dominant in English services fifty years ago.—I remain, dear sir, your very faithful and obedient servant W. E. GLADSTONE."

THE idea of systematic instruction of women in the industrial arts has been one successfully developed in France, according to a writer to the London "Times." Not only in Paris, but throughout the country, schools that teach particular trades to women have been formed. In one nearly two thousand young women have received thorough training in millinery, needlework, wood engraving, painting on porcelain, or designing. Workshops affiliated to the school by a pecuniary arrangement furnish actual practice. So successful have been these schools, and superior the graduates in their work, that particular trades have established similar institutions for the express purpose of fitting their own workwomen in occupations not taught in the large ones, as in the brass and copper trade, and in the manufacture of clocks and watches.

THE old-fashioned system of memorizing from text-books is now attacked with great vigour in many quarters. Speaking on this subject, the "Philadelphia Times" says: "There should be a great deal more oral instruction and a great deal less of text-books. Especially should there be a less stringent and exacting rule in regard to memorizing from the text-books. A teacher who cannot teach history or geography without requiring a pupil to answer questions in the exact language of the text-books is not fit to be a teacher; is, in fact, utterly unfit. Some teachers exact from pupils a degree of accuracy and verbal memorizing in this regard which the teachers themselves could not attain to, and which not a single member of the school board could reach, even if they had to be 'kept in after school' every day in the year."

THE Mahdi, or False Prophet of the Soudan, is described as one Mohammed Ahmed, a Dongollan. He is illiterate, but has studied the Mohammedan religion, has been ordained a Sheik, and has gained a reputation for sanctity by playing the hermit. He has increased his influence by marrying numerous wives among the wealthy families, keeping within the prescribed number of four by a resort, when necessary, to divorce. In May, 1881, he openly proclaimed himself to be the Prophet foretold by Mohammed, preaching universal equality of laws and religion, with community of goods to all believers, and death to all who rejected him. Like most prophets, he was denounced by his own townsmen, who proclaimed him mad. In appearance he is tall and slim, and wears a black beard. He reads and writes with difficulty, is head of a local order of Dervishes, and has shown much tact in uniting the discordant tribes. The number of tribesmen who follow him is estimated at about 338,000 souls.

WE beg to refer our readers to the Annual Report of the Ontario Industrial Loan and Investment Company, published elsewhere in this issue. It is a very satisfactory statement, giving evidence of prudent management and substantial progress. The company is one of the youngest in the country, but already its position is assured; and if the plans outlined at the annual meeting are carried out, its future cannot fail to be bright and prosperous. The purchase of a large portion of Lombard street and the building of an arcade from Yonge to Victoria, midway between Richmond and Adelaide streets, are schemes of considerable magnitude; but they promise improvement to that portion of the city, as well as a remunerative return in the shape of large dividends to the shareholders. If the directors are only able to change the character of Lombard street—for many years one of the very worst in the city—they will have done a good work, earning for themselves the thanks of our citizens.

TWELVE months often pass without such fatality among familiar names as the first six weeks of this remarkable year have witnessed. Upon the threshold of the new year Gambetta met his mysterious end, and before that day's noon Mr. Allen, Hawaiian Minister to the United States, was fatally attacked by heart disease at President Arthur's reception. On January 4th died General Chanzy, the military man whom, it was said, France could worst spare, and Germany most feared. On the 11th, Senator Lot M. Morrill died, and next day Clark Mills, the sculptor. Gustave Doré, Dr. Beard, and the author of "Knight's Mechanical Dictionary" all died on the 23rd. On the 26th was announced the death of Flotow, whose name is so much less familiar than that of his most successful opera, "Martha." Sir Salar Jung's name is strange on the Western Hemisphere, but his personality is historical, and his spirit controlled nearly ten million men during some of the most frightful times the world has ever known; he died on February 8th. William E. Dodge and Marshall Jewell died on the 9th; Wagner on the 13th, and E. D. Morgan, the U. S. War Minister, on the following day.

THE whiskey bills incurred annually by our American cousins possess stupendous dimensions. The Treasury Department at Washington estimates that \$600,000,000 is spent every year in liquor, distributed as follows:—

Whiskey, 600,000 half barrels	\$360,000,000
Imported spirits, 2,500,000 gallons	25,000,000
Imported wines, 10,700,000 gallons	53,500,000
Ale, beer and porter, 6,500,000 barrels	130,000,000
Native brandies, wines and cordials	31,500,000
Total	\$600,000,000

As against this, it appears that the other manufacturing industries of the country are about:—

Flour and grist mill products	\$144,985,143
Molasses, sugars (raw and refined)	119,325,379
Cotton goods	177,489,739
Woollen goods	155,405,358
Boots and shoes	146,704,655

And the wages paid in all of the manufacturing establishments for a year foot up \$775,584,343, or

about 20 per cent. more than is spent for drink. Going further into statistics it is found that the amount spent in the country for schools is about \$95,402,726 per year; for printing, \$65,862,447; and libraries, \$91,057,876; all of which, by comparison, goes to illustrate the enormity of the liquor traffic, the profits from which—estimating them at 50 per cent. of the gross—inside of five years would wipe out the national debt.

LAST week a sad disaster took place in a New York school building. Near the time of dismissal an alarm of fire was raised, and a fatal panic immediately followed. As usual, it appears that the building was, in many respects, unsuitable. The doors leading from the class room were narrow and too few to admit of the speedy egress of the pupils; besides, several of them opened inwards. On the top of a narrow stairway there was a gate, to make, if possible, the trap more complete. The girls, from about seven to fourteen years of age, crowded on the stairs, and sixteen were suffocated or crushed to death. When it appears so plain that this and many similar casualties might easily be prevented no wonder that indignant feelings find expression. All public buildings should be so constructed that they can be emptied in a few minutes. To secure this would be no very difficult problem for architects and builders. But often greater destruction of life results from panic than other causes of alarm. It was so in this instance. The fire was trifling, but the loss of life from the wild excitement, caused by the cry of fire has filled a number of homes with anguish. The objection is always ready, "It is easy to talk, but in the moment of danger it is so difficult to keep cool." No doubt it is, but when it is plain that the safety of many lives is dependent on a clear head and self-command, it is a duty to cultivate these qualities. In calamities at sea, however ill-disciplined some members of the crew may be, as a general thing officers display remarkable coolness and courage, and are thereby able to save many lives. Above all, the best way to keep cool is to feel that He who watches the sparrow's fall is near to all that call on Him.

PROFESSOR WITHEROW, in connection with the Carey lectureship in Magee College, Belfast, delivered an excellent lecture on "A Century of Healing Measures," recounting the various legislative acts of a remedial nature during the past hundred years. The report in the Belfast "Witness" concludes as follows: "The grievances of which Irishmen complained a hundred or even sixty years ago are now entirely removed. Many others have been immensely lightened, and still the process of improvement goes on. The knowledge of this undeniable fact ought, in the judgment of every impartial man, to do much to soften hostility to England, and to allay a social and political discontent. No doubt, six hundred years of suffering are not blotted from the memory of a sensitive nation by a hundred years of relief and deliverance. But a century of healing measures, one following rapidly on the heels of another, may be admitted in evidence of regret for the past, and of the determination on the part of the stronger nation to deal kindly in time to come. Charity and wisdom both suggest that Ireland should frankly accept the hand held out to it in friendship. It is neither the duty nor interest of nations, any more than individuals, to brood over past wrongs, to nurture hate, and sigh for opportunities to 'wreak their wrongs in battle line.' In private life to cherish such a spirit would neither be dutiful nor pleasant. Christian people ought not to take so long a time to learn to practise the lesson that forgiveness is a duty. Faults and crimes have been committed on both sides, and both have much to forgive and to forget. Both have sinned and both have suffered. But why dwell on the unchangeable past? One side has at least given evidence of regret. Why should not the other respond? Why not cease to vex and to torment each other? Why should not Ireland and England join together as friends and brethren? Why not go forward, oblivious of the dismal past, hand in hand to a great and happy future?"

OUR CONTRIBUTORS.

PORT ROYAL AS IT IS TO DAY

NOTES OF A VISIT TO THE VALLEY OF CHEVREUSE.

To some of the readers of THE PRESBYTERIAN Port Royal may be a mere name, without significance or special meaning. Such readers will naturally leave this letter unread, and pass on in search of more congenial matter. To others, fewer it may be in number, the word will recall memories of the past, perhaps of college days, and will have many associations, not wholly pleasant perhaps, clustered around it. It is for these, many of whom are scattered up and down the country in retired manses, that I devote an evening to writing out some notes of a visit I made in the autumn of 1881 to the Valley of Chevreuse, and the sight of the once renowned church and abbey of Port-Royal-des-Champs—the name in full. It is situated about eighteen miles from Paris, in a retired valley, not far from Versailles. On leaving the railroad, the better to enjoy the scenery I went on foot, instead of taking a carriage, and *about* the better to place myself in imagination at the beginning of the seventeenth century, and in the company of those grand, pensive and learned men and devoted women, who gathered here to restore, as they thought, the Church to the purity it possessed in primitive times, but which had become sadly degraded, through the influence of the Jesuits, in morals, in learning and in piety. As we walk towards the once famous spot, let me recall a few of the leading events in the

HISTORY OF PORT ROYAL,

to put the reader *en rapport* with the story. A Cistercian Nunnery is said to have been founded here as early as 1233. But, passing on to the first years of the seventeenth century, we find the abbess of the nunnery to be Mother Angelica, sister of Antony Arnauld, a member of a distinguished family originally from Auvergne, and a man who had preferred a cell at Vincennes, to the gilded salons of Cardinal Richelieu. The story runs that a miserable Capuchin—a fugitive from his own congregation to become an apostate had stopped at Port Royal on his way to other lands, and preached so eloquently on the holiness of the "rule of St. Benoit," and on the "joys of religious blessedness," as to profoundly affect the young Marie Angelique—then not quite seventeen years of age. From that moment she resolved to reform and sanctify the convent; the Capuchin thereby "causing to spring up in others," as Racine puts it, "the virtues which he did not himself possess." About the same time Jansenius (Cornelle Jansen 1585-1638), a native of Holland, after studying at Utrecht and Louvain, happened to come to Paris, where he met M. Duvergier de Hauranne, (1581-1643) afterwards the Abbé St. Cyran, who took him in 1611 to his home in Bayonne, on the Bay of Biscay, and placed at the head of a newly founded college. While here the two studied together all ecclesiastical antiquities, the Councils and the Fathers, especially St. Augustine. In 1617 Jansen returned to Louvain, where he was made principal of the College of Ste. Pulcheria; and in 1630 he was appointed to a chair in the university, and six years after was made Bishop of Ypres. Although thus separated, Jansen and the Abbé St. Cyran, who had now come to reside at Port Royal, still corresponded, and laid the foundations of the sect which afterwards bore the name of Jansen, as to him it fell to formulate the doctrines for which it was known. For this purpose he is said to have read all the writings of St. Augustine ten times, and his treatise against the Pelagians thirty times. These doctrines were now spread through France, the Abbé St. Cyran and Antony Arnauld (1612-1694), the first official head of the Jansenists, who devoted himself to the study of theology, and was even received amongst the Doctors of the Sorbonne in 1643. These three men were the

FOUNDERS OF PORT ROYAL

in its complete form, and did much for the advancement of the human mind in literature, in morals and in grace. Arnauld was the great and learned Doctor of Theology, full of austerity and goodness; St. Cyran was the spiritual director of the house, who communicated his strong resisting temper to the souls of the "Solitaires;" and Jansenius, who, although living in another country, was the formulator of the dogmas which bound together the members of a society great in talent, of extensive learning, pure morals and

sincere piety, as it was understood at that time in the Church to which all the members belonged. The call to holiness of life which went forth from Port Royal was heard in every Catholic country; and soon began to collect in this retired valley, men of all ranks and of all professions, to seek here forgetfulness of the vanities and glory of the world. Hither came, for example, Antony Le-Maitre, the most brilliant member of the bar at that time, who had the courage to keep silent for twenty years; Nicole, the distinguished man of letters; the Duke of Liancourt, the grand Seigneur; De Sacy, Pascal and many others. Amongst the "religieuses" were enrolled such ladies as Marie Arnauld, Anna von Bourhan, the Duchess de Longueville, the friend of Boileau and Racine, and others of more plebeian origin. A school was erected for lay brethren, and here, in place of the loose morals of the Jesuits, was taught a system of pure ethics, and instead of the puerilities elsewhere inculcated, a more thorough method of instruction was adopted.

By the time I had arrived at the entrance to the enclosure which held the few remaining traces of the once renowned abbey, the shades of evening had begun to fall, and I had still a long distance to walk to catch the train for Paris. I was therefore reluctantly compelled to satisfy myself on this occasion with a distant view of the scene, which, in its utter loneliness, formed a striking contrast to the gay capital which I had left but a few hours before. Had I entered, I should have met the guardian of the ruins—now the property of the "Society of Saint Antoine"—a lean man with a long white beard, who has all the legends of the place at his finger ends; and in truth there is little else now than the legendary in this lonely spot. On asking where are the

RUINS OF PORT ROYAL

he would have pointed to the turret of a "keep" of the time of the wars, to a high pigeon-house with a pepper-box roof, and a venerable walnut tree which is said to date from the time of "Ces Messieurs," and to which tradition has given the name of the walnut tree of *Mère Angelique*. Approaching nearer, the visitor can make out traces of the choir and nave and the bases of some of the columns of the church, but of the abbey and of the cemetery absolutely nothing remains. On the site of the ancient choir is erected a small "chapelle expiatoire," on whose pediment stands a black cross, and on whose façade are inscribed some verses. Inside are preserved relics of the "solitaires" portraits of Mother Angelica, Antony Arnauld and his brother, Pascal and his sister, Jacqueline, with portraits and autographs of Nicole, St. Cyran and Dr. Hamon, and plans of the abbey. There are also two pictures, one of which represents the expulsion of the nuns by D'Argenson, and the other the exhuming of the bones from the cemetery to be carried to the neighbouring hamlets of Saint Lambert-les-Bois and Magny-les-Hameaux, where remains of the tombs can yet be seen. Near where once stood the church, in a grass field surrounded by a hedge, was the cemetery of the "retraités;" and at a corner of this field under a poplar tree, was buried Jean Racine, the author of the "Plaideurs," who came here to study those deep questions of "free will" and "grace," which had perplexed an Arnauld and exercised a Pascal. But the

WRATH OF THE CHURCH

attempts to reform her, and the hatred of the Jesuits at being unmasked, seconded by the troops of Louis XIV, are everywhere visible. The steadfastness of the "solitaires" and of the "religieuses" in the avowal of Jansenism had for its result the abolition and complete destruction of the cloister and all the buildings in 1709. Some of the inmates escaped and took refuge in foreign countries, while others were imprisoned in the Bastille. The king commanded that every trace of those who had accepted the teaching of Jansen should be effaced; "Let nothing remain" were his words. And yet, strange to say, of Port Royal more is to be seen to day than of Marly. The palace of the king has more completely disappeared than the church of the "religieuses." Of the latter a few traces are still visible, but of Marly not a vestige is to be found. A visit to this solitude where no movement or life is seen, is apt, at this season of the year especially, to induce a feeling of sadness, and to produce reflections of rather a sombre character. On my walk back to Paris I could not help thinking of the

STRANGE CHANGES

both in the case of nature, societies, and individuals

which time brings about. The Jesuits were certainly successful in dispersing the Port Royalists in the early years of the eighteenth century, but before the close of the century they themselves were expelled from France, and only a few months before the date of this visit I had seen the dispersion of such of them as had found their way back to Paris under various names, and the closing up of the churches and other buildings in which they were accustomed to instil their principles into the minds of the young. How could one refrain also from contrasting the quiet which now reigns all around, with the fierce theological contests between the Jansenists and Molinists (Jesuits) which once raged here, agitating the minds of men and dividing theologians into two hostile camps, echoes from which are occasionally to be heard in the literature of the present day. To some minds the falsity of the idea that happiness and holiness are only to be attained by seclusion from the world, will be so obvious as to excite pity for those who were and who still are, of a different opinion. To the "lève pour existence" of the "solitaires" of Port Royal, will be opposed in their estimation the "struggle for existence," which experience proves to be much better suited for awakening holy thoughts and prompting noble deeds. They will be ready to quote Keble, and say:

"We need not bid, for cloister'd cell,
Our neighbour and our work farewell,
Nor strive to wind ourselves too high
For sinful man beneath the sky;
The trivial sound, the common task,
Would furnish all we ought to ask."

Yes, man is a social animal; he was made for action, to mingle with his fellows, to fight his way onward and upward, daily becoming stronger and better and therefore happier. It is true, Pascal was a "solitaire;" but his "Provincial Letters" show that he was, at the same time, an advocate of progress and of pure morals, as were, indeed, all the prominent men amongst the Port Royalists. But this does not hold true in regard to many similar institutions whose so-called "ascetic morality" is found to be what Herbert Spencer designates "ascetic immorality." With what "infinite irony" has the author of the "Provincial Letters" exposed the arts by which the Jesuits of his day destroyed the foundation of religion and sapped the basis of morals. By a great thinker this book is declared to be one of the best worth reading in the whole range of literature. But I must stop. If any reader cannot pursue the subject, he will find abundance of interesting matter in Sainte-Beuve's "Port Royal," after which he may amuse himself by perusing Balzac's volume on the same subject. The "Provincial Letters" will then be in order. T. H.

Dresden, Germany, 30th January, 1883.

HOME MISSIONS IN MUSKOKA AND PARRY SOUND.—II.

As I had now entered on my new field of labour, I called into the houses on the roadside as I went along, making myself known, and telling the inmates of the time when, and the place where, divine service would be held the next Sabbath. These visits are made with the object of securing a good audience at the first service, which is often small, and are quite different from a missionary visit. I rarely take a seat, and never ask people to come to service, but take it for granted that they will be glad to come. At this my first station, Rye (named after Miss Rye), there is neither school house nor church; service is held in the house of one of our people, Mr. C. Wood, late of Elora. A public building is always preferable for the Sabbath services. As I have made the smallest details of my work a matter of prayerful consideration, I can humbly say that the Lord has prospered the work that He has given me to do, and I trust my motives will not be misunderstood if I describe with minuteness the order of service at a new place, which order I generally follow at each station. It is somewhat unusual, but I think it best for this work, as it enables the people of God who may attend the first service, and the missionary, to at once get acquainted with each other's aims and views.

Service at 10:30 a.m. I keep my watch as near sun time as possible, and make this known. I allow ten minutes for the difference in the clocks. This ten minutes I improve by reading a psalm to those who are present, sometimes saying a few words to the young. This prevents talking and whispering, which people are very apt to do, especially when the service is held in a private house. I begin the public

worship of God by singing the twenty-third psalm. I prefer to lead the singing myself, because I can then choose the tune. Before the psalm is ended I have a very good idea of the people present. Most Presbyterians know that psalm; God's people all delight to sing it. After singing, read the fifth chapter of 2 Corinthians; then prayer; then sing the fifty-fourth paraphrase. I never preach a sermon at the first service, but take the third chapter of John's Gospel from the 14th to the 22nd verse, dwelling on the 16th verse. Speaking from the heart on these verses, to a small audience, in a small place, the speaker soon finds out who sympathizes with these great foundation truths of redemption, and can form a pretty good estimate of the help he may expect in his work at that place. It is joy and gladness to the heart to realize that you have men and women praying God to bless your work amongst them. After the address, prayer; collection now lifted. At this station there had never been a collection taken up. This mistake I proceeded to remedy by appointing two young men (young men are always best) as collectors—one to lift the collection one Sabbath, the other the next; at the same time telling the people that taking up a collection on the first day of the week was in accordance with God's word, that it was a Presbyterian custom, and that it was not meant to capture the coppers, but to give people an opportunity of contributing as their own heart prompted them. And here let me say that every minister, student, or catechist should show an example by having his ten cents ready. This example is catching. In one of my stations in my old field the collections for the twenty-six services amounted to \$34.63, and this at a station where collections were not usual, and where there were only fourteen members. Public worship concluded by singing the sixty-fourth paraphrase, and the benediction. I always use the psalms and paraphrases on the Sabbath. After service I distribute Sabbath school papers and tracts to all, and tell them that there will be papers next time also. This has a good effect on the young; it brings them to service. Why should the children not attend public worship? Christian friends in Guelph Presbytery keep me supplied with papers and tracts for my work. Just here, will my younger brethren allow an old man over fifty to give a word of advice. After service let no missionary swoop down on the collection and carry it off, as if afraid of it, but let him give the collector a little book, and tell him to enter the sum and date of each collection, also that all money will pass through his hands, of which he must keep an account till the end of the term. I never have collected one dollar myself. There is something out of joint if the missionary cannot get some one of our people to attend to the money matters. I may also add that I have not and will not touch one cent raised for the missionary by tea meetings, socials, concerts, etc. As a servant and messenger of Christ, I cannot take the chair or the stand at one of those meetings, knowing that I will be rewarded by being presented with the door money. The honour of my Master and Lord forbids me to do this, and hitherto the Lord has helped me in His own way.

At this first service, during the singing I became aware of a very powerful and fervent voice joining, keeping excellent time and tune. At the same time I could not understand one word it uttered. On mentioning this to friends after service, I found that the voice belonged to a good Christian Highland woman, from the County of Glengarry, who did not know the English well enough; but knowing the psalm and the tune, praised the Lord with all her heart in her native Gaelic tongue. She told the friends she was both delighted and comforted, as she had not been able to sing with such freedom since she came to Muskoka. This incident made me thankful to God for being able to sing these psalms and good old tunes, and also to thank Him for His goodness in using them at this first service in comforting and cheering the heart of one of His people.

Eating my dinner in haste, but with a glad heart, at one o'clock buttoned up and tucked up, for the mud is deep, I make the best time I can to Commanda, eight miles further north, where I arrive at the hour of service to find a church with the door open and the key in the lock, the firewood all built in the stove ready for use, but no person to be seen. After waiting awhile and no one appearing, I started off to make enquiries about this state of affairs. I found that the notice of the date and time of the service had been duly received, but the roads being bad and previous

disappointments not forgotten, my very cautious friends at Commanda thought it best to see the new preacher before they came out to church. This was a disappointment to me, but I did the next best thing. I gathered together twelve people into the house where I was to stay, and held a little meeting there, singing and prayer; the same subject as the morning, the only difference in the order being that I sat in a chair and talked to them, instead of standing up to preach. The meeting was a very enjoyable one, and I found great pleasure in making the acquaintance of at least one fellow pilgrim onward. Thus closed my first Sabbath in this mission, committing myself to the keeping of my Heavenly Father, with a heart at rest I retired, when sleep—refreshing sleep—soon closed my eyes.

On Monday I looked around Commanda. Here is a country of hills. The village contains a saw mill, grist mill, store, and the ever present tavern, a little church on the hill, and two farm houses. The Protestant population mostly reside within two miles of the village. The surrounding country is settled with German and Irish Roman Catholics. They have a church and a resident priest. The German element extends to within two miles of Nipissing. On Tuesday I called on most of the people in the neighbourhood to convince them that the preacher had come, appointed the time for next Sabbath service on the 19th, as well as for prayer-meeting on the Thursday evening before that date; and on Wednesday marched twelve miles further north to Nipissing village. At a point on the road one and a half mile south of the village, one of the most beautiful—certainly it is the grandest—views in these districts stretches out before the traveller's eye. Most of the Muskoka views, although very beautiful, want extent. This view reaches as far as the eye can see to the north and west. The waters of Lake Nipissing form the horizon; to the north and east the dim, hazy outline of the opposite shore is seen. At the foot of the hill on which you stand flows the South river through a level valley, and on the bend of the river stands the hamlet of Nipissing in the centre of the much-talked-of Beauty farm. I saw this fine view on a beautiful day in November; it must have greatly added charms in the month of June. Finding that I could not obtain the school house at Nipissing for morning service I arranged to have a service in the evening, and on Friday started for Powassan. Powassan is about ten miles to the south west of Nipissing, the road to it is simply a lumber trail—what people call no road at all. On Friday, the 10th of November, it was in a very bad state. That day it was fine, warm, and sultry for the season. I expected a storm, and therefore took the bearings of the road with care. It is entirely through the wood—only a little clearing in the whole distance. The expected storm came on the Saturday. About noon it began to thunder, and from that time till Sabbath morning about ten o'clock the worst rain storm I have seen in these districts was experienced. Our morning service was very small. No one could come out and keep dry feet without long boots; river and creeks all in high flood, and before me the journey back to Nipissing; a horse could not help me, because all the crossways would be floating, so at one o'clock I started on trusty old shank's nag, determined to stop only at the point impossible! I had to make a pontoon bridge across a stream where the water had washed away the old bridge. I had to skip over a floating crossway eighty yards long. Having once started on this skip, you must keep on skipping until you reach the other side: floating logs are not the best of foothold. I got over safe and sound, and began to congratulate myself that all difficulties had been overcome; it is not wise, however, to holla before fairly out of the woods. At the next crossway, although only about twenty yards long, I went down between the logs. There was no danger, but there was too much water, and I came out with my boots full. When in a hurry, and not wishing to pull your boots off, the easiest way to get the water out is to go down on your knees at the foot of the first tree, pull your heels up close to your back, and as the water runs off at the knee, let thanks go up that the mishap is no worse, then jump up, put on a little more speed to keep up the circulation, and no harm will come of the wetting. In this spirit I reached Nipissing in time to find an audience of about twenty waiting to hear the Gospel of the grace of God proclaimed. I need not describe the service—nearly the same as that already noticed; great attention was paid; and

at the close of this my second Sabbath, having now visited every one of my preaching stations, I thanked God that He had given me physical strength to go forward with this work. This journey was about the toughest I had yet made, but since that time I have found out that to travel over the same road after a heavy fall of snow and break my own track is much harder work. Notwithstanding all these things, I am perfectly happy in my Master's service, "for the Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

H. K.

EVANGELISTIC WORK.

GLENGARRY PRESBYTERY.

The readers of THE PRESBYTERIAN will be pleased to learn that special services of great interest are being held in South Finch. The labours of the pastor recently settled there are being attended by such encouragement as delights the heart of the true soul-seeker. Recently the aid of the Rev. John McIntyre of Kempville, who has been led to devote himself entirely to evangelistic work, were enlisted in this field. Other ministers of the neighbourhood have also kindly given assistance, and the old assurance, that "So soon as Zion travailed she brought forth children," is being fulfilled to them. Room can, some evenings, scarcely be found for the crowds who gather, some from a distance of from five to eight miles. Amongst these we find representatives of all classes, from the oldest to the youngest, the most Godly to the most careless. In the after-meetings are to be found scores of anxious souls, ready to receive personal advice as to the way of salvation. Strong men, timid women, and children rise to their feet in the meetings when asked thus to signify their resolve to follow Christ, as their Lord and Saviour.

Every thoughtful onlooker will ask the explanation of such scenes, and the ready answer will be given:

(1) That this is an age of REVIVAL. Earnest Christians are praying for it and looking for it, and even ready to hail it with joy, sympathy and help, whenever God is pleased to send it.

(2) The careless, the anxious, and often the sceptical are attracted by the intense earnestness of those who embark in such efforts for the salvation of those whom the whole Christian Church professes to believe to be in the terrible condition of "condemnation and wrath of Almighty God," hastening down to eternal perdition, yet so rarely exerts itself with consistent energy to pluck as brands from the burning.

(3) No doubt many come from curiosity and other unworthy motives; but, as many of these never enter a church under ordinary circumstances, we cannot but rejoice at their presence and at the hope confirmed at South Finch and many other such scenes, that the arrow launched at a venture may bring even such enemies of the King to His feet.

Let us thank God for these tokens of His Spirit's presence and power among us, and pray that they may continue and more than ever abound. We shall be glad to hear further of this work and any other such throughout the Church.

THE Manitoba "Free Press" reports the annual meeting of the Winnipeg Historical and Scientific Society. Professor Hart has been re-elected second vice-president, and Professor Bryce corresponding secretary. In the list of papers read is one recently published on "Gleanings from the Geology of the Red River Valley," by Mr. J. H. Panton, formerly Professor of Science in Guelph Agricultural College.

MR. JAMES COURT, a leading citizen of Montreal, died suddenly in Glasgow, while expecting to return to Montreal, on the 14th inst. He was born in Hamilton, near Glasgow, in 1811, and was long a general merchant in Montreal. Mr. Court was a member of the Crescent Street Church of that city, and was known throughout the Church as a man of earnest religious convictions, having courage to avow them. His life was consistent, honoured and useful. In concert with Drs. Taylor and Wilkes, of Montreal, and others, he took an active part in the formation of the French Canadian Missionary Society. He was also a life-long and consistent worker in the cause of temperance. His memory will be lovingly cherished, and the example he left will work as a silent power for good.

PASTOR AND PEOPLE.

THE VISION OF CHRIST.

Dannecker, the German sculptor, occupied eight years upon a marble statue of Christ. He had previously exercised his genius upon subjects taken from the Greek and Latin mythology, and had won a great reputation. The celebrated statue of Ariadne, in the garden of Herr Bethman at Frankfort, is his work. Critics of art have given him rank with Michael Angelo and Canova.

When he had laboured two years upon his statue of Christ the work was apparently finished. He called into his studio a little girl, and directing her attention to the statue, asked her, "Who is that?" She replied, "A great man." The artist turned away disheartened, His artistic eye had been deceived. He had failed, and his two years of labour were thrown away. But he began anew, and after another year or two had passed he again invited the child to his studio, and repeated the inquiry, "Who is that?" This time he was not disappointed. After looking in silence for awhile her curiosity deepened into awe and thankfulness, and bursting into tears she said in low and gentle tones, "Suffer little children to come unto me." It was enough. The untutored instinct of the child had divined his meaning, and he knew that his work was a success.

He believed then, and ever afterward, that he had been inspired of God to do that thing. He thought that he had seen a vision of Christ in his solitary vigils. He had but transferred to the marble the image which the Lord had shown to him. His rising fame attracted the attention of Napoleon, and he was requested to make a statue of Venus, similar to the Ariadne, for the gallery of the Louvre. He refused, saying, "A man who has seen Christ would commit sacrilege if he should employ his art in the carving of a Pagan goddess. My art is henceforth a consecrated thing."

Is there not an experience of communion with God in Christ, not uncommon to mature believers, which is equivalent to a vision of the Lord, and which renders life and life's work, even in its humblest occupations, sacred? Italian and Spanish art contains many works in painting and sculpture on subjects derived from scriptural biography and history, to which their authors have given years of toil, and on which they laboured in a state of religious fervour. Some of them believed that their artistic vision was illumined by the Holy Ghost. The privilege of every Christian life is not less exalted.

The Scriptures seem to assure us of this. "Our fellowship is with the Father and with His Son, Jesus Christ." "Your life is hid with Christ in God." "He that dwelleth in love dwelleth in God, and God in him." Such words, if they mean anything, mean something unutterably great. It is no prerogative of an elect few. The lowliest not less than the loftiest life may have this element of an infinite dignity. A profoundly prayerful life is by that single feature of it lifted into sympathy with God. A mean thing cannot be made noble by it, but a small thing can be made great. The work of a laundress or bricklayer may attract the respect of angels.

Hugh Miller, when working at his trade as a stone-mason, used to say that his was a grand calling, because the routine of it gave to a first-class workman so much time and force for silent communion with God. It was in such communion that he laid the foundation of that dignity of character which afterward made him the companion of philosophers and the instructor of princes. It matters little what may be a man's employment in life. The whole life ennobled and adorned by it if it is done as in a vision of Christ. "In His Name" was the watchword of the Waldenses, and their form of salutation when they met and when they parted. It expressed their supreme idea of life and of all that made it worth living. They said it at their weddings and repeated it at their funerals. It was their formula in baptism and at the Lord's Supper, and it lifted to the same altitude of dignity their work in the fields and vineyards. When have wise men ever discovered a theory of life more magnificent and inspiring. No being in the universe has a more exalted occasion for self respect than one who lives in a vision of Christ. The apostle could find no more honourable words in which to depict the life of Moses than to say of it, "He endured as seeing Him who is invisible."—*Prof. Austin Phelps, D.D.*

SHE HATH DONE WHAT SHE COULD.

Far down the ages
Perfume rich and rare,
Borne upon the breezes,
Filling all the air.
Not from groves of orange,
Beds of spices sweet;
But from love's anointing
Of the Saviour's feet.

Selfish spirits murmur;
"Wherefore is this waste?
Wherefore yield your treasure
To a rich man's guest?
There are those around you
Needing it far more;
Why not father aid them
With your fragrant store!"

But the Lord accepts it;
Only He can know
How her heart is breaking,
Something to bestow
On the Friend who loved her,
Gave her soul relief,
As she knelt before Him
Sobbing out her grief.

Nay, it was no impulse
By the moment wrought,
But a mighty purpose
Which occasion sought,
Ere the thorny circlet
Round His brow He bound,
With the oil of gladness
Jesus must be crowned.

Eagerly she seizes
This her golden hour,
All her costly treasure
On her Lord to pour.
Breaks the precious vessel
O'er His blessed head,
Dreams not of the fragrance
By the action shed.

What although her motive
Some misunderstood;
When the Saviour answered
"She did what she could."
Mary learned the secret
At the Master's feet,
Heart to heart responsive,
In communion sweet

FATHER.

How well we remember the loved one. It seems but yesterday—not years—since he went up higher to obtain the reward promised the faithful. His familiar face is ever before us, or our ears linger his loving accents. How vividly we see him going in and out! The godly life; the gentle firmness leading aright; the enthusiasm in our pursuits; the hearty zest in innocent amusement; the quite humour; more than all, the fireside teaching; the family prayers; the bright example of Christian charity, how plainly all come back, thinking of Father.

These hallowed memories, what a picture they present—bright with sunshine, rich in colour beautifully blended. Thank God no fiction—much reality to many. And yet, the portrait, from its very truth, causes no responsive throb in the hearts of others, for they have no knowledge of what father really means. To them he is the embodiment of stern authority. Strict discipline, unapproachable manner—a person to be dreaded in whose presence is no joy.

Father of yonder curly headed, bright-eyed boy, do you wish your home to be home not in name, but in mutual affection and trust, take him to your heart, confide in him so far as his tender understanding will admit, seek his companionship for great will be your reward. Even now the lad will look for you, run to meet you, and you know there is no magician so wise as father in solving those weighty problems of a busy active little brain unless it be the dear, faithful, patient mother. Then the toys you alone can repair, the extraordinary book binder you become, the inventive genius you suddenly develop is not this actual pleasure? Beginning thus, won't the boy increase his love as the years roll on, and when you have gone to the best Father of all—our Father in heaven—will he not revere your memory calling you blessed, trusting, that in a few short years at most he will again see that face, "loved long since and lost awhile?"

Surely such a hope is infinitely better than discovering too late—as the shadows gather around you when time is vanishing eternity within reach—that your own love you not, and that you go down to the silent tomb without one caring hardly with even a regret. May no father, reading these thoughts, have this bitter, sad experience is the earnest, heartfelt wish of
Ottawa, 12th February, 1883. J. B. H.

HOW TO SAVE YOUNG PEOPLE TO THE CHURCH.

Under this caption the N.Y. "Christian Advocate" remarks:

The public services of the Church should be conducted under the idea that the young will attend, and will be interested. There is no truth which a man can understand, there is no truth of any value which the most learned theologian can comprehend, which cannot be made interesting to young people of ordinary intelligence. They are never attracted by scholastic discussions, nor moved by attempts at *fine speaking*. They may look at the speaker, but the difference is immense between finding pleasure in looking at a man while he is speaking and being in communion with his mind. The latter is never accomplished without plain, straightforward utterance of truth, in language that expresses it in a pleasing, authoritative, yet kind and affectionate manner. This will hold the young by the hour; it will chain them month after month, and year after year.

Prayer-meetings have a great charm for the young when they are pervaded by a *spirit of naturalness*. Young persons are drawn to meetings where men whom they respect pray short and to the point, where the singing is good and spirited, where the pastor is beloved, and where, at the close, all greet one another with a kind word and a hearty shake of the hand. Do our readers think that this is Utopian? We will agree to find just such a meeting in every denomination in any city in the Union. And there are many others which might be just as attractive, but are now like the valley of dry bones which the prophet Ezekiel saw in the vision, at least in one respect—"the bones were very many, and they were very dry." These meetings are very dry, though their attendants are not very many.

FREE TO ALL.

There is not a Christian beneath the scope of God's heaven from whom I am separated. At the Lord's table I always invite all Christians to come and sit down with us. If any man were to tell me that I am separated from the Episcopalian, the Presbyterian, or the Methodist, I would tell him that he did not know me, for I love them with a pure heart, fervently, and I am not separated from them. The pulse of Christ is communion; and woe to the Church that seeks to cure the ills of Christ's Church by stopping its pulse. I think it is a sin to refuse to commune with any one who is a member of the Church of our Lord Jesus Christ. I should think myself grossly in fault, if at the foot of these stairs I should meet a truly converted child of God, who called himself a Primitive Methodist, or a Wesleyan, or a Churchman, or an Independent, and I should say, "No sir; you do not agree with me on certain points; I believe you are a child of God, but I will have nothing to do with you." I should then think the text would bear very hard on me, "These are they who separate themselves, sensual, not having the spirit."—*Charles H. Spurgeon.*

BISHOP KEN'S PARSON.

Bishop Ken lived in the days of the time-serving South, who makes one of his auditors say: "I am a great hearer and lover of sermons. It is the very delight of my righteous soul; indeed I am so devoted to the hearing of them that I have hardly time left to practise them. And will not this set me all right to heaven? Yes, no doubt, if a man can be pulled up to heaven by the ears." Bishop Ken puts into verse the character which *George Herbert* described some generations before:

"Give me the priest whose grace shall possess
Of an ambassador the just address:
A father's tenderness, a shepherd's care,
A leader's courage which the cross can bear;
A ruler's awe, a watchman's wakeful eye,
A pilot's skill the helm in storms to ply;
A fisher's patience, and a labourer's toil,
A guide's dexterity to disembroid;
A prophet's inspiration from above,
A teacher's Knowledge and a Saviour's love!"

CHARITY begins at home. But a statement like the following from Brooklyn Tabernacle looks very much like as if its charity, according to the published reports, ended at home. The total income of the church last year was \$24,489.45. Of this large sum only \$992.55 was appropriated to mission work. There is something radically wrong when a congregation pays its pastor \$12,000, and "other salaries" \$2,894, and gives only \$992.55 to missionary enterprises.

VALUABLE TRUTHS.

"If you are suffering from poor health or languishing on a bed of sickness, take cheer, for Hop Bitters will Cure you. If you are simply ailing, if you feel weak and dispirited, without clearly knowing why, Hop Bitters will Revive you. If you are a minister, and have overtaxed yourself with your pastoral duties, or a mother, worn out with care and work, Hop Bitters will Restore you. If you are a man of business, or labourer weakened by the strain of your every-day duties, or a man of letters, toiling over your midnight work, Hop Bitters will Strengthen you. If you are suffering from over eating, or drinking, any indiscretion or dissipation, or are young and growing too fast, as is often the case, Hop Bitters will Relieve you. If you are in the work-shop, on the farm, at the desk, anywhere, and feel that your system needs cleansing, toning, or stimulating, without intoxicating, Hop Bitters is what you need. If you are old, and your blood thin and impure, pulse feeble, your nerves unsteady, and your faculties waning, Hop Bitters will give you new Life and Vigour. "HOP BITTERS is an elegant, healthy, and refreshing flavouring for sick-room drinks, impure water, etc., rendering them harmless, and sweetening the mouth, and cleansing the stomach."

Cleanse, Purify, and Enrich the Blood with Hop Bitters.

And you will have no sickness, or suffering, or doctor's bills to pay.

HOP BITTERS is an Elegant, Pleasant, and Refreshing Flavouring for Sick-room Drinks, and Impure Water, rendering them harmless, sweetening the mouth, and cleansing the stomach.

SKINNY MEN. "Wells' Health Renewer" restores health and vigour, cures Dyspepsia, General Debility, &c.

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

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

ROUGH ON RATS. Cures out rats, mice, roaches, fleas, bed-bugs, skunks, chipmunks, gophers, &c. Druggists.

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

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

"BUCHUPAIBA." Quick, complete cure, all annoying Kidney, Bladder and kindred Diseases. Druggists.

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

A HEARTY RECOMMENDATION.—Jacob A. Empey, of Cannanore, states that he has taken Burdock Blood Purifiers with great benefit in a lingering complaint, and adds that he would gladly recommend it to all.

ONTARIO INDUSTRIAL LOAN & INVESTMENT CO (Limited.)

The Ontario Industrial Loan and Investment Company held its annual meeting at the offices, 9 Victoria street, Toronto, on Thursday, the 15th instant, at one o'clock p.m.

A large gathering of the shareholders were present and appeared deeply interested in the proceedings.

The President, Mr. D. Blain, read the following report:—

To the Shareholders of the Ontario Industrial Loan and Investment Co. (Limited.)

The Directors beg to submit for your information the report of the business of the Company for the year ending 30th December, 1882, with the financial statements duly audited.

The subscribed capital at that date amounted to \$438,300, on which had been paid \$164,300.48. The eagerness with which the shareholders are accepting the allotment of shares made recently (being the balance of the authorized capital) is a pleasing evidence of their confidence in the Company.

Owing to the tightness of the money market, and finding opportunities for better investment in other quarters, your directors have made no special effort to increase the loaning business; the item of \$46,040.64 mentioned in the balance sheet represents loans made by the Company on real estate mortgages, the security for which we consider unexceptionable; the item \$11,937.67 represents loans made on good endorsed paper, in most cases additionally secured by collateral transfers of stocks, etc.

Reference to the profit and loss account will show the net profits for the year, after deducting expenses of management, to have been \$24,646.29, out of which two half-yearly dividends at the rate of eight per cent. per annum have been declared, amounting to \$17,198.70. The directors recommend the placing of \$10,000 to the credit of the Company's "Reserve Fund" (thereby increasing it to \$20,000) and the carrying forward of the balance, \$3,447.59, to the credit of "Profit and Loss Account."

The item of \$18,738.64, "profits on real estate," represents the profit actually realized from sales made and completed, or in course of completion.

The Directors, while feeling gratified at the result of the year's operations, have every reason to believe that with the reaction which is taking place in favour of local investments as against North-West speculation, the demand for real estate in Toronto will increase, and a prosperous year for 1883 may confidently be anticipated.

All of which I respectfully submitted. J. GORMLEY, D. BLAIN, Managing Director. President.

After which the Managing Director, Mr. J. Gormley, read the following financial statement:—

GENERAL BALANCE SHEET. LIABILITIES. Capital stock paid up \$164,300.48. Deposits 32,345.74. Ontario Bank, bills payable 13,000.00. Accrued interest on mortgages payable 2,768.00. Sundry accounts 692.78. Dividend No. 3, payable 2nd Jan., 1883 6,190.04. Reserve Fund as at 1st Jan. 1882 10,000.00. Added this year 10,000.00. Profit and Loss Account carried forward 3,447.59. ASSETS. Mortgages on real estate \$46,040.64. Bills receivable and collateral 11,937.67. Office furniture 112.68. Cash on hand 76.06. in bank 3,348.10. Real estate \$331,009.61. Less remaining on mortgage 152,217.10. Interest accrued, but not yet due 2,235.76. Rents accrued 559.27. PROFIT AND LOSS ACCOUNT. Dr. To cost of management \$3,947.05. Interest paid bank and depositors 2,968.68. Written off for bad debts 377.66. Net profits for year, \$24,646.29, appropriated and proposed to be appropriated as follows:— Dividend No. 2, at 8 per cent. per annum, paid 3rd July, 1882 \$5,008.66. Dividend No. 3, at 8 per cent. per annum, payable 2nd Jan., 1883 6,190.04. Added to Reserve Fund 10,000.00. Carried forward to credit of profit and loss 3,447.59. \$24,616.29. \$24,616.29.

By balance at credit 1st Jan. 1882 \$2,591.47. Less amount voted to President, Directors, Managing Director and Audit Committee 2,341.00. Interest on investments accrued, not yet due 1,171.86. Profits on real estate 18,738.64. \$30,877.47.

AUDITORS REPORT. We hereby certify that we have audited the books of the Company for the year ending 30th Decem. 1882, and find the above statements to be correct as shown therein. We have also examined the securities and vouchers relating thereto, and found them in good order. JOHN W. MARTIN, JOHN PATON, Auditors. Toronto, 31st January, 1883.

The report was unanimously adopted. This was the second annual meeting since the Company was established, and it was gratifying to the shareholders to hear that for the first year it paid seven per cent., the second year eight per cent. (in two half-yearly dividends of four per cent. each), and had besides carried to "reserve fund" \$20,000, and to "contingent fund" over \$3,000.

The President gave very full explanations with reference to the affairs of the Company, and more particularly to the proposed arcade from Yonge street to Victoria street, and fronting Temperance and Lombard streets, in approval of which it was moved by Wm. Wilson, Esq., seconded by John Stephenson, Esq., and carried unanimously. "That the action of the Board respecting the proposed arcade and the purchase of the Lombard street property meets the approval of the shareholders."

It was moved by Robert Jeffrey, Esq., and seconded by Alfred Webb, Esq., "That the thanks of the meeting be hereby tendered to the President, Directors, Managing Director, and other officers of the Company, for their efficient services during the past year." Carried.

J. McConnell, Esq., M.D., and L. Bolster, Esq., the scrutineers appointed to take the vote for Directors, declared the reelection of the entire Board, viz.: D. Blain, Esq., E. H. Duggan, Esq., James Langstaff, Esq., M.D., A. McLan Howard, Esq., John J. Cook, Esq., C. B. Robinson, Esq., James Robinson, Esq., Alfred Baker, Esq., M.A., Silas James, Esq., Wm. Anderson, Esq., R. T. Coady, Esq., John Harvie, Esq., and James Gormley, Esq.

At a subsequent meeting of the Board, David Blain, Esq., was re-elected President, and E. H. Duggan, Esq., and James Langstaff, Esq., M.D., Vice-Presidents.

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The most conservative Press, notably "Zion's Herald," "The Watchman," "Cottage Hearth," "Woman's Journal," "The Household," "American Cultivator" and "Harvard Courier," have unhesitatingly endorsed its management.

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WESTERN GENERAL AGENT.

MR. JOHN MACAULEY is our authorized Agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Macauley in all the congregations he may visit.



TORONTO, WEDNESDAY FEBRUARY 28, 1883.

T. H. CONTRIBUTES to this week's PRESBYTERIAN another of his admirable letters from Europe. The subject, he says in his introductory sentences, will be to many of our readers only an unsuggestive name, and they will pass on to something else. If they do they will, we assure them, make a great mistake. Old and young will find the letter on "Port Royal" most interesting and instructive reading.

REFERRING to our statement that a good discussion of the question of time-service in the eldership cannot be had in the New York "Evangelist" says:—

"We assure our Canada brethren that, on the contrary, it will do good, especially if followed up by judicious action, such as was taken by our own Assembly. The change was not imposed on a single church, but liberty was given to all of them to fix the term of activity of their elders, and so far the innovation has worked well. It is to be said, however, that very many of our churches have not availed of the discretion granted them, but adhere to the old system of permanency in office on the part of elders."

A GREAT many of our readers will be interested in learning that Dr. Barnardo, of the Children's Homes, London, England, purposes sending out about 150 boys and girls, suitable for farm, domestic and other services, towards the end of May or beginning of June. Already many applications have been received for the above children by Mr. Geo. Trenaman (Dr. Barnardo's agent), who desires to complete the list of applications at once, to ascertain the exact wants of the people desiring the children's services, that every satisfaction may be given to farmers, tradespeople and others who may apply. Last year a party of fifty boys were sent from these Homes to this land, who have been satisfactorily placed in Ontario.

PROLONGED discussion always comes down to first principles. The main question at issue now between the Presbyterian Church North and South is: Has the Church a right to make political deliverances? Both parties are willing to withdraw everything offensive that has been said in the past, but many in the North are not willing to admit that under any circumstances the Church should not give a deliverance on political questions. Their contention is that the Church discharged a duty in denouncing rebellion and treason. Brethren in the South contend that the Church as such should in no circumstances interfere with the affairs of the Commonwealth. In support of this contention they quote from chapt. 31 sec. iv. of the Confession of Faith:—

"Synods and Councils are to handle or conclude nothing, but that which is ecclesiastical; and are not to intermeddle with civil affairs which concern the Commonwealth."

Supposing one of the Provinces of this Dominion were to rebel. And supposing the rebellion were suppressed with very little bloodshed, and everybody was happy again, would it be unconstitutional for our General Assembly to make a deliverance, thanking God and congratulating the country on returning peace and prosperity? Does the Church violate her constitution by saying anything about the Commonwealth?

THE reports of congregational meetings this winter are for the most part very favourable. We have rarely, if ever, seen so many balances on the right side. Many of our congregations are doing nobly for the schemes of the Church. We expect to see good reports from all Committees in June. Does this increased liberality necessarily imply increased spirituality? Doubtless increased liberality in giving for the Lord's cause is

one evidence of increased spiritual life. It would be gratifying to know that other evidences exist as well. Supposing a congregation gives this year twice as much for missions as it did, say two years ago, it might be well to ask has the attendance upon ordinances also increased? Is the prayer meeting better attended? Is there a larger proportion of communicants at the Lord's table? Do the people enter with increased zeal and devotion into spiritual exercises? Are the Sabbath school teachers more active? Is there more life in the prayer meeting? Do the people work and pray more, and quarrel less? There is a possibility that a congregation may look upon itself as a financial corporation, and conclude that all is well because the balance sheet shows prosperity. Money is important, but money is far from being everything. Whilst thankful for the Christian liberality manifested in many places, let all work and pray for a baptism of the spirit.

Is there no rich man in the Church who will come forward and give the Aged and Infirm Ministers' Fund a lift? We are doing fairly well in regard to the other schemes. The Mission Funds are prosperous, and the colleges will soon be endowed. The Widows' and Orphans' Fund is in a healthy state. Can nothing be done to make a decent provision for our aged and infirm ministers? The amount paid by the Church at present for the support of men who have worn themselves out in her services is simply disgraceful. We occasionally hear eloquent perorations about the "Church of our fathers," the "blue banner," the "blood of the martyrs," and all the other fine things about which we feel proud. Does it ever occur to the orators and those who cheer them that some of the men who planted the "Church of our fathers" in this new world and upheld the "blue banner" bravely and well for many years, are trying to keep soul and body together in their old days on two hundred dollars a year! Well, would it have been for some of them had they lived in martyr days. To die at the stake, and go home to heaven in a chariot of fire, is a grand thing compared with *living* on the retiring allowance of a Presbyterian minister in Canada. Is there no generous wealthy man who will come forward with a princely gift for this fund? Shall it be said that there is not even *one* such man in the Church? Heaven forbid, but it seems so!

RAISING THE FALLEN.

AMONG the many institutions doing a quiet, effective, Christian work must be ranked the Toronto Prisoners' Aid Association. It seems destined, in the present condition of things, that prisoners, like the poor, we will always have with us. The proper treatment of this unfortunate class is both an interesting and intricate problem. Its solution has been approached by the most diverse thinkers, and the suggestions offered have often been wild and impracticable. While moralists may spend much time in theorising on the best methods of punishing and restraining crime, active Christian workers are leaving theories very much to take care of themselves, and following in practice the footsteps of Him who went about continually doing good. It is really difficult to strike the golden mean between the harsh and heartless methods in which those imprisoned for crimes have often been treated in the past, and that sickly, sentimental codling of the very interesting prisoners over whom dilettanti philanthropists have shed copious tears. It is, however, extremely desirable in the interests of Christianity, the unfortunate criminals themselves, and the hard-working poor who continue law-abiding citizens, that the criminal offenders should not be made special pets. Nor is it less desirable that those who have come under the tempter's power, and who have followed, it may be, strong hereditary proclivities to wrong-doing, should be treated in a spirit of Christian kindness and consideration. The one aim should be to help the fallen who desire to retrace the evil steps they have trod, and afterward to live quiet and peaceable lives in all godliness and honesty.

This is the special work The Toronto Prisoners' Aid Association undertakes, and has in the past been instrumental in accomplishing. The ninth annual meeting of this excellent but unobtrusive society was held last week, and from the annual report submitted we learn that faithful work has been carried on with an encouraging measure of success, considering the

more than usual obstacles to be contended against. Special services have been maintained by the Association in Toronto Gaol, at the Central Prison, and the Andrew Mercer Reformatory. In the last named institution, access to the Refuge for Female Children enabled those engaged in teaching to reach an interesting class of inmates. The society employs an agent who actively carries out its purposes, as the following interesting summary will show:

"During the year, I have obtained employment for 243 discharged prisoners. I have given meals and lodging to a very large number, relief to families, and distributed 225 articles of clothing. I have provided 24 men with tools, etc., to enable them to go to work, and distributed about 11,560 tracts. During the same time I have paid in the interest of discharged prisoners about 700 visits. The office record shows the names and address of about 80 discharged prisoners now living in the city, of whom about 25 may be said to be doing well and leading consistent Christian lives. From correspondence with those who have left the city, I have abundant proof that the influences for good which they received while in prison here, has not passed away."

The need of a better classification of prisoners is very much felt. Provision ought to be made for keeping separate the older and more hardened criminals from those just entering on the down grade. The young are but too susceptible to contaminating influences; and hoary criminals only too often glory in their wicked exploits, and many of them enjoy the hateful pleasure in destroying the better impulses of their young but erring and involuntary associates in prison. Our prisons and reformatories ought not to be in any degree colleges of crime where perverted youth may graduate.

The active and self-denying workers in this arduous though not unpromising field of Christian benevolence, are worthy of a much wider and more generous support than they have hitherto received. The work is catholic in object, aim and membership. A more active interest on the part of Christian people, not only in Toronto, but throughout the country, would make this deserving institution a power for good; it would be a still more efficient means in preventing crime, reclaiming the erring, and saving souls from death, thereby covering a multitude of sins.

UNHAPPY IRELAND.

RECENT developments show how deep rooted is the discontent of a large portion of the people in distracted Ireland. The long list of agrarian and other outrages culminating in the startling barbarity of the Phoenix Park murders revealed a state of things that shocked humanity. For a time it seemed as if all law, human and divine, was set at defiance, and the difficulty of bringing home to justice the guilty parties was so great that anarchy seemed to triumph. The long delay that elapsed, before any clue could be obtained likely to lead to the apprehension and conviction of the murderers of Lord Frederick Cavendish, and Mr. Burke, created an uneasy suspicion that the miscreants, who perpetrated a crime of such atrocity, might not only escape, but emboldened by immunity be led to commit similar outrages. It is now tolerably certain that those implicated in that horrible deed have been tracked and are now in the toils of justice. When first up for examination the accused were defiant and reckless. They indulged in unseemly levity. But that is changed. Their betrayal by guilty comrades has overwhelmed them with consternation. First the driver of the car turned Queen's evidence, and revealed many minute particulars known only to an eye-witness of the awful crime. No sooner was this surprise sprung upon them than one of the actors in that terrible tragedy turns round and corroborates the testimony of Kavanagh. Councillor Carey makes a clean breast of the whole affair, and throws additional light on the webs of conspiracy woven in darkness and participated in by desperate men. The mystery of iniquity is now laid bare.

The state of Ireland must occupy the attention of statesmen for a long time to come. Were all conditions favourable from this time onward, there would be sufficient to tax the energies and resources of legislators, to call for wisdom and patient application for a lengthened period; but unhappily the state of matters in Ireland is too disturbed to expect its speedy pacification and a return to a settled and orderly condition. Wrongs have existed for ages, and though these may be gradually redressed the relentless hatred they have occasioned will continue to rankle in many minds. Within recent years it has been the aim of enlightened statesmanship to

remove the most clamant grievances of the Irish people. The anomaly of what many of the inhabitants considered an alien Church, supported by the State, was disendowed and disestablished. This ameliorative act was followed by successive improvements of the land laws, so that now the rights of the tenantry are better protected than ever before. Beneficent legislation for Ireland has not yet reached its final limits. With the repression of political crime, and the supremacy of law, measures for the welfare of the people will doubtless be devised.

The disheartening contemplation in connection with the Irish problem is the fierce and passionate manner in which the agitation is kept up. The better class of Irish leaders seem to imagine that no just measure for their country can be obtained from the Imperial Legislature unless the people are kept up to a pitch of incipient rebellion. They labour under the delusion that their fellow subjects in England and Scotland will never concede their rights unless they are wrenched from them by threats. Their ideas seem to be too insular. The history of constitutional government might enlighten them in this respect. Unfortunately these leaders find a people only too unreasonable and inflammable. Though such men as Parnell and Diggar and Sexton may never for a moment countenance the dark crimes that have marked the latter course of the present agitation, it is unquestioned that they have grown up under the shadow of the Land League. There is a degree of moral responsibility for the crimes that have disgraced Ireland during recent years that must inevitably attach to the movement in which these men have been the most conspicuous figures. Some men go the length of supposing that, had these leaders denounced the crimes that were committed with any degree of hearty vigour, they would have been displaced by more thorough going demagogues unrestrained by the humane considerations that actuate Charles Parnell and his associates.

There is still another consideration that is oftener felt than uttered, and that is the attitude of the Roman Catholic Church in Ireland. The Pope, it is true, has conferred with prominent ecclesiastics on the state of affairs in Ireland. He has oftener than once expressed an opinion adverse to the lawless and bitter spirit with which the agitation was carried on, and how could he do less? It is equally true that prelates and priests have taken a more or less active part in the bitter strife that has marked this movement from its earlier stages to the present. If people in the south and west of Ireland have had wrongs that bore heavily upon them, has not the spirit of disaffection been sedulously fostered for generations? Who was responsible for this spirit of disloyalty ever ready to flame forth when opportunity offered? Not the political leaders of the Irish people alone. They always found willing allies among the Irish priesthood. Suppose they were able justly to repel all such accusations, were not they, much more in times past than they are now, the chosen and almost the sole guides of a confiding people? How have they discharged the trust reposed in them? Have they used their opportunities for teaching their trusting people the ordinary and common place habits of thrift and industry, and that the greatest and best of all reforms was that of personal improvement? Have the people of Ireland been taught the divine lessons of faith and charity, and prepared for self-government by the exercise of self-restraint? There is no room for doubt that, had Irishmen in the south and west been taught that industry, intelligence and moral worth would have led to individual happiness and national prosperity instead of race-jealousy, and hatred being kept alive for interested and selfish purposes, Ireland would to-day be in the enjoyment of happiness and freedom it may take her half-a-century yet to obtain.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church, viz.: J. L. Limehouse, for Home Mission, \$5; One whose desire is for the salvation of souls, for Home Mission, \$7.50; Foreign Mission, \$7.50.

THE Rev. R. Wallace begs to acknowledge the following sums received by him for the disabled minister: W. Mortimer Clark, \$5; J. Kerr, \$2; W. J. Blaikie, \$3; J. Barclay, \$2; T. W. McRae, \$5; Rev. Samuel Jones, \$5; A Sympathizer, \$10; James Laidlaw, \$1.

IN aid of the Pomaret Grammar School students, \$2 have been received from D. McM., Komoka, since last acknowledgment.

BOOKS AND MAGAZINES.

THE HOMILETIC MAGAZINE. (New York; Anson D. F. Randolph & Co.)—This magazine is intended to be serviceable to ministers in their pulpit preparation, and is admirably fitted for this purpose. Its contents are varied and suggestive. The sermons selected are by some of the representative ministers of different denominations. The opening discourse on the "Christian Race," is by the eminent French divine, Dr. E. de Pressensac. Under the head of "Practical Homiletics" a variety of outlines are given. The Clerical Symposium contains a continuation of "The Scripture Doctrine of the Atonement," by Professor F. W. Morris, D.D.; and the "Sufferings of the Animal World," by F. W. Aveling, M.A.; while the expository section comprises five different subjects, treated by divines of acknowledged excellence. Professor Radford Thomson gives a graphic account of "A Dominican's Charity sermon," which he heard at Dieppe last autumn. The February number of the "Homiletic Magazine" is equal in excellence to any of its predecessors.

AMERICAN HUMORISTS. By H. R. Hawcis. (New York: Funk & Wagnalls; Toronto: William Briggs.)—Many have essayed to give a definition of wit, and to distinguish between it and humour. The result, up to the present, cannot be considered altogether satisfactory in a strictly logical sense. But then wit defies logic. The self-evidencing quality of wit is worth a thousand definitions. There are individuals so peculiarly constituted that a joke is utterly lost upon them. This is worse than colour blindness. Sidney Smith's misdirected jest at the expense of Scotchmen would fail to convince them that a jest was laughable, though sworn to by Nestor. Mr. Hawcis not only possesses a delicate and subtle perception of humour himself, and ability to perceive and appreciate it in those gifted with that most exquisite faculty, but he is a famous interpreter of its essence to duller mortals whose sense of the humorous is less fully developed. The sketches of the American humourists—Washington Irving, Oliver Wendell Holmes, James Russel Lowell, Artemus Ward, Mark Twain, and Bret Hart—are genial and appreciative. The characteristics of American humour in general, and the distinctive features of these representatives are given with a clearness and precision resulting from accurate study and insight. A spare hour devoted to relaxation could not be spent in more enjoyable company than that of the "American Humourists."

THE CATHOLIC PRESBYTERIAN. (New York: Anson D. Randolph & Co.)—The February issue of this substantial monthly is the fiftieth, or jubilee number, to which the editor, Dr. Blaikie, makes a modest and grateful reference in his notes of the day. It is of more than ordinary excellence, containing a variety of contributions by writers whose names command respect, and whose writings are looked for with eagerness. The first is an able and thoughtful paper on "The Salvation Army," by Rev. Andrew Murray, Wellington, Can. of Good Hope. It is on the whole a just and appreciative estimate of the movement and its methods. Hugh Macmillan, in a characteristic manner, discourses on "Beauty for Ashes," and Dr. Anderson, Tooting, London, supplies a readable paper on "Daniel Defoe and His Church." The Rev. A. C. Murphy, of Dublin, under the somewhat quaint title, "Let all the People say Amen," urges a fuller participation of the people in Presbyterian worship. John Munro Gibson, in the clear, forcible, and direct style which characterizes his speech and writing, has an excellent paper on the "Practical Work of the Church"—"The American Idea of the Prayer-Meeting," in which he desiderates less formality and preaching, and more spontaneity and mutual edification on the part of the people. Then comes the "Symposium—Progress in Theology—No. II." The writer of this part is a master in dialectic, Professor A. A. Hodge, of Princeton. The criticism is thoughtful, clear, and candid, and will be read and reflected on by many who are attentive to the theological thought currents of the day. The American notes are by Dr. Matthews, of Quebec, the corresponding editor. The usual departments are kept up, such as the "General Survey" and the "Open Council." "The Catholic Presbyterian" will be welcomed by our ministers who wish to get the best and freshest thought on the speculative and practical questions of the time, nor will it be less appreciated by intelligent readers generally.

THE CANADA EDUCATIONAL MONTHLY. Edited by G. Mercer Adam. (Toronto: The Canada Educational Monthly Publishing Co.)—The January number of the "Educational Monthly" contains a number of articles interesting to the general reader, but specially attractive to all engaged in the work of teaching and to all who are concerned with educational methods and their development. A Canadian writer gives a graphic picture of "Social Life in the reign of Queen Anne." Another Canadian, dealing with life in the present day, writes racy on "A Year in England; What I Saw, Heard and Thought." A good and accurate estimate of "Edmund Burke" is from the pen of J. O. Miller, Madoc. Prof. Frisby, M.A. (of University College, Toronto, now of the U. S. Naval Observatory, Washington), contributes "Notes on the Great Comet of 1882." In addition to these there are the usual departments of University and School Work, Contemporary Literature, and Editorial Notes, in which current educational topics are discussed concisely and comprehensively, and with the rare felicity that distinguishes their writer. The concluding article in this excellent number is the address of President Nelles, of Victoria University, on the occasion of the installation of Dr. Arthur P. Colman as Professor of Natural history and Geology in that institution. The editorial note referring to the address is worthy of reproduction:

"Dr. Nelles has a timely word for the necessity of having science taught in our academical institutions by men who are in sympathy with religion, and whose faith is not subverted by the destructive criticism of the age. The dogmatism of science is as objectionable as that of religion; and both are antagonistic to the spirit of culture and the literary instinct which enlightened thought and a true liberalism should seek to instil in the youth of the land. The rationalizing influences of modern scientific literature want the wholesome corrective which a teacher of science loyal to Christian truth, imbued with a spirit of reverence, and impressed with the sense of the mystery of life, can most effectively impart. Nothing is more fatal to nobility of mind, or more depressingly checks aspiration than the negation of the age; any force in our colleges that will fight this influence, and deal with science, not in the mechanical and coldly intellectual spirit of the times, but, recognizing the essential spiritual facts of life and nature about one, and with that glow which a fervid religious spirit infuses, will do an inestimable service to mankind."

RECEIVED.—"Morin College Review."

KNOX COLLEGE METAPHYSICAL AND LITERARY SOCIETY.

The last meeting of the above society for the present year was held on Friday evening, in the Convocation Hall at the college, at 7:30. The hall was completely filled by a thoroughly appreciative and enthusiastic audience. The meeting opened with prayer by the Rev. Dr. King. Mr. J. A. Ballantyne, B.A., president of the society, then asked Rev. Principal Caven, D.D., to occupy the chair. The glee club then rendered a musical selection, entitled, "Sleigh Riders' Serenade," with good effect. The essayist of the evening was Mr. W. S. McTavish, who took for his subject "The Testimony of the Catacombs of Rome." He gave a description of the position, structure, and extent of the catacombs. They bear testimony in relation to the persecution to which the infant Church was subjected. The inscriptions found upon the tombs, and the relics of the instruments of torture, prove that the early Church was convulsed with fierce and bitter persecutions. Their symbolism testifies to the existence of Scripture previous to the time in which the excavations were made. It testifies also to the knowledge of Scripture which they possessed. By contrasting Pagan with Christian epitaphs, we find what beneficial influences were exercised by Christianity in that early period. The essay throughout was both interesting and instructive, and met with hearty applause. The reader was Mr. J. J. Elliott, whose selection was "The Maiden Martyr," which was read with ease and justice to the selection. The glee club rendered another musical selection, entitled the "War Song," which called forth an encore from the audience. The subject for debate was, "Resolved that trial by jury should be abolished." The affirmative was argued by Messrs. T. Davidson, B.A., and R. S. McNair, and the negative by Messrs. W. Robertson, B.A., and W. A. Duncan, B.A. The discussion was carried on with great enthusiasm and interest by the speakers on both sides, each advancing in their turn very substantial arguments. The chairman, after summing up the arguments, decided in favour of the negative. The benediction was pronounced by the Rev. Prof. McLaren, after which the proceedings terminated.

CHOICE LITERATURE.

THROUGH THE WINTER.

CHAPTER XVII.—MOSAIC WORK.

"After the storm, a calm;
After the bruise, a balm;
For the ill brings good, in the Lord's own time,
And the sigh becomes the psalm."

In the performance of pleasant tasks, and the enjoyment of many blessings, the days slipped by until it was two weeks since the railroad accident, and yet Dr. Waldemar had not returned home. They heard him daily through Mrs. Waldemar. He was improving, but the time when it would be safe for him to travel was still undecided, and Mrs. Waldemar could only bid the girls be patient and hopeful.

They read and worked together, taught Sibyl, amused and entertained the dear old grandmother, and, keeping busy, they could not mope nor feel dull. Helen went home several times; she found everything there satisfactory.

Mr. Humphrey went to the city for a week, and during his absence the boys spent their evenings at the cottage.

It was in the early evening of a late March day that the parlour door opened without warning and Dr. Sullivan walked in. Gladly the girls sprang to welcome him, and, taking a hand of each, he looked at them with the pleased smile of one who is the bearer of good news.

"No, no," he said, as Margaret drew toward one of the easiest chairs for him, "my dear I must not stay a minute. How can you be so cruel as to tempt me with the creature comforts you know are so dear to little man? Miss Helen," and he looked at her critically, "though our spring is said to be unusually early, it seems to me that your roses are very backward. What do you think Mrs. Waldemar and the doctor will say to such a pale face when they come?"

Perhaps the faint, wavering colour that tinged Helen's cheeks just then, satisfied the doctor, that he need fear no dearth of roses when his friends returned; but he only smiled at her, and turned to answer Margaret's impatient question.

"When will they come, did you ask? Well, Miss Margaret, if the elements are propitious, if there is just enough sun, and not too much wind, and no hint of rain, you may expect them to-morrow. The carriage must meet them at the noon train, and you are to have the house in festive order, and yourselves in the brightest and happiest spirits possible—not forgetting the roses, Miss Helen; and whatever other directions Mrs. Waldemar may have given, you will find here in this little note."

And placing it in her hand, with a face that beamed with his sympathy in their pleasure, the doctor went off.

The next day was all that even Dr. Sullivan could require. And when all was done, Margaret and Helen took their seats by the window to watch for the return of the carriage from the depot.

It soon came; but as it stopped, and Margaret with a cry of joy, rushed to the door, Helen, moved by an impulse she could not explain, and of which afterwards she felt much ashamed, went as quickly in the opposite direction and hid herself in her own room.

Once there, it seemed quite impossible for her ever to go downstairs again.

She heard the glad voices in the hall, the sound of opening and closing doors, and the hurrying feet that told of happiness and business combined; but she seemed to have no part or lot in the general joy, and yet she was very glad; and with a shower of sunshiny tears she thankfully owned the goodness and mercy of the Lord.

By degrees the house grew quiet; proving that the first glad excitement was subsiding into the sweet calm of peace and contentment; and soon, with a little knock she did not wait to have answered, Mrs. Waldemar came in.

Her greeting of Helen was very tender and affectionate, and if her eyes took quick note of the girl's tear-stained face she asked no questions; she only said quietly,

"Will you now go down and see Guy, my dear? He is in the library resting on the sofa; and I am afraid he will not feel that he is really at home until he has seen all his friends."

Slowly, with an odd feeling at once glad and shy, Helen went down-stairs and tapped on the library door. Dr. Waldemar's "Come in" was rather wearily spoken; but, with the first sight of her, face and voice changed.

"Miss Helen," he said, as he took her hand in both his, "I am very glad to see you again. What have you been doing all these weeks, Miss Helen? Margaret has been as chary of information as if she supposed the birds in the air brought me messages. I hope you have a long story to tell me now."

Helen smiled. "We have been doing a great many little things," she said simply. "I don't believe I can make a story of them."

They were gathered in the library that evening enjoying the pleasant consciousness that they were all once more together, when Dr. Waldemar proposed to read to them.

"Wait a moment," Margaret said, as she glanced out of the window: "here comes Fred: we must hear what he wants, first."

Fred's errand proved to be only to see his sisters, and he gladly accepted Dr. Waldemar's invitation to become one of his audience. Mrs. Waldemar came in with some scarlet yarn she wanted his help to wind, and with his hands happily occupied, Fred listened, as did the girls, to the doctor.

Dr. Waldemar read without interruption until he had finished the philosopher's description of what constitutes a country. "Perhaps you have never thought what your country means. It is all that surrounds you, all that has brought you up and fed you, all that you have loved. This landscape that you see—these houses, these trees, those girls who go along there laughing—this is your country. The laws which protect you, the bread which pays for your work,

the words you interchange with others, the joy and grief which come to you from the men and things among which you live, this is your country. The little room where you used to see your mother; the remembrances she has left you, the earth where she rests, this is your country. You see it, you breathe it everywhere.

"Think to yourself, my son, of your rights and your duties, your affections and your wants, your past and your present blessings; write them all under a single name, and that name will be your country."

He closed the book then, and no one spoke until Fred made his characteristic comment.

"Well," he said impulsively, jerking his arms at the same time, to help Mrs. Waldemar with a tangle in the yarn; well, if that is one's country, one hasn't to go far to find it; but what I want to know is, what is one to do for it?"

"A country's a thing men should die for at need," Mrs. Waldemar said, in her soft voice; but the need doesn't often require that, Fred; it is more necessary that you should live for it."

"Yes; but how? Shall I go to West Point or Annapolis? Father was talking of that last night." And as if the words had been spoken before the time for uttering them, Fred bit his lip and looked sharply at Helen.

Interested in her own thoughts, she did not appear conscious of his scrutiny, or to have noticed what he said; like the sayings of many a wise man, spoken before the time was ripe for them, his words produced no impression, and with a look of relief, Fred turned to Mrs. Waldemar for an answer to his question.

"The question is not so much where you shall go, or what you shall do, important as each is in its place, as what you shall be, Fred," she said. "If you are a true, good man, with all your powers wisely and faithfully cultivated and used, you will serve your country well in whatever sphere it may please God to place you."

Fred looked soberly into the fire a moment. "I suppose," he said, in his frank, boyish way, "if a fellow's going to a place, he's got to get into the right road; and if he's going to make something, he's got to have the right tools, and know how to use them; and if I am going to do a good man's work in the world, I've got to learn how to do it, haven't I?" and he looked at Dr. Waldemar.

"Yes, Fred."

"And then you see there are a great many kinds of good work in the world, and how am I to know which is the best, or which I ought to learn?" and Fred knotted his smooth forehead, and twisted his fingers, and looked sorely perplexed.

"Is it necessary you should know just now, Fred?" Dr. Waldemar asked quietly.

"No—yes—I don't know—tho' is, I've got to know pretty soon, I expect," and Fred sent another look towards Helen.

Dr. Waldemar had seen both looks, and he understood, without more words, that the question the boy had asked was really distressing him, and pressing for an answer.

"If you want to be a good man, Fred, you know this much—where you can find all the directions you need for that purpose, do you not?"

Fred nodded.

"That is the most important difficulty then, and that is settled. A Bible-reading boy can never be at a loss to know the right from the wrong."

"Fred had listened, his dark eyes riveted on the doctor's face; then started up, and almost shouted in his excitement:

"I know. I'll go to West Point, as father said; but I won't stay in the army unless there's war and it's my duty; I'll be a civil engineer. I'd like to bridge rivers, and tunnel through mountains, and dam up waters. That would be a good work, wouldn't it?" he asked as his voice fell a little, and he looked doubtfully at the doctor, as if dreading disapproval. Dr. Waldemar gave him an encouraging smile.

"Yes, Fred," he said, pleasantly; "if you are a good man, it will be a good work, and perhaps in the doing of it, you may literally help to make the desert blossom as the rose."

It had grown quite dark while they had been talking, and as the doctor stopped tea was announced. Fred started for his hat.

"Stay to tea, Fred," Mrs. Waldemar said kindly.

"No, ma'am, thank you; I have some work to do this evening," the boy answered. "Helen, if it is pleasant to-morrow, papa wants you to come home; he'll send or come for you in the afternoon." And amid the chorus of regrets and exclamations that his last words called forth, Fred took his leave.

"Fred cannot be accused of having kept the best till the last," Dr. Waldemar said, regretfully; "but, Miss Helen, if this is to be your last evening with us, we must make it the pleasantest."

And very effectually he exerted himself to make it so.

"Have you thought," Dr. Waldemar said, the next morning, "that the winter is really over, Miss Helen? Bluebirds and robins were singing this morning; and in a sunny nook under my window, I see the crocuses waking up from their long sleep. Next week will be the first of April."

"Yes," she said as she looked at him, "I know it; the winter seemed very long, when at its beginning I looked forward, but it has passed very quickly." And a little suppressed sigh implied sadly, as well.

"A great many changes usually occur in the spring," he said, much as if he wished to prepare her to expect them in her own life. "After the enforced rest of the winter, people are usually very active and restless as the days lengthen and grow warm. Have you made any plans? Do you anticipate any changes for yourself, Miss Helen?"

She looked at him with eyes that were full of fears and questions.

"Oh no, I hope not," she said quickly. "I cannot think of any changes that could come to us but sad ones. I hope, I pray, we are not to experience any."

Gently he laid his hand on hers.

"Hush!" he said, for she was trembling with excitement; "my child, you must not attach any importance to my words: they are probably due solely to my own uneasiness and restlessness in being kept a prisoner here, when life is stirring all around me. But, Miss Helen, if you will allow me, I would like to ask a promise from you—one perhaps you will never have to fulfil: before you do make any important plans or arrangements this spring, if you should be called upon to make any, will you let me—I mean my mother—know and advise you?"

"I could not go to any one else," she said, gratefully. "Thank you," he answered; and quitting the subject he proceeded to select some books for her, and give her hints and suggestions to aid her in their reading.

"What books has Guy been giving you to read?" asked Margaret, as she bent down to see the titles.

"First volume of 'Gibbon's Rome.' Helen, don't I pity you? Guy, why don't you give her something easier to read? If she must read history why not give her 'Motley'?"

"Because," he answered, coolly, "I am hard-hearted enough not to make Miss Helen's path through the world of books too easy. It would not please me at all to find her some fine day among the novel-reading young ladies in the Castle of Indolence. And then, too, if I am going to build a house, I expect to lay a firm foundation before I finish of the chimneys. So, if Miss Helen is to read history with true pleasure and profit she wants to begin as near the beginning as possible. 'Gibbon' will prove an excellent introduction to 'Motley' and 'Prescott'."

"I have never read it," Margaret said, opening the book.

"No? why not, Margie?"

"I don't know, Guy. I have always meant to, but it looks so hard, and there are always so many other things I want to do."

"I know," Dr. Waldemar said quietly, almost sadly. "You make me think often of the grave old Bible words, Margie: 'Thy servant was busy here and there, and he was gone.'"

"Guy what do you mean? You are always talking in riddles."

"Am I?" he said with a little smile. "The meaning of this one is not hard to read, Margie. Many precious opportunities are given to you, dear: time and talent, youth and health. You do not intentionally neglect them; you are always going to improve them: but your days pass away while you are 'busy here and there,' and by-and-by you will find that their loss can only be regretted—never repaired. The opportunities you did not use and appreciate are gone beyond recall."

Margaret's sunny face grew very serious.

"Guy," she said, as lovingly she just touched his lips with hers, "I suppose I deserve you should say this, but I will never deserve it again. If Helen is going to be a wise woman, why, then, so will I, and after you will have to bestow your scoldings—and your praises—impartially on us both."

"Agreed," he said, with a smile; and there was no time then for more words, for Sibyl came in to claim their attention, and soon dinner summoned them; and shortly after dinner Philip came with the waggon and took his sisters home.

CHAPTER XVIII.—A SHOCK THAT TRIES THE FOUNDATION.

"I know not where His islands lift
Their fringed palms in air,
I only know I cannot drift
Beyond His love and care."—Whittier.

Helen had supposed that on her return home she would take up the old life again with the old duties, and cheerfully and bravely she had girded herself for her task. But she soon learned that new plans were forming, and that the closing of the winter was to mark the closing of a chapter in her life, one that was to stand alone—never to be continued or repeated.

When that evening, after tea, she proposed that the boys should bring their books and read and study with her as usual, she was surprised by Mr. Humphrey's unusual interference.

"No, no," he said, quickly, "Helen the boys can do well enough without you; let them go off and study by themselves: it is not necessary you should devote your evenings to them any longer; and besides, I want to have a little conversation with you myself, after Sibyl has gone to bed."

Mr. Humphrey's expressed wish was always equal to a command, and Helen did not venture to remonstrate against his arrangements now. She watched her brothers collect their books and go out, and then silently wondering what her father could have to say to her, she called Sibyl, and, sorely against that young lady's will carried her off to bed. After the pleasant bed-time story had been told, and she had seen the bright eyes close in childhood's untroubled sleep, she went back to her father. But Mr. Humphrey, whatever he had to say, was evidently in no haste to say it; with his evening paper in his hand he sat apparently engrossed with its contents, and, taking her work, Helen sat down to wonder and wait. The housekeeper came in for a little while; but soon wearying of the silent society of the father and daughter, she remembered some business she had with a neighbour, and went to attend to it.

Finding it useless to puzzle over questions she could not answer, Helen soon ceased to wonder about the topic on which her father desired to speak to her, and her thoughts wandered away, and before long were happily at home in Mrs. Waldemar's pleasant library.

Mr. Humphrey finally laid down his paper and turned towards her.

"Helen," he said gravely, "this has been a very trying winter for you, has it not?"

Full of sweet truthfulness Helen's clear brown eyes met her father's.

"It has been a sad winter, papa," she answered, gently; "how could it be otherwise, when we missed and wanted mamma so much, and now Ronald, but—" and here he

trembling voice steadied itself and went calmly on—"I would not like to say that it has been very trying. It seems to me, even now, that it has been full of loving-kindnesses and tender mercies; and papa, when I look back to this winter in years to come, I do not believe I will see cause for any sadness, but only for giving of thanks."

Mr. Humphrey looked at his daughter in surprise. It was very seldom that Helen conquered the reserve that always fettered her when conversing with her father; and he was quite unprepared now for her words of faith and gratitude.

"I am glad you are able to feel so," he said coldly, "but I don't suppose, Helen, you will feel sorry to hear now, that you will not have to live this winter over. I haven't told you before, but I have changes in contemplation that will relieve you of all care here, and make your life, I hope, much easier and pleasanter."

"What do you mean, papa?" Helen asked, in a voice at once earnest and fearful.

"Only this," he answered, in an indifferent tone, much as if he were telling her the merest piece of every day news. "I have decided to sell this place and break up housekeeping, Helen."

"O papa, how can you?" The words seemed to burst from Helen without any volition on her part; they fairly quivered with the pain his information had caused her; but Mr. Humphrey heard and answered with the utmost coolness:

"Very easily," he said, as he took a piece of paper from the table and slowly twisted it round his fingers.

"The fact is, Helen, you are not capable of taking charge of this family; you are neither old enough nor strong enough. If a man is going to keep house and have any comfort in his home, he must have a woman at the head of it upon whose judgment he can rely, and who will be able to relieve him of all care and anxiety as to domestic affairs. You cannot do this, Helen; you have tried and broken down, and it would be worse than useless for us to repeat the experiment. Then, too, my business here is not very flourishing, and it will be a great saving of expense, and a decided advantage to me in every way to dispose of my property here in Quinneboro and go away."

If her life had depended upon her father's changing his mind—and at the time it truly seemed to Helen that it did—she could not have uttered one expostulating word.

"What are you going to do, papa?" she asked briefly. "Haven't I told you? Sell this place and go away. I have already disposed of my law-office and business, and young Briggs made a good offer to-day for the house and farm. He is going to be married and would like to move in and take possession as soon as possible; so, Helen, there is plenty of work before us for the next few days."

"Yes, papa," she said drearily, almost as if she did not hear; but in a few seconds she roused herself and resumed the conversation.

"What are you going to do afterwards, papa?" she asked, in a low but calm voice. "Will you please let me know your plans?"

Her father looked at her approvingly. "You are a sensible girl, Helen," he said. "You don't take it half as hard as I expected. If there is anything I dread it is a scene with a woman. I'll tell you all my arrangements now, as far as I have completed them. In the first place, I shall let Briggs have the house and farm on his own terms: they are very liberal, and he's on the spot and there'll be no delay in the business. He's to have the furniture, too, Helen—all, that is, except what you may like to reserve. If there are any things you would like to have saved for yourself and Sibyl, why select them, and I'll have them stored; but the bulk of the furniture I shall sell with the house. The tenth of April I am to give him possession, and after that I am going out west. I have some wheat lands in Iowa that are very valuable, and I believe there are two or three fine mill sites; I am going out to see what I can make of them."

And Mr. Humphrey paused and fell into a brown study over his schemes of business, and his dreams of profit.

Helen waited in feverish impatience for him to speak again, but the silence remained unbroken until she asked: "Papa, what are you going to do with us? with the boys, and Sibyl, and me?"

"With the boys? Oh, yes, I forgot. I shall take them with me. It will do them good to see something of their country: enlarge their ideas a little. You know the old saying, Helen,

'Home-keeping youths have ever homely wits,' I mean to give the boys the benefit of an extensive trip over the west this summer. In the fall I shall place them at good schools. Fred is to try for West Point. If he gets in, why his future is decided; and Philip wants to go to college. I believe he thinks he'll be a great minister some day—he might much better choose a business life; but, however, I shall let him do as he likes."

(To be continued.)

FUNERALS IN THE TIME OF CHRIST.

The touching Gospel account of the funeral procession that wound out of the gate of Nain,—probably down the steep road which now leads toward the ancient sepulchral caves west of the village,—as our Lord and His disciples came nigh, gives us probably the most familiar idea of the ordinary mode of committing the dead to their "long homes" in that day. First in order came the women, according to an ancient commentary of the Jews, which explains, that, as "women brought death into our world, she it is who ought to lead the way in a funeral procession." Among them, how easy for any one, much more the Lord, her Maker, to recognize the widow, about to hide away forever from her eyes an only son. Behind the bier followed "much people of the city," and last of all the hired mourners and the musicians, with their distracting and discordant wailing and piping. According to prevailing custom, our Lord and His companions should have joined the procession, and wept

with them who wept, or shared in bearing the burden of the open bier on which lay the young man, "the only son of his mother, and she was a widow." The apostle pauses in his record of this glorious miracle to emphasize the Saviour's compassion for this bereaved mother, whom he must comfort with a gentle "Weep not," though in a moment more He should place the dead son alive in her arms. May He not at that moment have beheld, as in prophetic vision, the sorrows of that Virgin Mother for the death of her only Son, of which Simeon has testified, saying, "Yea, a word shall pierce through thy own soul also?" (Luke ii. 35.)

It was contrary to the law that a high priest should attend the funeral, or observe any of the customary rites of mourning for any relative, not even for his father or his mother; the priest might be "defiled" for his mother, father, son, daughter, brother, and unmarried sister, but for no other relation in life. (Levit. xxi. 1-4, 10, 11.)

In the time of Christ it was the custom from the moment the body was carried out of the house, to reverse all chairs and couches, or seats of whatever sort. The mourners sat on the floor, except on the Sabbath and on one hour of the Friday, the day of preparation, and on some feast-days in which "mourning" was prohibited. On the return of the family from the burial with their friends, they were served by their neighbours with a symbolical refreshment in earthenware, consisting of bread, hard-boiled eggs, and lentils. The friends and funeral guests, however, partook of a generous meal, but at which the supply of wine was limited to ten cups. These "cups" may have been a relic of the ancient custom referred to in Jeremiah: "Neither shall men give them" (the mourners) "the cup of consolation for their father or for their mother" (xvi. 6, 7). An allusion to funeral banquets is supposed to be found in the circumstance after Abimelech's death, as recorded in this text: "When all the people came to cause David to eat meat while it was yet day, David swore, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down" (II. Sam. iii. 35); and Jeremy, in his Epistle, speaks of the priests in the temple of idols, who "roar and cry before their gods, as men do at the feast when one is dead." (Bar. vi. 32.)

With the return from the grave began the formal mourning, when the passionate expressions of grief, loud and demonstrative, before the burial, were, if possible, redoubled and intensified. The prescribed season for deep mourning was seven days, the first three of these being those of "weeping," the others those of "lamentation." These being fulfilled, there followed a lighter mourning of thirty days or more, according to the nature of the bereavement. Under the Rabbis, children mourned for their parents a whole year. The anniversary of the death of a relative was also to be kept; while, for a season, the Jewish "prayer for the dead" (not, however, intercessory in its character) was to be offered. —From Mrs. Palmer's "Home Life in the Bible."

WE SEEK A CITY.

We seek a city, where each quiet dwelling
Stands fast upon the everlasting hills;
Where in the song of praises loudly swelling,
Comes not a discord of our earthly ills.

Some of our loved have passed within the portals,
From out whose pearly bar they go no more;
Nor wait a note celestial down to mortals,
To guide unto that further shore.

We know that in that city life abideth;
Nor tears—nor death can ever enter there:
And One with nail-pierced hands our way still guideth,
Until we come unto the city fair.

We seek a city—pilgrim feet grow weary,
But we press on; beyond still lies our home,
Though days be dark, and ways are often dreary,
We seek, we seek a city yet to come!

—Lucy Randolph Fleming.

TIGHT LACING.

Mr. Richard A. Proctor, the well-known lecturer on astronomy, once tried the experiment of wearing a corset, and thus describes the result: "When the subject of corset wearing was under discussion in the pages of the 'English Mechanic,' I was struck," he says, "with the apparent weight of evidence in favour of tight lacing. I was in particular struck by the evidence of some as to its use in reducing corpulence. I was corpulent. I was disposed, as I am still, to take an interest in scientific experiment. I thought I would give this matter a fair trial. I read all the instructions, carefully followed them, and varied the time of applying pressure with that 'perfectly stiff busk' about which correspondents were so enthusiastic. I was foolish enough to try the thing for a matter of four weeks. Then I laughed at myself as a hopeless idiot, and determined to give up the attempt to reduce by artificial means that superabundance of fat on which only starvation and much exercise, or the air of America, has ever had any real reducing influence. But I was reckoning without my host. As the Chinese lady suffers I am told, when her feet bindings are taken off, and as the flat-headed baby howls when his head-boards are removed, so for a while was it with me. I found myself manifestly better in stays. I laughed at myself no longer. I was too angry with myself to laugh. I would as soon have condemned myself to using crutches all the time, as to wearing always a busk. But for my one month of folly, I had to endure three months of discomfort. At the end of about that time I was my own man again."

JOHN JONES, a rich tailor of London, died lately, and left to the nation a very large and costly collection of oil and water-colour paintings, enamels, ceramics, gold and silver objects, furniture, etc., printed books, and silver work of great value. The collection is valued at about \$1,250,000.

BRITISH AND FOREIGN ITEMS.

QUEEN VICTORIA'S private estate in England extends over 37,372 acres.

A SUBSCRIPTION has been opened in Berlin for the relief of sufferers by the American floods.

THE coronation of King Kalakua took place at Honolulu. 70,000 people witnessed the ceremony.

THE New York Board of Education have voted a reduction of two per cent. on all the teachers' wages.

THE Cardinal Archbishop of New York advises people not to be too easily induced to send contributions to Ireland.

THE French National Library the largest in the world, and twice as large as that of the British Museum, contains 2,078,000 volumes.

THE municipality of Rome has placed a memorial tablet in the house which Prof. Samuel F. B. Morse inhabited while in that city in 1830.

THE Greek Church has refused to use the same building for worship with the Old Catholics in Munich, and the old "filioque" controversy is thus revived.

RECENTLY, at the Tuilleries, a printing machine was set in motion by a solar apparatus, and several thousand copies of the "Soleil Journal" were struck off.

THE Old Catholics in Germany have organized a Provincial Commission to promote the extension of the faith in Silesia. The Commission has its headquarters at Breslau.

A NOTED Rome Catholic in Rome has become Protestant. Signor Catalano, Professor of Physical Science in the University at Rome has connected himself with the Free Italian Church.

A WIDOW in New Orleans has in her possession the original draft of the Constitution of the Confederate States. She loves it very dearly, but can be induced to part with it for the modest sum of \$30,000.

CLEVELAND, Ohio, is talking of giving up lighting its streets by electricity, and going back to the old-fashioned, just-as-good and cheaper gas. The electric light costs too much, and taxpayers are growling.

EX-SECRETARY BLAINE is said to be writing a political history, in two volumes, under the title of "Twenty Years of Congress—From Lincoln to Garfield. A History of National Legislation from 1861 to 1881."

GIRTON COLLEGE, the Women's University at Cambridge, in England, is to be enlarged. The accommodations are insufficient for the number of applicants for admission, and the work on the new building is to begin at once.

THE Russian Empress, when she was Crown Princess, was celebrated for her light-hearted ways, but of late years she has become more reserved—a change that is naturally accounted for in her constant fear for the life of her husband.

FOR the establishment of a home for men of letters and retired librarians and printers over sixty years old, a large plot of lands and rentals in Paris, amounting to thirty-four thousand dollars, have been bequeathed by the late William Galignani.

LIEUTENANT-GOVERNOR BETHEL, of Florida, and his brother have planted a grove of 4,500 cocoanut trees on a small island twenty miles off Key West. The trees will not begin to bear for six years. The value of the cocoanut crop averages \$10 per tree each year.

IT is stated that the Prussian representative at the Vatican has been instructed to reply to the Papal Secretary of State that the letter of the Pope to the Emperor William does not afford a satisfactory basis for an arrangement of the questions between the Papacy and Prussia.

THE Council of the British Association have decided that the decision to meet at Montreal next year was legally obtained, and does not contravene the rules of the Association. It will, however, take the general sense of the members upon the propriety of meeting in Canada.

DISPATCHES from Calcutta report that the Attock bridge across the Indus in the Punjab is nearly completed, and that trains are likely to run over it by the 1st of May. This will give India an unbroken line of railway from Calcutta to Peshawur, a distance of some 1,600 miles.

THE population of Manila was being decimated by cholera, says a colonial paper, when a tremendous hurricane swept over the island and acted as a meteorological anti-septic, for on the following day not a single additional case of cholera broke out, and none have been reported since.

THE Rev. Dr. Arthur T. Pierson, of Indianapolis, has adopted the expedient of hiring the best public hall in the city for his evening services. His Sunday evening sermons are delivered to immense audiences. He uses no sensationalism to attract them, but preaches simply, without notes, the old-fashioned doctrines of sin and redemption only through Christ.

MISS LEIGH, known as the "English woman's good angel" is in Paris doing a noble work. Ten years ago she established in that city a home for friendless young women; from this has grown an orphanage, a church and a parsonage, a mission hall, a Young Women's Christian Association, a Young Men's Institute, a free registry, a kindergarten and infant school, and a sanitarium.

MISS RANNABALL, an East Indian girl of 20, is said to be the most learned woman in the world. She can read and write and talk in twelve languages, having a wonderful gift in that way, besides being up in mathematics, astronomy and history. She is studying medicine, and will go to India to practice, where, she says, thousands of her countrywomen die every year because they will not consult male physicians.

THE Presbyterians are the strongest of the Protestant denominations in Philadelphia. The Methodists stand second. The Presbyterians number 30,419; Methodists, 24,200; Episcopalians, 23,000; Baptists, 18,514. The Methodists lead in the number of Sunday schools, and teachers and scholars; but yield the first place to Presbyterians in amount raised for benevolent and missionary purposes.

MINISTERS AND CHURCHES.

THE ministers of Paris, Ont., have issued an earnest, sensible and practical address on temperance.

THE Rev. John J. A. Proudfoot, D.D., lectured last week in Park Avenue Presbyterian Church, London, on "Marcus Antoninus."

THE Rev. Mr. Laidlaw, pastor of St. Paul's Church, Hamilton, lectured in the First Presbyterian Church, Chatham, last week, on the "World of the Future."

IN connection with the re opening services at St. Andrew's Church, Berlin, the Rev. Mr. Dickie, Detroit, lectured on "The Scottish Church from the earliest times till 1690."

THE "Daily Telegraph" states that the Rev. Thomas Smith, D.D., Kingston, has accepted the call addressed to him by the elders and trustees of St. Andrew's Church, St. John, N.B.

THE annual soiree in the Presbyterian church, Oshawa, last week, was a decided success. A pleasant evening, large audience, good cheer, good speeches, and good music left nothing to be desired.

THE Rev. John Smith gave a lecture in the Presbyterian church, Parkdale, on "Prejudice and Progress." The lecture was highly instructive, and interspersed with racy humour. It was highly appreciated by the audience.

THE St. Andrew's Church, Toronto, Young People's Association gave a concert and literary entertainment last week, and a most pleasant evening was spent by all present. A liberal collection was taken up in aid of the Dorset Mission School.

THE Turin congregation, which forms part of Mr. Beckett's field of labour, at its last business meeting reported a balance on hand. A subscription list was opened, and a considerable sum subscribed, for the purpose of re-shingling, kalsomining, and otherwise improving the appearance of the church.

THE Rochesterville Presbyterian congregation held their anniversary social on the 20th inst. Excellent music and appropriate readings added much to the enjoyment of the audience. The Revs. Messrs. G. M. Clark, J. Wood, F. W. Farries and R. Whillans gave addresses which were timely and highly appreciated.

AN interesting, successful and enjoyable social was held in connection with Knox Church, Beaverton, Sabbath school. Mr. Cameron, superintendent, occupied the chair. The Rev. R. N. Grant, Orillia, gave a very interesting address on "How can I help the Sabbath school?" Short addresses were also given by the Rev. Messrs. Watson and Depew.

A NEW Presbyterian church was opened in West Huntingdon, by the Rev. W. W. McLean, M.A., Belleville, and the Rev. A. Young, of Napanee, on a recent Sabbath. The following evening a most successful tea meeting was held, at which the Rev. Mr. Gray, the pastor of the congregation, presided. Able addresses and attractive music contributed to the enjoyment of the crowded gathering.

THE people of Knox Church, Milton, are to be congratulated upon the success of the bazaar held in the town hall on Wednesday, 14th inst. The articles were marked at reasonable prices, and everything conducted on business principles. They realized \$320. Since the Rev. M. C. Cameron's ordination four years ago, unity and prosperity have been enjoyed by the church.

LAST week the East Presbyterian Church, Toronto, held their annual tea meeting, which was very largely attended. Tea was served in the lecture room, after which an adjournment was made to the church, where the pastor, Rev. J. M. Cameron, took the chair. Addresses were delivered by Revs. Messrs. Irglis, Tovell, Frizzell, Leslieville, Drummond, Newcastle, and others. During the evening the choir gave a number of selections. The evening following the Sabbath school children had their annual social, for which an excellent programme was provided.

ON the return of the Rev. I. Campbell and his bride from their wedding trip a large number of his congregation and friends assembled in the lecture room of the Presbyterian church, Richmond Hill, to welcome them. After an excellent repast Mr. and Mrs. Campbell were presented with a beautiful silver tea service, accompanied by an address, containing congratulations on the happy occasion, kindly expressions of good will, and appreciative recognition of Mr. Campbell's labours. Mr. Campbell made a happy and

suitable reply. The evening was most pleasantly spent.

THE second anniversary of the re-opening of the Presbyterian church, Bridgen, was observed on the 4th inst. The Rev. J. Thompson, Sarnia, preached able and interesting sermons, morning and evening, to large and appreciative congregations. On Monday evening a successful tea-meeting was held. The pastor, Rev. J. A. McDonald, in the chair. Addresses of a highly instructive and entertaining character were delivered by the Rev. Messrs. J. Thompson, G. Cuthbertson, J. McCutcheon and Kerr (Methodist). The addresses were interspersed with excellent music. The most successful and enjoyable meeting of the kind ever held in the village was brought to a close by singing the national anthem and pronouncing the benediction. The total proceeds of the anniversary amounted to \$160.

THE anniversary of the dedication of Guihne Church, Harriston, was observed on the 11th inst. Appropriate discourses were preached in the morning by the Rev. J. M. Aull, of Palmerston, and in the evening by Rev. G. Mitchell, B.A., of Harriston, to very large and attentive audiences. On Monday evening the annual social tea was given by the ladies of the congregation, after which interesting and instructive addresses were delivered by Rev. Messrs. Muir, of Gorrie, Aull, of Palmerston, and the resident ministers of the town. On Tuesday evening the Sabbath school children's tea-meeting was held, and was well attended by the parents and friends. The manner in which the young people entertained the audience with singing, recitations, and dialogues, reflects great credit upon the superintendent, teachers, preceptor and choir. All the meetings were very successful. Proceeds, \$325.

ON the evening of February 14th, a large number of the members and adherents of the Underwood Presbyterian congregation repaired to the manse, laden with baskets of provisions. After everything had been put in order, the pastor and his wife were requested to present themselves, when very kindly addresses, expressive of appreciation of the character and labours of the Rev. Mr. and Mrs. McLennan, were read. Accompanying the addresses, the present of a well filled purse to Mr. McLennan, and a handsome sideboard to Mrs. McLennan were made. Mr. McLennan briefly replied on his own behalf, and also on the behalf of Mrs. McLennan. Tea was then served. The company, after spending an enjoyable evening, with music, etc., separated at a seasonable hour. A quantity of oats, to keep the minister's mare for many a day, had been sent previous to the social gathering.

IN accordance with the appointment of the Assembly, the Rev. Dr. Cochrane preached, on the morning of the 18th inst., an earnest and impressive sermon on the claims of theological colleges and other educational institutions upon the prayers and liberality of the Christian Church. His remarks were based upon Zachariah i. 5—"Your fathers, where are they? and the prophets, do they live forever?" In the evening Dr. Cochrane preached a sermon specially addressed to the young men and women of the congregation, founded upon the text, 2 Chronicles xxxiv. 3, "While he (Josiah) was yet young, he began to seek after the God of David, his father." The points specially dwelt upon and enforced with great power and wealth of illustration were these: Josiah began to seek after God—he began while he was young—he continued to seek God—he died a happy though a sudden death. The audiences at both services were very large, and seemed pervaded by a deep spirit of solemnity under the appeals addressed them.

ANNIVERSARY services were held in Wingham Presbyterian church on the 11th inst. The Rev. John Smith, Erskine Church, Toronto, had agreed to preach the sermons on the occasion; but, owing to inter-ruptions of travel by the storms prevailing at the time, he was unable to be forward for the morning service, which was conducted by Rev. Mr. Cornish of the Canada Methodist Church. In the evening a large congregation assembled, to whom Mr. Smith, having by this time succeeded in getting his way through, preached an able and impressive sermon. The following evening a soiree was held in the basement of the church, the pastor, the Rev. Mr. McQuarrie, presiding. The evening was enjoyably spent, excellent music being contributed on the occasion. The principal feature of the meeting was Mr. Smith's lecture on

"The Sins of the Pew," its racy humour and pungent hits being specially effective. The Rev. Mr. Cornish delivered a brief address. The customary votes and an anthem fitly terminated a pleasant and profitable entertainment.

ON February 11th, a very important and interesting event transpired in St. Thomas. The new Knox Church was publicly opened for, and solemnly dedicated to, the worship of God. The Rev. Dr. Cochran, Moderator of the General Assembly, preached able and appropriate sermons in the morning and afternoon, and the Rev. Professor McLaren preached a rich discourse in the evening. The congregations were splendid, especially in the morning and evening. The contributions were fair. The building is elegant, capacious, and admirably fitted up for its purpose. The seating capacity is 780 on the floor, and 160 in the gallery. The organ receptacle is back of the pulpit, where likewise the choir sit. The young people of the congregation are arranging to have in place, without delay, an instrument that will cost \$2,500. The church is an ornament to the city, an honour to the congregation, a credit to the Presbyterian body, and, so far as Canada is concerned, unique in its architectural design. The interior arrangement is very complete, being seated with chairs specially designed and in harmony with the plan of the church. About the only disagreeable feature in the whole matter is, that a considerable debt will have to be borne by the congregation for some time. The people and the minister of Knox Church are to be congratulated on the fine success of their laudable enterprise.

THE annual congregational meeting of the Central Presbyterian Church, Galt, was held lately. The managers, in their report, congratulated the congregation on having such a beautiful edifice in which to worship; and also upon the increased attendance which resulted therefrom. They also urged upon the congregation the necessity of increasing the income of the church, as the expenditure would be larger than it was in the old church. The total income for last year was about \$3,200, and there is still a balance on hand of over \$100; the balance at the beginning of the previous year was \$290. The amount received from pew rents was \$1,286.20, an increase over 1881 of \$348.20; from ordinary collections, \$1,112.30, an increase of \$413.18, and from envelope collections, \$583.06, an increase of \$45.37; the total increase from these, the chief sources of income, being \$806.75. The Building Committee presented their report, and were relieved. The report showed that the expenditure in connection with the new church amounted to \$30,551.51. There is still some work to be done on the grounds, etc., which, with a number of small accounts still unpaid, will make a total of \$31,448.54. The amounts already received on behalf of the building fund from various sources make \$29,463.35—leaving a balance of \$1,974.99 to be provided for. Unpaid and new subscriptions, it is expected, will materially decrease this amount. The total debt of the church will be about \$16,000.

THE anniversary services were held at Caven Church, Exeter, on the 18th and 19th February, with great enthusiasm and success. On the Sabbath, the Rev. Thomas Macadam, of Strathroy, preached to crowded congregations from Romans i. 16. On the Monday evening, after an excellent social repast, the audience assembled in the church, which was literally crammed. The Rev. C. Fletcher, of Thames Road, who is at present acting as Moderator of Session, occupied the chair, and stirring speeches, mostly of a missionary character, were delivered by the Rev. Messrs. Robinson (Church of England), Gundy (Canada Methodist), Carrier, a French-Canadian settled at Grand Bend, and Mr. Macadam. The choir contributed largely to the enjoyment of the evening. The high and earnest tone of the addresses was a favourable feature of the interesting and enthusiastic meeting. The speakers of the evening spoke in the highest terms of the satisfactory condition of the congregation. It was stated that, during the last two years, the annual income has amounted to \$1,400 and that all the schemes of the Church had been contributed to, while \$1,100 had been raised to reduce the debt on the church, which now stands at \$1,400, and can be easily wiped off in a year or two, leaving the elegant and commodious place of worship free of debt. Part of the financial success is to be attributed to the recent adoption of the weekly-offering system, which has been worked with admirable effect under the care of Mr. George Samwell,

There is a flourishing Sabbath school, and a well-attended weekly prayer-meeting. The unanimity, liberality, and interest in Church work manifested by all—and very remarkably by the young men and women of the congregation—is a very healthy sign. It could only be such a spirit that could not merely hold together, but increase the congregation during their prolonged vacancy. It was remarked that there are few congregations in the Church doing their duty better, and more worthy of being called "the willing workers." There is every reason to believe that this will be one of the strong congregations of the Church in a few years, and, from the position it occupies in a large and rising village in one of the finest agricultural districts of Ontario, this is greatly to be desired. The people are full of hope and zeal, and should Mr. Martin, of Norwich, see his way to accept their call, there is little doubt of continued and increased success. The sum realized at the anniversary services, without any special call on the liberality of the people, was \$152.

THE thirty-second annual meeting of the Orillia Presbyterian congregation was held in the Sabbath school room on Wednesday, 14th inst. The Rev. R. N. Grant occupied the chair, and opened the meeting with devotional exercises, the Rev. J. Gray leading in prayer. Mr. Wm. I. Forbes presented and read an address to the congregation from the kirk-session. It alluded in appropriate terms to the retirement of the late minister and the induction of the present pastor, and impressed on the congregation their duty towards the latter. Mr. A. J. Alport submitted and read the report of the deacons' court and the managers. It showed a very healthy and hopeful state of financial affairs. The free-will offerings on the Lord's day, in the shape of envelopes, collections, and casual contributions amounted for 1882 to \$2412.2. It also stated that, although the expenditure for the past year has been of an exceptional kind in consequence of repairs and refitting manse, alterations to vestry, etc., the funds subscribed by the congregation have proved adequate to meet all demands, and to leave a balance on hand at the close of the year of \$148.50, enabling them to settle the few claims outstanding, and to meet the half-year's interest accruing on mortgage debt, without trenching on current revenue. The receipts of the year include a gift of \$200 from the estate of the late Mrs. Darling which has been applied towards the reduction of the amount of mortgage. Mr. T. J. Decatur, secretary, read a full report of the Sabbath School Teachers' Association, showing that the school is prosperous and progressing. The number of scholars on the roll of the school is 250, and in the Bible class, 60, making in all 310. The teachers and officers number 28. The average attendance of the school, including infant class, was 185, and of the infant class alone, 51. The amount raised by the school and Bible class was \$169.87. It was stated that the infant-class room had been completed and it was now formally handed over to the congregation. The cost was about \$395, of which \$195 had been paid, partly by a subscription of \$101.88. The Missionary Association collected \$291.95 for the schemes of the Church. An instalment of \$210 was also paid towards the endowment of Queen's College. The income from the cemetery was reported at \$167, and that of the Young People's Association at \$77.81. The summing up of these various items is as follows: Free-will offerings by envelopes, collections, and casual contributions, \$2,212.24; legacy of late Mrs. Darling, \$200; Sabbath School Association and Bible class, \$169.87; Missionary Association, \$291.95; subscription for infant-class room, \$101.88; instalment towards endowment of Queen's College, \$210; cemetery fund, \$167; Young People's Association, \$77.81. Total, 3,430.75. The congregation then proceeded to the election of three managers. Mr. J. Torrance Jack was unanimously re-elected, and Messrs. W. Thomson (Longford), and John Fyfe unan mously re-elected for two years. Mr. John World was also with the same unanimity re-elected treasurer of the cemetery fund. Messrs. E. B. Alport and C. Warner were appointed auditors for the current year. The chairman called attention to the mortgage of \$1,800 on the church property, and, in a forcible address, proposed that immediate steps be taken to wipe it off when it fell due on the 2nd August next. Subscription papers were handed round, and \$700 subscribed in a short time. A committee was appointed for the further prosecution of this object.

PRESBYTERY OF OTTAWA.—This Presbytery met in Bank Street Church, on the 13th February. The Rev. George Jamieson, of Aylmer, was appointed moderator. The session records of Knox Church, Ottawa, of the congregations of Cumberland and Chelsea were examined and attested in the usual form. Mr. W. H. Geddes, student of theology, was examined in Latin, Greek, Hebrew, philosophy, theology and personal religion, with a view to making application to the synod for permission to take him on trial for license. His examination was sustained. The Home Mission Report and Recommendations were submitted and considered. The following committee was appointed to consider the probationer scheme and bring in a finding to the adjourned meeting on the 20th March: Mr. Farries, convener, Dr. Moore, Messrs. McDiarmid, Clark, Bennett, White, ministers, and Messrs. H. Robinson and Thomas Wilson, elders. The discussion of the scheme occupied a considerable part of the evening sederunt. Mr. Durie, Treasurer of the Presbytery Fund, submitted his report, which was received, and the thanks of the Presbytery tendered to him. Mr. George Hay presented a report of the attendance of elders at Presbytery meetings, which was received and its recommendation adopted. It was agreed to hold a conference on Sabbath school work on the evening of the 20th March, to which Sabbath school workers in Ottawa and neighbourhood are invited, especially the members of the Ottawa Sabbath School Normal Class. Parties were appointed to prepare short papers, to be read on the occasion. The accounts of the Presbytery's Home Mission treasurer were audited and found correct. The following members were appointed members of the next General Assembly, to meet in London, Ont.: Messrs. G. M. Clark, R. V. McKibbin, M. S. Oxley, Dr. Moore, F. W. Farries and Wm. Caven, ministers, and Messrs. J. McMillan, James Brown, E. H. Bronson, W. Lough, James Campbell and George Hay, elders. Reports of missionary deputations were given by Messrs. Caven, Bayne and Findlay. A resolution was passed and a committee appointed on Sabbath observance, said committee to co-operate with other Presbyteries or other bodies of Christians in order to secure a better observance of the Sabbath. A committee was appointed to consider remits of Assembly and report to a future meeting. The Rochesterville elders together with the pastor, were appointed an interim session for the congregation of Hull. Messrs. Blackburn and Steele, from Chelsea, were heard on the re-arrangement of the supply of certain mission fields. Dr. Moore, convener of the committee appointed to supervise the studies of a student placed under the care of the Presbytery by the General Assembly reported in favourable terms of the examination passed. After other matters, not of general interest, were attended to, the Presbytery, after occupying four entire sederunts, adjourned, to meet on March 20th, at 10 a.m., in Bank Street Church.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON X.

THE SEVEN CHOSEN.

Mar. 11, }
1883. }

{ Acts vi.
1-15. }

GOLDEN TEXT.—"Seven men of honest report, full of the Holy Ghost and wisdom."—Acts 6: 3.

CONNECTION.—Gamaliel having advised caution and moderation, the council dismissed the apostles, with a command to cease speaking of Jesus. But they continued to teach, in the temple, and in private houses.

I. A TROUBLE WITHIN THE CHURCH.—Ver. 1.—In those days; this time of peace and progress. Probably the first year after Christ's ascension. Multiplied (*Reunion*, "was multiplying"), some thousands had been gathered in; and more every day. Grecians (*Reunion*, "Grecian Jews"): foreign-born and Greek-speaking Jews. Hebrews: the native Jews. The former would be less bigoted in their views; and many of them richer, than the Jews of Palestine. Widows were neglected: many of these would be new-comers and strangers in the city, and perhaps, too, the other Jews might be a little "put out" by their free-and-easy ways concerning many matters of the ceremonial law. So, there might be some reason for complaint. Much destitution among widows in ancient times. Lived in more seclusion than with us—few remunerative employments—re-marriage not looked favourably upon. Daily ministrations: food, or money, or both, distributed to the needy.

II. THE TROUBLE MET, AND REMOVED.—Ver. 2.—Twelve called the multitude: the apostles place the responsibility of work upon the entire membership. No drones in the Christian hive. The whole membership was

brought together. Leave the word . . . serve tables: division of labour has been a wonderful blessing to the Church. The apostles could have managed the charities of the Church. But in doing so, they would take time from the preaching of the word; and others would miss a good training in Christian usefulness.

Ver. 3.—Look ye out . . . seven men: the membership were taught to choose the public servants of the Church. It was not an innovation. See Deut. 1: 13. Seven was a favourite number; and there seemed to be need for as many at this time. Full of the Holy Ghost: they were full of the Spirit, before the apostles' hands were laid on them. Holy Christian character and much of God's favour ("grace") are necessary for even the more secular offices in the Church; where come so much close business-contact with the world.

Ver. 4.—Prayer . . . ministry: "prayer" here means the general conducting of worship. "Ministry" is *service*. Same word as in ver. 2 ("serve"). They preferred there should be a division of labour; and the spiritual parts left in their hands.

Ver. 5.—They saying pleased: the brethren agreed to this wise proposal, and chose seven men; all probably of the class who were complaining—for all the names seem to be Greek. Very likely some of these very men had come to the apostles as a "deputation" from the Grecian Jews. The best way to prevent discontent with the administration of affairs, in Church or State, is (as old Herodotus says) "to take the people into partnership in the Government." Stephen . . . Philip: Stephen's course was short and bright. Philip became an eminent preacher of the word. Of the others we know nothing further. Anciently, some thought Nicolas was the origin of the name "Nicolaïtanes" (Rev. 2: 6, 15); but we know of no good reason for this. He was a Gentile, who had become a Jew by profession. The others all seemed to be of Jewish blood.

Ver. 6.—Set before the apostles: large sums of money had been entrusted to the twelve (Acts 4: 34-37), and they reserved the right of approving the men to whom its administration was to be handed over. Prayed . . . laid hands: solemnly and with prayer, sanctioned their appointment. Mark, first election, then ordination; and no authority for ordaining a man in the Christian Church till he has been chosen by God's people to an office in which to be ordained.

Ver. 7.—Increased . . . multiplied: the preaching of the word was found everywhere. Those who knew the truth were zealous and successful in bringing it before others; and converts became daily very numerous. Priests . . . obedient: what would greatly strengthen the Church in the city, was that, of the learned and influential priesthood, there were many believers in Jesus.

III. TROUBLE FROM THE WORLD.—Ver. 8.—Stephen: the Lord ever honours strong faith. In that day, and with Stephen, He honoured it by enabling him to do many miracles.

Ver. 9.—Synagogue of the Libertines, etc.: Libertines, freed men, Emancipated Roman Jews. Doubtless there were several synagogues here intended. The foreign Jews would gather themselves into synagogues, according to their various nationalities. And doubtless, also Saul, in the synagogue of the Cilicians, would dispute with Stephen. Mark the strong probability that here the Holy Spirit first vigorously began the *Holy War* with him. Asia: not Asia in our sense; nor even Asia Minor, but the province having Ephesus as capital.—Acts 20: 16; 1 Pet. 1: 1.

Ver. 10.—Not able to resist: no man who receives the Scriptures as the supreme standard of morals and belief, can make headway against the claims of Jesus Christ to his soul.

Ver. 11.—Suborned men: hired or employed men to give evidence. The charge was blasphemy.

Vers. 12-14.—Stirred up: these bigots of the foreign synagogues got the others enlisted in a crusade against this "new doctrine." False witnesses: the men were acting a corrupt part, and full of malignant hatred against Stephen. They were therefore "false witnesses," although what they said was substantially true. God told Daniel, by the angel (chap 9: 26), that the city and the sanctuary should be destroyed; and Stephen only said what they read in the synagogue every worship-day.

Ver. 15.—The face of an angel: we know not what the lustre was; whether the holy calmness of a saint of God, or a miraculous shining of his face, as Moses's—Ex. 34: 29. We suppose it to be the latter.

PRACTICAL TEACHINGS.

1. The difficulty about the foreign-born widows has been probably often exaggerated in people's minds. It was a small fault, and nobly remedied.
2. The administration of this fund was placed largely in the hands of the complaining party. Nothing sobers a man so much as a responsibility.
3. This should have suggested to the native Jews, the idea of the administration of the ordinances of the Gospel, and its saving blessings extended by, and to others beyond their own people.
4. Christianity is the highest type of kindness and humanity.
5. A great blessing (ver. 7) is often followed by a great trial (ver. 12). A fact simple enough; but there is a better way of putting it—God prepares us for great trials, by giving us large blessings beforehand.

A MARRIED woman, named Emma Bruce, a member of the Salvation Army, was charged, on her own confession, with having murdered a woman in Glasgow in 1871. Although cautioned, prisoner said: "I have delivered myself up. I have been a big sinner, and all that I have confessed I have done, both before God and man. I have given it all up for Jesus, whether it is life or death for me." The prisoner was remanded.

OUR YOUNG FOLKS.

THE HEROINE OF A FISHING VILLAGE.

Until she was nineteen years old, Dorothy lived a very uneventful life; for one week was much the same as another in the placid existence of the village. On Sabbath morning, when the church bells began to ring, you would meet her walking over the moor with a springy step. Her shawl was gray, and her dress was of the most pronounced colour that could be bought in the market town. Her brown hair was gathered in a net, and her calm eyes looked from under an old-fashioned bonnet of straw. Her feet were always bare, but she carried her shoes and stockings slung over her shoulder. When she got near the church she sat down in the shade of a hedge and put them on; then she walked the rest of the distance with a cramped and civilized gait. On the Monday mornings early she carried the water from the well. Her great "skeel" was poised easily on her head; and, as she strode along singing lightly without shaking a drop of water over the edge of her pail, you could see how she had come by her erect carriage. When the boat came in, she went to the beach and helped to carry the baskets of fish to the cart. She was then dressed in a sort of thick flannel blouse and a singular quantity of brief petticoats. Her head was bare, and she looked far better than in her Sabbath clothes. If the morning was fine she sat out in the sun and baited the lines, all the while lilting old country songs in her guttural dialect. In the evenings she would spend some time chatting with other lasses in the Row; but she never had a very long spell of that pastime, for she had to be at work winter and summer by about five or six in the morning. The fisher-folk do not waste many candles by keeping late hours. She was very healthy and powerful, very ignorant, and very modest. Had she lived by one of the big harbours, where fleets of boats come in, she might have been as rough and brazen as the girls often are in those places. But in her secluded little village the ways of the people were old-fashioned and decorous, and girls were very restrained in their manners. No one would have taken her to be anything more than an ordinary country girl, had not a chance enabled her to show herself full of bravery and resource.

Every boat in the village went away north one evening, and not a man remained in the Row excepting three very old fellows, who were long past work of any kind. When a fisherman grows helpless with age he is kept by his own people, and his days are passed in quietly smoking on the kitchen settle, or in looking dimly out over the sea from the bench at the door. But a man must be sorely "failed" before he is reduced to idleness, and able to do nothing that needs strength. A southerly gale, with a southerly sea, came away in the night, and the boats could not beat down from northward. By daylight they were all safe in a harbour about eighteen miles north of the village. The sea grew worse and worse, till the usual clouds of foam

flew against the houses or skimmed away into the fields beyond. When the wind reached its height the sounds it made in the hollows were like distant firing of small arms, and the waves in the hollow rocks seemed to shake the ground over the cliffs. A little schooner came around the point, running before the sea. She might have got clear away, because it was easy enough for her, had she clawed a short way out, risking the beam sea, to have made the harbour where the fishers were. But the skipper kept her close in, and presently she struck on a long tongue of rocks that trended far out eastward. The tops of her masts seemed nearly to meet, so it appeared as if she had broken her back. The sea flew sheer over her, and the men had to climb into the rigging. All the women were watching and waiting to see her go to pieces. There was no chance of getting a boat out, so the helpless villagers waited to see the men drown; and the women cried in their shrill, piteous manner. Dorothy said, "Will she break up in an hour? If I thowt she could hing there I would be away for the life-boat." But the old men said, "You can never cross the burn." Four miles south, behind the point, there was a village where a life-boat was kept; but just half way a stream ran into the sea, and across this stream there was only a plank bridge. Half a mile below the bridge the water spread far over the broad sand and became very shallow and wide. Dorothy spoke no more, except to say, "I'll away." She ran across the moor for a mile, and then scrambled down to the sand so that the tearing wind might not impede her. It was dangerous work for the next mile. Every yard of the way she had to splash through the foam, because the great waves were rolling up very nearly to the foot of the cliffs. An extra strong sea might have caught her off her feet, but she did not think of that; she only thought of saving her breath by escaping the direct onslaught of the wind. When she came to the mouth of the burn her heart failed her for a little. There were three quarters of a mile of water covered with creamy foam, and she did not know but that she might be taken out of her depth. Yet she determined to risk, and plunged in at a run. The sand was hard under foot, but, as she said, when the piled foam came softly up to her waist she "felt gey funny." Half way across she stumbled into a hole caused by a swirling eddy, and she thought all was over; but her nerve never failed her, and she struggled till she got a footing again. When she reached the hard ground she was wet to the neck. Her clothes troubled her with their weight in crossing the moor, so she put off all she did not need and pressed forward again. Presently she reached the house where the coxswain of the life-boat lived. She gasped out, "The schooner! On the Letch! Norrad."

The coxswain, who had seen the schooner go past, knew what was the matter. He said "Here, wife, look after the lass," and ran out. The "lass" needed looking after, for she had fainted. But her work was well done; the life-boat went round the point, ran north, and took six men ashore from the schooner. The captain had been washed overboard, but the

others were saved by Dorothy's daring and endurance. The girl is as simple as ever, and she knows nothing whatever about Grace Darling. If she were offered any reward she would probably wonder why she should receive one.

FAITH.

Willie was a little boy about seven years old. His father was a drunkard, and his mother had a very hard time to get along.

One day in winter Willie said:

"Mother, can't I have a pair of new boots? My toes are all out of these. The snow gets in, and I feel awful cold."

The tears came into his mother's eyes as she said:

"Well, Willie, my dear boy I hope soon to be able to get you a new pair."

After waiting for some days Willie said:

"O mother, it's too bad! Can't I get some boots somehow?" He stood thinking a moment and then said: "O, I know what to do. I'll ask God to get them for me. Why didn't I think of that before?" Then he went up to his own little room, and knelt down by his bed, and covering his face with his hands he said: "O God, father drinks; mother has no money; my feet get cold and wet; I want some new boots. Please, Lord, get me a pair. For Jesus' sake. Amen."

Then he went down stairs and waited for an answer.

Shortly after this a kind Christian lady, who lived near them, called in, and asked Willie to take a walk with her. Willie went. Pretty soon the lady saw Willie's toes coming out of his boots.

Then she said:

"Why, Willie dear, look at your feet. They'll freeze. Why didn't you put on a better pair of boots?"

"These are all I have, ma'am."

"But why don't you get a new pair?"

"Mother has no money to get them with. But I've asked God to get me a new pair, and I'm waiting till He sends them."

Tears filled the lady's eyes when she heard this; and leading Willie into a shoemaker's shop, she had him fitted with a nice pair of new boots.

This made him very happy, and he thanked the good lady for her kindness. As soon as he returned home he went up to his mother, and showing her his new boots, said:

"Look, mother; God has heard my prayer, and sent me the boots. Mrs. Gray's money bought them; but God heard me ask for them, and I suppose He told Mrs. Gray to get them for me." Then he knelt down by his mother's side and said: "O God, I thank Thee for these nice new boots. Make me a good boy, and take care of dear mother. For Jesus' sake. Amen."

Willie had just the same kind of faith that Abraham had. We can think of him as an example of prayer and an example of faith. And we need not have better illustration of how we are to pray and how we are to have faith in God than this story of Willie gives us.

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- BRUCE.—At Paisley, on March 13th, at two p.m.
KINGSTON.—In St. Andrew's Hall, on Monday, March 19th, at three p.m.
CHATHAM.—In First Presbyterian Church, Chat-ham, third Tuesday in March, at eleven a.m.
STRATFORD.—In Knox Church, Stratford, March 13th, at ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, second Tuesday in March, at three p.m.
GUELPH.—Ordinary meeting in Chalmers' Church, Guelph, third Tuesday of March, at ten a.m.
PARIS.—In Zion Church, Brantford, on the second Monday of March, at half-past seven p.m.
SAUGHER.—In Guthrie's Church, Harrison, on the second Tuesday of March, at two o'clock p.m.
PETERBOROUGH.—At Cobourg, second Tuesday of March, at eleven a.m.
TORONTO.—On the 6th of March, at 11 a.m.
BARRIE.—At Barrie, last Tuesday of March, at eleven a.m.
LONDON.—In the First Presbyterian Church, Lon-don, on Tuesday the 13th of March next, at 11 a.m. Remits of General Assembly considered, and com-missioners to General Assembly appointed.
GLENARRY.—At Alexandria, on the 20th day of March, at eleven a.m.
MONTREAL.—In David Morrice Hall, first Tues-day of April, at eleven o'clock a.m.
HURON.—At Clinton, on second Tuesday of March, at ten a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, March 20th, at half-past seven p.m.
MAITLAND.—In St. Andrew's Church, Lucknow, on Tuesday, the 20th of March, at half-past one p.m.
OTTAWA.—In Bank Street Church, Ottawa, on March 20th, at ten a.m.

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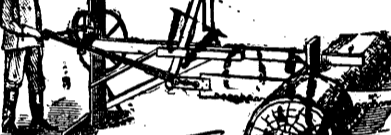
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