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TORONTO ENGRAVING CO.

Vol. 15.—No. 11.  
Whole No. 735.

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**LEMON PIE.**—Two lemons; grate off the outer peel; chop the rest very fine; put two table-spoons of corn starch in one teacup of hot water and boil; when cool add two teacups of white sugar, the beaten yolks of four eggs; then add the chopped peel and the juice; stir well together; bake till the crust is done—only one crust; beat the whites of the four eggs to a stiff froth; add five table-spoonfuls of sugar, stirring in well; set in the oven to brown.

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**BREAD SAUCE.**—Prepare about half a pint of bread crumbs, put them into a saucepan with as much milk as they will absorb—about half a pint most likely will be required—and cover the saucepan for about ten minutes before putting it on the fire. When the bread is nicely soaked, drop into the middle of it a whole onion, peeled. Stir the sauce over the fire till it boils, then add a saltspoonful of salt, a good pinch of pepper, and an ounce of butter. Continue stirring till the butter is quite dissolved; then remove the onion, add half a cupful of milk—or cream if allowed—let the sauce boil up once more, and serve.

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**MUFFINS OR STALE BREAD.**—In every family bread is apt to accumulate, and the good economist always manages to dispose of it in some useful way before it moulds. The following recipe teaches the easiest way of making such a disposition, and will be found reliable: Take a quart loaf of bread, slice it, and put it in a bowl, and pour on sufficient water to cover, and let it stand until well soaked; then press the water from it, and mash the bread until no lumps remain. Add two thoroughly beaten eggs, two table-spoonfuls of flour, one of melted butter or lard, a little salt, a very small portion of soda (unless the bread or milk is sour when more will be required), and milk enough to make it into a stiff batter. Bake in muffin rings or drop from a spoon upon a griddle.

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Go on in your journey to heaven, and be content with such fare by the way as Christ and His followers have had before you, for they had always the wind on their faces, and the Lord hath not changed the way to us, for our ease, but will have us following our sweet Guide.—*Samuel Kutherford.*

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THERE is no greater fool than he who deliberately goes searching for pleasures. For every pleasure to which he habituates himself, beyond those which God has put in the natural course of life, is a new fire kindled in his bones, which will burn his life-substance for fuel.—*J. M. Ludlow, D.D.*

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JULIA WARD HOWE says in reference to the advance of the women's suffrage cause: "It is merely a question of time when women shall yield the ballot." This leads the Boston Post to remark that "the tendency of women to speak of the ballot as though it were an improved kind of broomstick, is calculated to make the men nervous."

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VOL. 15.

TORONTO, WEDNESDAY, MARCH 10th, 1886.

No. 11.

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## Notes of the Week.

IF recent statements are true, the romantic interest attaching to the small boys who went from New Jersey to Paris to be cured of hydrophobia by M. Pasteur's method has met with total collapse. Dogs bitten by the dog which bit the boys have been kept in seclusion and carefully watched for weeks, and instead of showing symptoms of rabies, they are in excellent health. It is often asserted that this is an unimaginative age. It does not look like it.

THE papers always have ample space, says the *Illustrated Christian Weekly*, for the record of murders or other crimes, of slugging matches, of billiard tournaments, of anything sensational and garish. But they are careful how they "throw away valuable space" on a record of philanthropic and religious movements. But let us for our encouragement remember this; that these enterprises go on even if the daily press does not trumpet them. There is vitality in Christian purpose. It has what athletes call "staying power." It goes steadily forward, whether men will hear or whether they will forbear.

THE Union Theological Seminary of New York city has been presented with the table used by the New Testament Revision Company, and has placed it among its other historical relics. Plates on which are engraved the names of the revisers are on it, showing, also, where each member sat. It will be interesting, no doubt, especially to those who took part in the work, though the general sentiment appears to be that the New Testament revision comes so near being a failure that such memorials as this table are not likely to grow into great impressiveness. They will, in the minds of many persons, keep up the thought of a great opportunity that was thrown away.

AGITATION for the expulsion of French princes has met for the present, at least, with a decided check. Every now and again extreme radicals profess to fear danger to the Republic from the presence in France of descendants of Orleanist and Bonapartist families. Just now the French people are so generally out of sympathy with the representatives of former dynasties that even did these latter not quarrel hopelessly among themselves, no danger need be apprehended. A large majority in the Chamber of Deputies seem to take this view of the matter, for the fiery eloquence of Clemenceau failed to convince that deliberative body that the safety of the Republic required the expulsion of the princes. The vote against the proposal to expel the princes was large.

SEVERAL weeks ago it was discovered that a scoundrel in Montreal had been using a post-office box for the purpose of inveigling unsuspecting young women to their ruin. Influential journals exposed the criminal nature of the correspondence the man sought to carry on, and called for prompt action on the part of the post-office officials, that the offender might be identified and punished. Strange to say, a policy of evasion was for a time practised. It was suggested that the party renting the box was eminently respectable, and that some other person had used the specified box. Now a name is given, but it is hinted that it may be fictitious. It produces a very bad impres-

sion when such a gross misuse of the postal service is not firmly and at once exposed and punished.

MEMBERS of the Y. M. C. A. in connection with Toronto University some time ago undertook to erect a suitable building in which to hold their meetings. Their effort has been crowned with complete and gratifying success. Last week the opening ceremonies were held, though the building is not yet out of the contractor's hands. An afternoon reception was given by a number of ladies who have taken an active interest in the movement, and in the evening the building was crowded to its utmost capacity—Mayor Howland presiding. Dr. Daniel Wilson opened the meeting with prayer. Mr. McLeod, the energetic secretary of the Association, read the report which showed that financially the institution was in a most satisfactory condition. The Rev. G. W. Stewart, B.A., Mr. Wishard, President Wilson and Professor Young delivered brief addresses. The Association has an important work to do.

THE commemorative services in connection with the one hundredth anniversary of St. Gabriel Church, Montreal, began on Sunday last. The Rev. John Cook, D.D., LL.D., of Quebec, preached in the morning, and the Rev. Henry Wilkes, D.D., LL.D., in the afternoon. After sermon the Communion was dispensed, the Rev. Dr. Cook and Rev. James Barclay, M.A., of St. Paul's Church, assisting. In the evening the Rev. Robert Campbell, M.A., the pastor, gave an interesting historical sketch of the church. Next Sunday, March 14, for the morning service the Rev. William Reid, D.D., of Toronto, is announced. In the afternoon the Venerable Archdeacon Evans, M.A., Rector of St. Stephen's Church, will preach. At the close of this service also the Communion will be dispensed, the Rev. Professor Scrimger and Rev. Dr. Reid assisting. In the evening the Rev. George Douglas, LL.D., will be the preacher.

THE Presbyterians of Ulster have given several expressions to their strong opposition to the Parnellite movement. The Presbyteries, without waiting for the submission of a definite measure to Parliament, have been unanimous in their condemnation of the principle of Home Rule. The Irish Presbyterians are very much in earnest. Last week they sent a deputation on behalf of the General Assembly to present an address of welcome to the new Lord-Lieutenant, Lord Aberdeen, in which they assure him that the maintenance of the Union in its fullest integrity is essential to the peace of Ireland. Lord Aberdeen, a good Presbyterian elder himself, answered diplomatically by saying "he hoped that at no distant date an era of peace would be inaugurated in Ireland." In response to a request by the Irish Episcopal bishops, the Archbishop of Dublin has appointed a Synod meeting for the purpose of formulating an expression of opinion in the Episcopal Church on the present state of Irish affairs.

IN a communication to the *Herald and Presbyter*, Mead Holmes, of Rockford, Ill., urges the claims of the Dubuque Seminary as a training school for German Presbyterian ministers. He states that investigation brings out the surprising fact that in the United States are 8,000,000 Germans—men, women and children—families speaking the German language. In Chicago are 200,000, one-third the entire population; in Milwaukee and St. Louis the proportion is still greater. This vast German element in our land is one-half Roman and Infidel; one-half Protestant—embracing Lutherans of various types, mostly Ritualistic, Evangelical Methodists, German Reformed, Baptists, Dutch Reformed and Presbyterians. Among all are twenty colleges and theological seminaries; not more than 2,000,000 are under evangelical instruction; 6,000,000 are almost entirely unreached by the Gospel. These multitudes are here to stay, and by birth and immigration rapidly increasing. Generally poor, for years they take their chances, controlled by circumstances, retaining strongly their peculiar notions and

prejudices, yet appreciating any kindly effort on their behalf. Not a few are educated, self-reliant and aggressive, using the press with great skill and success. They issue nearly 1,000 daily, weekly and monthly papers, publish books, establish lectureships, organize societies, all presaging a distinctive nationality for a century to come. German immigration will continue, and the German language be spoken in this country beyond the time of any man now living.

SAM SMALL has a direct way of speaking. Here is what he felt constrained to say in Chicago last week on the subject of "Charity Balls": We had one of these charity balls in Atlanta last year, and every evangelical church in that city turned their batteries of the Gospel loose on the concern, and they fired into it indiscriminately, and they fired shot and shell into the camp of those originating the affair, and bossing and controlling it, and they ruined the concern almost, and there was but one minister in that whole city of Atlanta, who had the brazen effrontery to stand up in his pulpit and endorse the charity ball, and it was not three months afterward until this very man was found in a brothel in Cincinnati, and his trial has just been concluded, and resulted in his dismissal from the Church. You yoke yourself up with anything that the devil has to do with, and he will get you in a mud-hole, sure. I know that different people possess different ideas on these subjects. I know that people think these instrumentalities may be turned to good account. I know that people imagine they can soften and mollify some of the practices of this world by hitching them up with the Gospel in some shape. But why not hold a charity faro-bank? Why not run a mission lottery scheme? Why not have a Gospel theatre to help out the Church? There are churches here in Chicago in which there are millions and millions of dollars of capital represented in the pew-holders, and yet they go out holding little tents and fairs and bazaars to get up money to keep the Gospel running. No true man, no man who has got any respect for the religion he professes, no man who has got any respect for the Christ he claims to serve, will allow himself to be engaged in any such pigglety, picayune business as that in the name of God.

IT is occasionally taken for granted that an intelligent community cannot easily be imposed upon, and yet with all our boasted enlightenment humbug flourishes. An appeal to human greed, if cunningly made, is sure to find victims, as the following story from Missouri testifies: A vile schemer pretended to have been specially ordained by God to form a new secret order, from which was to grow a new and the only true religion. Accordingly he began establishing the order of the Star of Heaven. He would grant a charter to any six persons who applied for it, provided each paid him the common fund, \$25. Charter members pledged themselves not to take more than six members into a lodge, thus allowing only twelve members of a lodge. Then he had prophetic visions in which great avenues of wealth were opened up to him. On the basis of these visions he induced his dupes to mortgage their farms to the Order, and thus it became a sort of loan association. The secretary had charge of the notes, deeds and mortgages of the lodge, which he turned over to the treasurer, who converted them into cash. Smith was the financial agent of all the lodges, and here is where the swindle is. When the lodge was organized the first duty of the financial agent was to purchase land near some town, divide it into town lots, which were purchased by members of the lodge from the financial agent, as follows: Members paid \$50 for a lot—one third cash and a note for the balance bearing ten per cent. interest, and gave a mortgage on the lot. He then got \$50 from the treasurer, gave it and his note to the financial agent, and gave the treasurer a receipt for \$50. The agent returned \$50 to the treasurer and had the note for \$100. In this way each member got a lot, and the agent many notes from \$100 to \$500 each. The notes were good. The agent sold them, and got rich in this manner. His victims are numbered by the hundreds.



## Our Contributors.

### CONCERNING MODERN PROPHETS.

BY KNOXONIAN.

"That girl will never make a sensible woman," says the prophet of evil. Miss Melinda Frisky, of whom this was said, quieted down as she came near twenty, married a sensible young man, took good care of her home, trained her family well, became an excellent member of the Church, a useful member of society, and in all respects one of the most worthy and respected women in the community. The prophets of evil were wrong in their predictions.

"That boy will never amount to anything," says the prophet of evil with an air of wisdom that neither Solomon, nor Solon, nor Socrates ever dared to assume. That boy goes to school, works hard, studies a profession, and at fifty is one of the leading men of the country. The prophet of evil was wrong again.

"That new firm won't stand long," says old Shylock, who thinks no young man should dare to start in business without asking his leave. Push and pull, work hard, live economically, treat the public well, and in a few years become one of the leading firms of the town. The prophet of evil was wrong again.

Prophets of good are just as likely to be wrong as prophets of evil. The man who predicts good things is a much more amiable man than the prophets of evil, but his predictions are just as liable to be wrong. In fact, prophesying is the most uncertain business in this country, and that is saying a good deal. If the list of unfulfilled predictions made in Canada alone in the last twenty years by our wisest men could be written out, the volume would probably be the largest one in the country. If the list of those made by fools could be published, the country would scarcely contain it.

Twenty years ago our politicians brought the political affairs of old Canada to a deadlock. To put matters right they devised the present Confederation Scheme. The air was filled with glowing predictions about the marvellous results that Confederation would bring about in a few years. There were also predictions on the other side. A great many people predicted that the Nova Scotians would fight if they were forced into the Confederacy. The prophets on both sides were wrong. Confederation did not bring half of the benefits that were predicted, and the Blue Noses didn't fight. A good many people, not by any means fools, have grave doubts as to whether Confederation ever will accomplish the hundredth of what its promoters predicted twenty odd years ago.

If anybody wishes to see a splendid illustration of how really great men fail in the realm of prophecy, let him read the speeches made in the British House of Commons during, and a few years prior to, the American Revolution. How many of the predictions made about the revolting colonists have been fulfilled? The neighbouring Republic, the second greatest English-speaking nation in the world, gives the answer.

Years ago, one of the best public men that ever served in Canada, the Hon. Robert Baldwin, devised a system of local government for the people. It was predicted by some wise men of that time that this municipal system would bring dire calamities upon the country. The municipal councils were called "Sucking Republics." What one thing in Ontario to-day works better than our municipal system? The prophets were all wrong.

Prophets abound in the Church as well as in the State. We have more prophets now than were found in the Jewish Church at any given time. They predict more things than the Jewish prophets did. Usually they resemble Jeremiah more than Isaiah.

In 1861 a union took place between the Free and United Presbyterian Churches in this country. Prophets always flourish when there is union in the air. Some of those in favour of union made most glowing predictions about the marvellous things that union would bring about. Those opposed to union predicted dire calamities. Very few of the blessings and none of the calamities ever came.

In 1875 we had another and much larger union. The prophets on both sides had another good time. Who does not remember the glowing predictions about the Church that was to extend from the Atlantic to the Pacific? They were twin brothers to the Confederation speeches about the country that was to extend from—well, we needn't say where. The prophets on the union side did their work well. Those opposed to

the union put in some lively work. Not one out of fifty of the predicted blessings or calamities ever came. Perhaps some of them may come yet, but not very likely. The prophets on both sides were wrong again.

In 1870 and 1871 we had a lively time over the organ. The prophets were in clover to the eyes. The prophecies came thick and fast. Glowing predictions were made about the power of the "kist" to build up and destroy. On the one side we were told that the "kist" had marvellous power to draw; on the other that the "kist" would scatter like the Riot Act. The "kist" came, but it did not do either the one or the other. One very sanguine individual said: "We must have music to move the masses." Others declared that the moment the use of the "kist" was sanctioned the Highlanders in Glengarry, Huron and Bruce would bolt to a man. The Highlanders didn't bolt. They stood the "kist" as bravely as their countrymen stood the Russian horse at Balaklava. A Highlander rarely leaves his Church if he is let alone. It is needless to say the music didn't move the masses to any great extent. The masses need something more powerful than a melodeon to move them.

About the same time there was a lively discussion on the use of hymns. The prophets were again to the front. As usual they were wrong. The hymns did some good but no harm.

Modern prophets, like those of the olden time, may be divided into the major and the minor. The major prophets foretell great national and great ecclesiastical events. The minor deal with small matters. Minor prophets are found in most congregations. Their forte is to predict that certain things will "split the Church." With an air of wisdom that Solomon never assumed in his palmiest days they predict that if you don't do just what they advise, dire calamities will be certain to come. The calamities rarely come.

The predictions of the minor prophet would be comparatively harmless were it not that he too often feels under obligations to try to fulfil his predictions. If he is a real good man, if he has enough of grace and is thoroughly loyal to his Church, he will try to avert the calamities he predicts. Some of the men who predicted that people would bolt on the organ question did noble service in keeping them from bolting. All honour to the man who works to prevent the fulfilment of his own predictions. He is a noble specimen of human nature. He is a man. But there is always a danger that if a man predicts the Church will split, he may feel bound to try his best to split it. If he predicts "the minister will fail," he may do all he can to make him fail. If he predicts the money cannot be raised, he may be tempted to hinder, so far as he can, the raising of it. In this way prophesying becomes a dangerous business, especially to the prophet.

Moral:—Never prophesy. The future is in God's hands—not ours. We know nothing about it. Prophesying never proves that a man is wise. Usually it it proves exactly the reverse. Therefore—*never prophesy.*

### THE ORIGIN OF RELIGIONS.

PROF. F. MAX MÜLLER'S HIBBERT LECTURES.

BY DR. F. R. BEATTIE, BRANTFORD.

At the present day mental activity is not content to move along the old lines. Everywhere the foundations of things are subjected to careful scrutiny. Even in the important matter of religion we find that not only its credentials, but also its fundamental grounds are undergoing rigid examination.

The study of comparative religion has brought to light many interesting facts. The work of such men as Müller, Birch, Sayce, Rawlinson, Stanley, Jowett, Seeley and Rhys Davids is of immense value, alike in its relation to literature, and in its bearing on the question of the origin of religion. To give a broad, fair and scientific interpretation of the vast array of facts which have been set forth during the last twenty-five years, and to determine the relation of Christianity to the great historical religions of the world are subjects worthy of the most careful study. Are we to be content with the historico-evolutionary and naturalistic explanations of the facts which, in certain circles, are very popular at the present day? If we are convinced of the insufficiency of these explanations, so far at least as Christianity is concerned, how are we to proceed to establish the peculiar claims of Christianity to be the only true religion, and, as such, containing elements that transcend the natural?

That religions existed before any part of the Bible was written, at least in its present form, is evident. That religion existed prior to some kind of revelation from God is scarcely likely, even though we hold that man from the first possessed in his nature a religious faculty. Two views are taken of the nature of the great historical religions, including Christianity, both of which place them all in the same category. Some maintain that they all contain, in greater or less degree, supernatural elements; others argue that they are all capable of natural explanations. The latter view has many advocates at the present day.

Two methods are also adopted in dealing with the whole subject of comparative religion. According to one method the contents of the various forms of religion are carefully analyzed, and the results of the analysis compared. The conclusion generally arrived at is that the various religions are found to differ in degree, but not in kind. It is proper to remark here that, in the comparison of Christianity with other religions, there is a good deal of what may be called special pleading on the part of the advocates of naturalism, inasmuch as Christianity is either inadequately described or its points of resemblance with other forms of religion are emphasized, and its features of difference minimized, by them.

The other method may be called the historical. According to this method the stream of the history of religion is followed up its various branches toward their sources. While this seems the most rational method, it has, however, very serious difficulties. In many cases the investigator soon finds himself in the hazy region of myth and fable. Some writers, observing this to be the case in many forms of religion, conclude that Christianity had its origin in the same way. It may be observed here that even a cursory examination of the historical records of the early stages of the several religions cannot fail to reveal the fact that Christianity is on a much more secure historical basis than the others. A simple comparison of Judaism with Greek mythology, and of Christianity with Buddhism will make this clear.

Professor Müller pursues mainly the historical method. But while this is stated, it is not to be forgotten that in dealing with the literature of India he also employs the analytical method. In his Hibbert Lectures, now before us, he examines the literature of India, with a view to discover what aid it affords in answering the question of the origin of religion. These lectures are seven in number. Before making some critical remarks concerning them, a brief sketch of each lecture may be given.

The first lecture takes up an important preliminary topic. It treats of "the Perception of the Infinite." He asserts that we have the idea of the infinite; otherwise religion would be impossible. In regard to the way in which we arrive at this idea, he is distinctly on the empirical ground of the Lockian School. He says: "All our knowledge begins with the senses, and out of the material supplied by the senses Reason builds up her marvellous structures." Many similar passages might be quoted. Speaking of a primitive savage, and the way he gains the idea of the infinite, he says: "I answer without any fear of contradiction that it is his senses which give him the first impression of infinite things, and force him to the admission of the infinite." In defining the nature of the infinite he, however, very quietly identifies it with the indefinite. His words are: "The indefinite and the infinite are in reality two names for the same thing, the former expressing its phenomenal and the latter its real character."

Having shown how the idea of the infinite is reached, he proceeds, after noticing several popular and philosophical definitions of religion, to give his own. This definition is twofold. Objectively, it involves, and rests in, the reality of the infinite; subjectively, it is the potential energy which enables man to apprehend the infinite. It is with the latter phase of the matter that Müller chiefly deals.

In the second lecture he deals in an exhaustive and effective way with the Comtist theory of the origin of religion, of which Positivism is the English representative. This theory finds the origin of religion in Fetishism, or the worship of simple natural objects. Here Müller gives much information in regard to the origin of the word Fetish, and concerning the nature of the form of religion denoted thereby among different nations. He shows conclusively that this is not the primitive form of religion. From the testimony of travellers, by the facts of history, and on psychological

grounds he certainly shows that the popular Comtean theory is groundless. It can only be established by taking for granted the thing to be proved.

In the third lecture a comprehensive and concise outline of the Vedic literature is given. This literature supplies the materials by which Muller supports his theory. The four main periods of this literature are sketched from B.C. 500 to B.C. 1010. Beginning with the latest period, the Sutra, he reviews the Brahmana, the Mantra, and the Khandas periods in order. This lecture is full of interest, and no review can do it justice.

(To be concluded next week.)

COME OVER AND HELP US.

MR. EDITOR,—The January number of the *Missionary Herald*, the organ of the A. B. C. F. M., of Boston, has an article headed "Urgent Need of Men." The editor says: "The situation is fast becoming critical. There are not men enough in the field to hold the ground now occupied, to say nothing of new and widening fields white for harvest. Rare opportunities are passing unimproved. We lay the facts on the hearts of young pastors, and young men in our theological seminaries and colleges," etc. See the whole article, however, which is an urgent appeal for men for the missions in Turkey, Japan, China and Micronesia. Two years ago a similar appeal was made on behalf of the Mahratta Mission in Western India, but up to the present we have not a single addition to our number. We have stations in Bombay with two missionaries—one of whom must go home soon, in a year at least, with his family, on furlough. In Satara, south-east of Bombay 100 miles, one missionary, who has been alone for three or four years, he must go on furlough next year. There used to be two men in this field. In Ahmednagar there are two, myself and another who is now on a sick bed, and as soon as he can be moved he will start for America. He has been thirty-seven years at work. There used to be three men here. In Vadale, north-east of Ahmednagar, there is one missionary who has been working away for forty years. He was to go home in June next, but under the circumstances he cannot be spared. In Rahuri, one missionary just returned from furlough. In Sener one missionary, and finally in Sholopeer two more missionaries, one of whom will sail for America on furlough, in March, 1886, after twelve years' service.

Four years ago we had twelve ordained missionaries. In two months hence we shall have but eight, and three of these will go home in less than a year. We have no men home now on furlough to fill up the gaps, and only one new missionary coming out that we have heard of.

Four years ago we had very much less work going on than we have to-day. At that time twelve men were thought insufficient. How will five men get on with the largely increased responsibilities? As one illustration of the development of our work I might mention our high school opened in June, 1882. It now contains nearly 200 pupils in seven standards. Candidates are prepared for the Government public service, teachers' examinations and matriculation in arts, law and medicine. This year we have passed nine pupils at the matriculation examination alone. This school occupies all my time, and I have nine native assistants. Five different languages are taught in addition to history, geography, euclid, algebra, arithmetic, chemistry, astronomy, mechanics, etc.

Four years ago it was thought we could not spare a man for this work; now the foreign secretary writes me by the last mail: "I have special anxiety in regard to yourself, lest your own health and strength utterly collapse under so many burdens. I would that you had some competent American associate, wholly devoted to educational work." In June last the same wrote: "We are bound to send you good help if possible," etc.

Now all this is very, very discouraging on this side of the world. Over on your side everything may be running on smoothly enough; but there are two sides to every question, and this has two sides too. It will not be long before this work of ours will lose its equilibrium and then the whole fabric of missions, Home and Foreign, will come down with a rush. If you put on too much on one side of the ball, and not enough on the other, you cannot fail to throw things off their balance. "The field is the world," as Principal Caven said to me the last time I stood in the corridor of Knox College, and the sooner the young men of Knox

find it out the better it will be for the Church of Christ. Denominational differences do not exist out here. There are only two denominations existing anyway: Those in Christ and those outside. For self-defence we are glad to join hands. Who will come over and help us? For further information address Dr. E. K. Alden, 1 Somerset Street, Boston, who will be glad to hear from one hundred young men for Foreign Mission service.

JAMES SMITH.  
Ahmednagar, India, Jan. 28, 1886.

"THAT JOINT COMMITTEE."

MR. EDITOR,—In last week's issue, 24th ult., there is a communication with the above caption, signed "Veritas," anent the meeting of the Joint Committee of Methodist and Presbyterian ministers which met lately in Ottawa, which, with your permission, I would like to notice.

No one will for a moment question the right of any man and every man to discuss fully the work done by that committee, and the right of doing the same with the whole question involved. Every man has an unchallenged right to do this.

But the communication in question contains some peculiarities which should not be passed over.

At once let me say that I hope our Methodist brethren will not conclude that such acerbity as "Veritas" shows is a specimen of what is found in Presbyterians generally in Canada. On reading it the fancy struck me that the writer had perchance dipped from a bottle of extra strong vinegar instead of an inkstand when he penned the article, and hence its pungency.

Let me quote—"The secular papers, of course, approve this latitudinarian movement, so characteristic of the Romeward trend of the age." "Veritas" it seems, sees evidence of a "Romeward trend" in that Christian conference held in Ottawa a few weeks ago. May I take the liberty of suggesting to "Veritas" that a close scrutiny might reveal a much closer connection between the work of that committee and our Lord's prayer in John xvii. 20, 21: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."

Again, he says: "It is simple cruelty to hand over so many Presbyterians, who never can accept the absurdities of Arminianism, to either attend the Methodist Church or ecclesiastically die." And to show the more vividly the huge dimensions of this "cruelty" he uses an illustration, the illustration being a parallel, as he sees it, between a few British subjects who were imprisoned in Abyssinia some years ago and those few Presbyterians who in sparsely-settled regions may yet worship in a Methodist Church.

His words are: "England spent some \$50,000,000 to save a few British subjects from imprisonment in Abyssinia. Apparently she might have spent that money to better purpose at home and let these prisoners die in Abyssinia, if she had acted on the utilitarian methods that characterized this new ecclesiastical movement."

If every Methodist in the land should feel insulted by such a comparison, who could blame them? Who but "Veritas" could see any analogy between a few Presbyterians sitting in a Methodist Church—reading the same Bible that we read, worshipping the same God that we worship, recipients of the same Holy Ghost that we are recipients of, and loved and protected by the same Divine Master,—and the fearful jeopardy of those British subjects in the wilds of Abyssinia, who were seized by a royal ruffian and thrust into prison?

Once more I quote: "We have already lost more by Methodist zeal in proselytism during the present century than from all other denominations combined."

To this I would only reply, our own neglect of accessible fields in years gone by, our long vacancies which we permit still, our present absurd system of candidating, and some other things in our own system of working have lost to us more people than "Methodist zeal in proselytism."

But the next sentence is the climax: "We are now preparing to make further sacrifices of the children of the Church to the great Moloch of Arminianism—that gigantic system of error, which not only includes the Church of Rome, but is more and more every year

casting its grim shadow over the wide domain of Protestantism."

I am not an Arminian myself, Mr. Editor, nor do I now come forward as an apologist for certain points in that system of theology, which I don't accept; but I do protest against such language being applied to the Methodist Church. If Methodist Arminianism be such a "great Moloch," etc., must it not appear, even to "Veritas," remarkable that the Holy Ghost blessed so signally the labours of the founder of Methodism, John Wesley, and also those of his brother, the poet-preacher; and equally remarkable that ever since He has continued to give the very same evidence that the Methodist Church is of God, and is doing God's work faithfully, that He has given to the Presbyterian Church, viz.: blessing the Word preached to the conversion of sinners and to the edification of believers?

The communion roll of the Methodist Church contains probably as large a proportion of true believers as the roll of the Presbyterian Church does, while in the average Methodist pulpit as much prominence is given to the three "R's"—Ruin by the Fall, Regeneration by the Spirit, Redemption by the Cross,—as in the average Presbyterian pulpit. Yet, according to "Veritas," the resolutions of the committee would, if carried out, hand over some Presbyterians to the "great Moloch of Arminianism—that gigantic system of error," etc.

I hope I give no offence—I intend none—when I say respecting the communication I am dealing with, if this is all that unadulterated Calvinism does for its possessor in the way of producing charity toward a highly honoured sister Church, I would suggest that an infusion of a little Methodist Arminianism, such as the committee deemed possible and permissible, might make "Veritas" a still better Presbyterian—more after the type of the 13th of 1st Corinthians.

I will not here enter into the great question itself, which was discussed by the Joint Committee at Ottawa lately so happily in the spirit of 1 Cor. xiii.

Feb. 26, 1886.

UNITAS.

THE SUPPLY OF OUR VACANCIES.

MR. EDITOR, As a matter of administration in our Church, the supply of vacant congregations by our probationers and ordained ministers not in charge is a subject which demands the most careful consideration on the part of Presbyteries. The state of things at present is really serious. On the one hand, congregations remain for months, in some instances for years, without any decided movement toward a settlement; and on the other hand, many probationers pass months without having any opportunity of exercising their gifts in vacant pulpits. Then, in some cases, Presbyteries seem to have practically denuded themselves of the right and the responsibility of looking after the supply of vacant congregations, leaving it either with the Moderator of Session *pro tempore*, or with congregations themselves. A congregation, when vacant, more particularly requires the fatherly or motherly care of the Presbytery; but too often it appears to be forgotten. It is high time that attention should be given in a special degree to the care and supervision of congregations for the time vacant. No doubt there are elders in every congregation; but the congregation itself and all its interests are committed by our constitution to the Presbytery, and the oversight of Presbytery should be not merely nominal.

The scheme submitted to the last Assembly, and which is sent down to Presbyteries for consideration (*Printed Minutes*, p. 54), will, of course, receive attention. With a very sincere desire to see some scheme in operation, even although not perfect, I do not think that the scheme proposed will answer without some very considerable changes. Without going minutely into an examination of the scheme, I shall refer to one or two points which, in my judgment, are unsatisfactory. 1. In the first place, the power given to *Synodical* Committees to make direct appointments to vacancies in Presbyteries is, in my view, objectionable. The Presbytery is, according to our order and constitution, charged with and responsible for all the congregations within its bounds, and especially for those that for the time have no pastor. It pertains to the Presbytery to care for and superintend a vacant congregation; and to assign the appointment of ministers to preach in such a charge to a *Synodical* Committee would be to weaken the influence of the Presbytery, to interfere with one of its most important

duties, and introduce confusion into our system. 2. It appears to me the 7th, 8th and 9th clauses should be eliminated. These clauses refer to the supply of vacant congregations by ministers in charge, and make the scheme too much like one for facilitating changes in pastorates. Now I would by no means seek to prevent vacant congregations from hearing ministers in charge. It is their prerogative to look over the whole Church in seeking direction to a suitable pastor. But I do not think that arrangements with the view of hearing ministers already in charge should form part of a general scheme, but be otherwise carried out. Any general scheme should keep in view the probationers of the Church and ordained ministers not in charge, as having the first claim for employment in vacancies. It would occupy too much space to enlarge on the different clauses of the scheme. In several points, I think, too extensive powers are given to Synodical Committees, powers the exercise of which would conflict with the functions of Presbyteries and introduce a divided authority. In my humble judgment the Synodical Committee (a new feature) should be dispensed with, and the Assembly's committee transact directly with Presbyteries.

Whatever scheme may be adopted by the Assembly, the remedy for existing evils should be, and is largely, in the hands of Presbyteries. Let them take special charge of vacant congregations, look well after the supply, visit them from time to time (by special committees or otherwise), seek to counsel and co-operate with them in their efforts to obtain a suitable pastor, encourage them if they are in a desponding state, and stimulate them if they are inclined to be dilatory in their movements. Were Presbyteries thus to come nearer to vacant congregations, and exercise a more direct supervision over them, I am satisfied the result would be beneficial, and that we should less frequently see long protracted vacancies, with all the injurious and disintegrating results arising therefrom.

W. REID.

#### MINISTERIAL SUPPORT.

MR. EDITOR,—As one who has read with much appreciation the very able and humorous contributions of "Knoxonian" in your paper, and having greatly enjoyed his advocacy of the Augmentation Scheme, I am sorry that I cannot agree with him concerning the remedy which he proposes if that Scheme should yet result in failure.

Should it eventually fail, "Knoxonian" says, "then let the minister who cannot make ends meet on his small salary go with threadbare coat, or with torn coat, or without a coat," etc. But I venture to propose another remedy (and, I think, a better one than that). I would say, let every minister whose congregation fails to contribute the minimum salary put off his coat, or keep it on as most convenient, and go to work, with all his might, with head or hand in some other calling, or in some other way. Let him use so much of his time out of the regular work of the ministry as may be required to obtain a respectable living for himself and family. If he understands farming, let him cultivate a portion of the soil; if he has a trade, let him work at it, or if he understands business, let him work in a store or speculate a little, or if he cannot do either, let him hew wood, or draw water, or break stones, etc., or do any honest kind of work in order to gain his independence. Only let him be free and manly. No doubt many would get up a howl, and say: "Oh, it would never do for a minister in this part of the nineteenth century to go to work in that kind of a way, for any part of his time, in any secular calling." "The people would contribute less than ever then." Yet it must be admitted that this kind of remedy has the direct sanction of Scripture, and that Paul often practised it when preaching to untrained, or to ungrateful and stingy, people.

No Church has any right to ask her ministers to spend a fourth or a third of the best part of their lifetimes in special training for the work, in the halls of theological colleges, and then leave many of them to subsist financially on a mere, irregularly-paid pittance, scarcely equal to that which the industrious day labourer could obtain; and also at the same time, virtually to say to them, "If you cannot live comfortably on that amount you are to be pitied," "But you must make the best of it now." "You dare not engage in any secular calling to make a single dollar." "The iron sway of custom and habit forbids it," etc. But why, under the light of the Gospel, should the power

of mere custom encircle any class of men with such fetters of bondage? Or why should that sable tyrant be tacitly allowed to enslave any man? Yet the unfortunate minister of the Presbyterian Church, who has found himself compelled to submit to the irregular payment of something far less than the present proposed minimum, has been a virtual slave bound with the tyrannical chains of custom. And the sooner he rises up to demand his liberty the better. Let the minister of the Gospel of Christ be free and independent.

Either these enslaving fetters must be broken, and ministers made free from that bondage, or the demand for the long course of collegiate training should be waived.

Instead of pursuing the Herculean task of condensing all the colleges into one, let dynamite be put under them and let them all be exploded. Let something of this kind be done; or, in common justice, let the entire ministry of the Church be fairly sustained. Or let every one that is not so financially sustained be made free, and allowed to maintain himself to some extent in some other way.

Why should the spirit of a manly independence be crushed out of any man? If the people are not prepared by some fair equivalent to sustain a college-trained ministry, then the Church should try to do without that equipment.

We sincerely trust that the Augmentation Scheme will soon become a grand success. But if not then let enslaved ministers rise up and say we must be free! We will take the law of custom and habit into our own hands, and when we have not sufficient finances to make ends meet respectably, we will go and work as Paul did, and as many of God's freed servants did in the olden time. Let the work of Christ go on; but let the ministry of the Church be free and independent.

LIBERTAS.

#### MODE OF ELECTING THE MODERATOR OF THE GENERAL ASSEMBLY.

MR. EDITOR,—The following overture, submitted by Dr. McDonald, was adopted at its last meeting by the Presbytery of Hamilton, anent the mode of electing the Moderator of the General Assembly. A copy has been sent by the Presbytery to the other Presbyteries for consideration, in hope that the subject may be ready for prompt and united action at next Assembly.

Appended to the overture is the amendment offered by Dr. Laing, which was lost by the casting vote of the Moderator, and a second amendment offered by Rev. Mr. Laidlaw.

Whereas, there exist differences of opinion as to the mode in which the Moderator of the General Assembly should be elected;

Whereas, the practice of the Church, assented to at the last Union, has been objected to and disturbed;

Whereas, in the election of the chief officer of the Church for the time being, Presbyteries have hitherto claimed and exercised the right of nominating, which claim should be respected;

Whereas, it is highly desirable that the mode of the election should be well defined and settled by the authority of the Church as confirmed by Presbyteries;

Therefore, it is respectfully overtured by the Presbytery of Hamilton that the General Assembly consider the question, and take order in such way as may be deemed best to provide:

I. That in each and every Assembly the Moderator shall be chosen from a list of names transmitted by the clerks of the Presbyteries to the Clerk of the Assembly so as to be in his hands at least twenty-four hours before the time appointed for the meeting of the Court.

II. That such list shall consist of the names of those commissioners who shall have been nominated for the office of Moderator by the several Presbyteries of the Church, or by such Presbyteries as shall have made a nomination at a stated meeting, duly convened.

III. That the said list shall be submitted by the Clerk immediately after the Assembly has been constituted and the roll called.

IV. That the election shall be by the ballots of commissioners present, cast for some one whose name is on the list.

V. That the person who shall in this manner obtain a majority of the votes cast shall be declared elected, and shall take the chair.

Moved by Dr. Laing, seconded by Mr. J. Watson, elder, "That the second regulation be amended by adding the words, 'Provided always that it shall be competent for the General Assembly to add one name to the list as provided for above before proceeding to ballot.'"

Moved by Mr. Laidlaw, seconded by Mr. Robertson, "That there be added to the second resolution, the words, 'together with the names of others (if any) who may be nominated on the floor of the Assembly.'"

Dr. Laing in support of his amendment urged (1)

the right possessed by every deliberative body to appoint its own chief officer, unless otherwise provided for; (2) the probable contingency of the nominee of the vast majority of Presbyteries not being able to preside, in which case a commissioner not the choice of the Presbyteries, although nominated by one Presbytery, would become Moderator perhaps against the wish of the Church generally; (3) the fact that since 1885 the Assembly has enjoyed the right of going beyond the nominations of Presbyteries in electing its Moderator—which right should be respected.

RECTOR.

#### THE PENETANGUISHENE APPOINTMENT.

MR. EDITOR,—There is one reason for the appointment of the Rev. G. E. Lloyd as Chaplain of the Reformatory for Boys, which would cause me to regard it with favour, apart from all sectarian or partisan political considerations. He bravely volunteered to go to the North-West with the Queen's Own Rifles, and there received a wound which is likely to incapacitate him for heavy parochial work for some years, not for the remainder of his life. I am an English Churchman, but an uncompromising Conservative, and quite unaware what party Mr. Lloyd favours. Still I believe the consideration mentioned will and should have weight with every Canadian.

PATRIOT.

#### THE VOLUNTARY ANTHEM.

MR. EDITOR,—Will you have the goodness to ask your indefatigable ecclesiastical mentor, "Knoxonian," for his views on the new departure with some Presbyterian Church choirs of interposing, during public divine service on the Lord's Day, voluntary musical performances, of the words or sentiments of which the congregation at large know nothing? There are some old-fashioned people—not abreast of the times—who have carried with them from the long or less remote past, the idea that the sole design of singing in the church is the harmonious expression of praise to God, with the understanding and with the heart, by the whole congregation, as with one mind and one voice, and who cannot understand how an artistic display of musical talent by a select few, in which of necessity the congregation, as such, can take no intelligent part, can, in any proper sense, be regarded as worship, or discover the suitability of mixing up with the sacred exercises of God's worship what from their point of view bears too much the character of mere operatic parade. Very likely in this era of advanced thought and new methods, these antiquated notions survive simply because those who entertain them are fossils. If so, under the caustic alchemy and exhaustive analysis of your celebrated correspondent—whose fame has already crossed our national boundary, if not even the broad ocean—some of these rock-bound subjects might be defossilized—rise to the spiritual fervour of the grand exhibition, clap their hands and cry

S.

#### HEAVEN.

I cannot tell what are the forms of its material beauty and sublimity. I cannot catalogue the new powers with which the redeemed and glorified spirits have been endowed. I cannot describe the engagements in which they are now employed. But we are within the limits of revelation when we affirm and rejoice in the blessed truth that, when at last death shall remove us from this world, we shall not only be made perfectly holy, but shall also be admitted to a home; we shall not only be free from sin, but shall enter a house not made with hands, eternal in the heavens. Let us take the comfort, friends, which God so lovingly offers to us. Let us not fail, as we anticipate our future state, to anticipate also the blessedness of our future home. As we think of those who have gone before us, let us not think of them as merely perfect in holiness, but as rejoicing also in material surroundings formed, by Him who has made all things beautiful, to be the residence of His redeemed.—*Rev. John De Witt, D.D.*

If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.

THE religion of Christ is a religion of hope—for the person and hope for the world, and it is the only religion which wears the morning star of hope upon its illuminated forehead. It is the only religion which says to man: "Take courage."



## Pastor and People.

FOR THE CANADA PRESBYTERIAN.

### THE NINETIETH PSALM.

THE GRANDEST HYMN IN THE LANGUAGE.

BY THE REV. DUNCAN MORRISON, M.A., OWEN SOUND.

ENGLISH TRANSLATION BY DR. WATTS.

O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home :

Beneath the shadow of Thy throne  
Thy saints have dwelt secure ;  
Sufficient is Thine arm alone,  
And our defence is sure.

Before the hills in order stood,  
Or earth received her frame,  
From everlasting thou art God,  
To endless years the same.

A thousand ages in Thy sight  
Are like an evening gone ;  
Short as the watch that ends the night  
Before the rising sun.

Time, like an ever-rolling stream,  
Bears all its sons away ;  
They fly forgotten, as a dream  
Dies at the opening day.

O God, our help in ages past,  
Our hope for years to come,  
Be Thou our guard while troubles last,  
And our eternal home.

The original is the oldest poem in the world—probably 4,000 years old, and it is with the original that I am going to deal, and not the translation as given by Dr. Watts, excellent as that translation is. It was written by Moses, written in the wilderness while conducting the Israelitish nation to the Promised Land. It has a melancholy strain from beginning to end, and when we consider the circumstances of its genesis it is not wonderful that it should have a melancholy strain. Moses had been thinking of man's little day, in contrast with the eternal ages of the Most High—his own checkered life and the strange career of the nation with which he was identified—the sins and sorrows that had marked their progress ever since they had left the shores of the Red Sea—how rebellion after rebellion had broken out in their ranks—how disaster after disaster had overtaken them—how their tribes had been thinned by the battle-axe of the enemy, and still more by the judgments of the Almighty, and how that for the most part the sands of the desert were to be their grave.

The younger generation—those that were under twenty years when they left Egypt—might pass over the flood, find a home on the other side, settle down in that lovely land which had long floated in vision before them ; but the older generation, with the exception of the famous two, Caleb and Joshua, were doomed—all doomed to lie down and die and leave their bones to bleach in the desert, for God had sworn in His wrath that they should never enter into His rest. This was the heavy doom that was resting on the older generation, and no one felt it more than Moses himself, who was soon to ascend Mount Nebo and fill that lonely grave which no man knoweth till this day. Their journey was literally a funeral march to the grave. Hence the striking imagery of the text—the mountain flood rushing to the main and bearing all things before it—the morning flower cut down by the mower's scythe—the drowsy watch in the night whose slow hours slip past almost unconsciously—the tale that is told, the burden of which may be remembered, but the words—how soon forgotten !

Hence we can understand such language : "O God, we are consumed by Thine anger, and by Thy wrath are we troubled. Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance. For all our days are passed away in Thy wrath ; we spend our years as a tale that is told. The days of our years are threescore years and ten ; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow ; for it is soon cut off, and we fly away."

But the heart of Moses was in communion with the Eternal God ; his eye was upon a far-off land and his ear ever open to its diviner minstrelsy, and so he quietly endured, seeing Him that was invisible. It was a grief to him that he had, on one occasion at least, forgotten himself and spoken rashly to the people—that he who should have been a representative, at all times, of the meekness and gentleness of Christ should have lost his temper, and said to the thirsty multitude seeking to drink of the water that flowed from the smitten rock : "Draw near, ye rebels," etc. It is not the part of the servant to denounce, to mount the judgment throne, and deal in vituperation. Vengeance belongeth unto the Lord ; and the fact that Moses had faltered on this occasion was to him a grief, and the penalty that followed—exclusion from the Promised Land—was to him a sore disappointment.

ment. Much he longed to see the goodly land, and settle down with his people in its peaceful valleys. No ! he must never set foot within its borders. He must bear the penalty of his rash speaking, and go up the mountain and die. It was hard ; but Moses accepts the situation, holds himself in readiness to lay down the burden of life, and looks away from the things that were seen to those that were unseen and cheers himself with the fact that God is the dwelling place of His people in all generations. In other words, he says, We have been a base race, a stiff-necked and rebellious people,—bad material to form the basis of a distinct nationality ; but there is the younger generation, let them pass over and take our place. They are not so deeply stained. They are more likely to be the foundation of a promising commonwealth. "O God, let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us : and establish Thou the work of our hands ; . . . the work of our hands establish Thou." Such is the spirit of this grand hymn, and such the faith of Moses in that early day, than whom no one occupies a larger space in history or has won for himself a greater name in the Kingdom. We are not to forget his early life—his voluntary consecration—how he turned away from the grandest crown which this world had to offer to espouse the cause of his countrymen, choosing rather to suffer affliction with them than to enjoy the pleasures of sin, which are but for a season. He must, as a contemporary of Rameses, have witnessed the building of the great Theban and Memphite temples in his reign, enriched by the spoils of vanquished nations. The sculptures and paintings of that great monarch, who was adored by the hawk and ram-headed deities, must have been familiar to Moses, and he could have been no stranger to the long processions of triumph over pale-faced captives—processions, moreover, of worship down long avenues of stately columns, huge monolithic obelisks. Great was the glory of the reign of Rameses II. and that of his son, the Pharaoh of the Exodus. But Moses turned away to a glory that excelleth and covered himself with a splendour which no smoke can darken and no time can change.

These are not fancy sketches. The son of Pharaoh's daughter must have witnessed these things, and stepped out from their imposing grandeur to witness the hardships of his enslaved countrymen. We do well, says one, in speaking of Moses' faith, to understand the character of the choice he made. History occasionally records the laying aside of absolute power by those who, having wielded it, have been satiated, wearied thereby (e.g., Charles V. of Germany) ; but history presents no other example of one in the flush of youth who quietly and persistently espoused the cause of the despised and the enslaved, rather than deck his brow with the grandest crown of this world. This did Moses, and he did it by faith, esteeming the reproach of Christ greater riches than the treasures of Egypt. It was under the inspiration of such a faith that he wrote this hymn, and it is in the light of such a life that we can gather something of its far-reaching significance. It is, indeed, a wonderful hymn, and apart altogether from the fact that it is an inspired hymn—its great antiquity—its remarkable genesis—its poetic beauty—it has a strange power over the heart, stirring sympathies that link us to a far-off age and revealing the fact that faith in God and immortality, so mighty in these days, was just as mighty in that early day when it might be supposed that it could have hardly any existence.

Besides the English translation by Dr. Watts, I present a Latin one by another hand.

O Deus, vis preterita,  
Venturos spes annos,  
Nimbo asylum et nostrum,  
Eterna ac domus.

Sub umbra tua habitant  
Sancti incolumes ;  
Et quæ tutela melior  
Eternis brachiis ?

Priusquam fierent montes,  
Vel mundus lucidus,  
A seculo in seculum  
Tu semper es Deus.

Nam mille anni oculo  
Tanquam hesterna quæ  
Preterit ac veluti  
Vigilia nocte.

Ac veluti amnis, tempus  
Oblitos mox aufert  
Vel vanum somnium noctis  
Quod mox evanuit

O Deus, vis preterita,  
Venturos spes annos,  
Nimbo asylum et nostrum,  
Eterna ac domus.

FORGIVENESS is better than revenge.—Pittacus.

THE aching heart may cease to throb when laid upon that softest pillow for human pain—"God knows."

## POPERY AND THE IRISH AGITATION.

The *Christian Irishman* says: The present agitation in Ireland will have an important influence on the future of the Church of Rome. Whether that Church will be thereby weakened or strengthened remains to be seen. For so far, we think it has had a decidedly weakening influence. This is conspicuously the case as regards the Roman Catholic Church in England. Cardinal Manning and others, as is well known, have long avowed their belief that the conquest of England by the Catholic Church would be almost equivalent to the conquest of the world. The prospects of such a conquest are not bright at present. A powerful check was given to the Romeward tendency of the High Anglican movement by the promulgation of the Immaculate Conception and the Papal Infallibility.

A still greater blow, however, has been dealt at the progress of the Church of Rome in England by the present Irish agitation. Men of deep religious convictions, and even of ordinary moral instincts, have been shocked and scandalized by the openly immoral principles on which the agitation has been conducted. We do not mean to say that the Irish people had not many grievances and wrongs, or that they were not warranted to revolt against these wrongs at the very first opportunity, concerting together in all proper methods to have them redressed. No one will ever find us speaking as if all the blame was on the one side. The people, however, allowed themselves to be led or driven by men who, with a few honourable exceptions, adopted low moral standards, or perhaps dispensed with moral standards altogether. As a rule, the priesthood have latterly given a direct or indirect sanction to these scandalously immoral methods. The Papacy itself has been more or less implicated. There exists, therefore, among the better class of English Roman Catholics an extreme revulsion against the principles, methods and aims of the Irish Nationalists. It is felt that not only are just rights of property assailed, but eternal principles that lie at the basis of all morality and of all religion. The divergence has at length broken out into an open feud. The *London Tablet* may be said to represent the one party—the "Catholics" as the Irish Nationalists sneeringly call them—the *Freeman's Journal* the other. This latter paper is now publishing a series of articles directed against the *Tablet* and the English Catholics. The tone of these articles may be judged from a few quotations. The *Tablet* is charged with "joining the ruck of Britons who declare that Ireland shall not have justice." "It is nothing short of a public duty to examine and expose its long course of injustice, duplicity and falsehood." "It is thoroughly and malignantly anti-Irish." "Written for and controlled by the aristocratic section of the English Catholic body, it practises the suppression of the true, and the suggestion of the false, with a skill so consummate that the presentation of Irish men and things in its pages becomes one gross, huge, monstrous lie." The *Freeman* deems it "our duty and our right to deny to this enemy the pretence of friendship, to tear from this hypocrite the mask of religion, to show to the world that the Papal approval (obtained when the paper was very different) is degraded by its position on the *Tablet's* front," etc. This by no means exhausts the *Freeman's* vocabulary of abuse ; but it will suffice. It is plain that the Irish Nationalist have other dissentients from their programme besides the great bulk of the Protestants of Ireland. This entire controversy is fraught with evil omen to the Church of Rome.

### TIMES OF REFRESHING.

During the hot summer months the earth becomes parched and the fountains and springs become dry. Everything about us wears the look of anguish and distress, and all nature yearns for the coming rain that shall refresh the grass of the field, and shall replenish the fountains with water, and shall swell the streamlets and rivers with an abundant supply of nature's purest and best element. As in the natural, so in the spiritual world, seasons come when the Spirit is allowed to fade away and when the Church of Christ becomes like a dry and thirsty land. The zeal and energy lag and the work of the Lord goes hard. What times and seasons of joy those are when the blessings of heaven descend as the gentle dew and when showers of grace are poured out upon the Church ! These are seasons of refreshing. They occur now and then. They come gently as the zephyrs in spring time. They fall upon us like April showers to refresh and replenish. That which proves the greatest source of spiritual good in the Church is not a loud revival like they used to have, but a spiritual feast where hearts flow forth in love and adoration to Almighty God. It is where the Spirit is at work in refreshing the members of the Church as well as awakening sinners to their need of a Saviour that these seasons of refreshing come. It gently moves from heart to heart and soul to soul, quickening and reviving the cold, energizing the lukewarm, and giving power and strength to the weak.—*Christian World*.



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TORONTO, WEDNESDAY, MARCH 10, 1886.

A CORRESPONDENT, writing from London, propounds a question to which he desires an answer in our columns; but he and occasionally others fail to comply with the universal journalistic law, Medo-Persian in its rigidity, that all communications must be authenticated by the name and address of the writer, "not necessarily for publication, but as a guarantee," etc.

THERE was something grandly appropriate in the manner in which John B. Gough's life closed. Addressing an audience of young men, he leaned over the pulpit, and, in most earnest tones, though in a voice somewhat husky, said:—"Young men, keep your record clean." As these words fell from his lips he staggered, fell back against the pulpit sofa, and never spoke again. He fell at his post. The last words uttered by his eloquent voice were just such words as we believe John B. Gough would like to have been his last:—"Young men, keep your record clean." What more suitable exhortation could have crowned his life work? And what exhortation more needed by the young men of the United States and Canada? What shame, what sorrow, what disgrace, what remorse would be avoided if every young man took the orator's dying advice and kept his record clean? We reiterate these dying words, and say to every young man into whose hands this paper comes, "Young man, keep your record clean." Be clean in thought, in speech, in action. If your record is once besmirched it may cost the efforts of a lifetime to remove the stains. Gough himself used to say that he would give a world if he could remove entirely from his mind all the bad effects of his youthful follies. Young man, whatever else you do, keep your record clean.

MANY most important lessons may be learned from the congregational reports published at this season of the year. One of the most important is that other things being equal, or nearly equal, the best organized congregations do the best work. The difference between liberal giving and giving that is not liberal is, nine times out of ten, the difference between thorough and defective organization. Organization that works regularly and systematically and reaches everybody will produce good results in the end. The weak point in many a congregation is lack of such organization. This fact often strikes one forcibly when visiting congregations that are doing little or almost nothing for the Church. You look at their contributions in the Blue Book and conclude that the people must be—well, not very generous or loyal to the Church. You visit them, speak to the office-bearers, talk about church matters, see some of them in their homes, and you are astonished to find that they are remarkably like other good Presbyterians. Individually considered they are quite the equals of many who figure to greater advantage in the statistics. In most cases all they need is proper organization, and in a few years their contributions would be quite creditable. For want of this organization they do nothing. A crowd of the bravest soldiers in the service would not make a regiment. There must be order, discipline, equipment. Two or three hundred of the best men on earth would not make a good congregation without organization.

THERE is one part of the proceedings of the Local Parliament that we always watch with interest. We mean the steps taken to open up new territory and bring new lands into the market. Wherever lands are sold, and colonization roads built, there our home missionaries must go. There is every reason to believe that we will soon have an extensive Home Mission field between Lake Superior and Rat Portage. The territory so long in dispute is now in possession of the Ontario Government and, no doubt, large portions of it will soon be settled. It was stated in the Legislature the other day that in the Rainy River district alone there is a fertile belt of nearly three hundred thousand acres. A colonization road has been built and there are 126 settlers already in the district. As the lands are free, doubtless there will soon be more. The day is not far distant when our Home Mission stations will extend in a direct line from the Ottawa Valley to the Rocky Mountains. With the exception of the North Shore of Lake Superior, we have stations on the greater part of that line now. Some of the most promising stations in the Muskoka field are on the C. P. R., and there will be more as soon as this road and the connecting line from Gravenhurst are opened. There was a time when the newer portions of the London, Huron and Bruce Presbyteries were looked upon as an enormous Home Mission field. If these Presbyteries were all mission fields they would scarcely be missed out of the field the Church is now trying to work. The fact is very few even of the ministers of the Church who have not made the matter a special study have any idea of the extent and requirements of our Home Mission work.

THERE are many who hold that the General Assembly is the most unsatisfactory court in the Church. It is said in support of this contention that a few permanent members do the work and often do it badly; that much time is spent on small questions and important issues handed over to committees; that the standing committees are not fairly struck; that the eldership is ignored; and that pastors, especially those from the rural districts, are not permitted to take any considerable part in the Assembly's work. All these charges and several others we have heard for years, and each year they become more vigorous. At the close of each meeting there is a storm of indignation. The most serious charge of all is that there is a determination on the part of a few to centralize the business of the Church and keep it in their own hands. Now, we don't profess to be able to say how much ground there is for these complaints. Where there is so much smoke there must be some fire. What we wish to say, and say most emphatically, is that Presbyteries have the remedy for all these ills, if they exist, in their own hands. They make the next General Assembly in the next two months. If it is not properly made, who is to blame? Every member of the Assembly will be sent there by some Presbytery. There is not much sense in sending members to the Supreme Court year after year, and then complaining of the manner in which they conduct themselves. Two-thirds of the ministers and elders of the Church should surely be able to regulate the other third. If there is anything wrong in the Supreme Court the Church itself is to blame for allowing the wrong to exist. That is exactly what it comes to.

SHALL the women of Ontario have votes at the Parliamentary elections? This is one of the questions that will not remain down. It was up again for discussion in the Local Legislature last week. Mr. Waters introduced his Bill giving votes to single women and widows. A lively discussion took place. No new points were raised, perhaps because there are no new ones to raise. The question was well handled last session in the Legislature and thoroughly threshed out in Ottawa last spring. The reading public are familiar with the arguments on both sides. In the debate last week Mr. Dryden used with considerable effect Gladstone's argument that if women are to have the Franchise, married women have stronger claims to the privilege than single women and widows. There is a good deal in this argument; but it is an argument for the extension of the Franchise, if an argument at all. To prove that married women should have votes certainly does not prove that single women and widows should not. It is interesting to notice how party ties are always thrown to the winds in this question. Mr. Waters, who introduces the Bill and

supports it with marked ability, is a sturdy Liberal; but one of its strongest opponents is the Hon. Mr. Fraser. Mr. Mowat is supposed to be in favour of the measure; but one of his staunchest friends, Mr. Dryden, is opposed to it. Mr. Meredith is strongly opposed, but some of his followers are as strongly in favour. The simple fact is, if the women of Ontario want the Franchise they have only to say so, and a majority of the Legislature will give them votes. The matter is entirely in their own hands. As a whole the women don't seem to care whether they have votes or not.

**THE MORAL INFLUENCE THEORY OF THE ATONEMENT.**

THERE is a dogmatism born of ignorance. The public teacher who has been able only to comprehend a narrow circle of truth, which he sees clearly and holds firmly, is not unfrequently both dogmatic and intolerant. Others whose range of thought, reading and experience is much more extensive may also adopt very positive forms of address, but in their case the unlovely feature of intolerance is generally absent. Earnestness and profound conviction are always impressive, even in spite of an obtrusive self-assertion. Joseph Cook cannot fairly be classified among dogmatists, though from his strong individuality he occasionally approaches the oracular style of address. He thinks keenly, and is able to present the results of constant and profound study with remarkable clearness. His Monday Lectures are as fresh and instructive as ever. There is no evidence that they are waning in interest and influence, and there is certainly no reason why they should.

The last published lecture deals with a subject of vital importance, the essential nature of the Atonement. It starts out with an important truth that seems to be very much overlooked at present—the nature of repentance. The duty of forgiveness is sufficiently insisted upon, but the ground of forgiveness is not so generally explained. One who has injured a fellow man may afterward regret having done a wrong to his brother. Is that regret in itself, however fully expressed, sufficient cause for forgiveness and reconciliation? The one to whom the injury has been done may be generous and magnanimous, willing to have the broken friendship restored. The offender, however, if he is a just and honourable man, will be anxious to make reparation for the injury he had inflicted. A sense of justice makes this demand. In speaking on this point Joseph Cook says:

Will human law, will the public conscience, justify the assertion that mere repentance on the part of a traitor is sufficient ground for his restoration to the favour of the government he has betrayed? History and human nature answer this question unhesitatingly in the negative. We live under a government to which we have all been traitors. It is a government of infinite excellence. It is a government which our consciences always support. The fact of our treason we do not deny to ourselves.

This line of reasoning leads inevitably to the conclusion that an atonement for sin is necessary. Then, dealing with the moral influence theory of the Atonement, while admitting all that is positive in the teaching of those who adopt it, he shows conclusively that it is utterly inadequate to meet the soul's need, the requirements of conscience and to harmonize with the clear and explicit statements of Scripture that Christ's sacrifice was vicarious. So numerous and plain are such passages that upholders of the moral influence theory feel called upon to explain them, and the explanation offered is that they are figurative expressions. Suppose that this explanation were correct, the difficulty remains. Why should there be such uniformity in the figures employed, and why should they conform so closely to the sacrificial idea embodied in a divinely instituted ritual, as well as in every form of human religion?

Mr. Cook quotes Archdeacon Farrar's recent utterance that "no theory of the Atonement ever formulated has been accepted by the universal Church, or can put forth the slightest claim to catholicity," and answers thus:

My conviction is that the facts represented in these scriptural declarations are a theory of the Atonement broad enough to make it certain that it is a sacrifice. As Henry B. Smith has said, and the language goes to the heart of much recent discussion, "The very nature and essence of the sufferings and death of Christ is that they are an expiation for sin. This is the very idea of a sacrifice. It is the thing itself, and not a deduction or inference from it. This is the fact, and not a theory about it."

After explaining the nature of imputation and

warning against inadequate, misleading and materialistic illustrations of Christ's Atonement, the lecturer reaches the following conclusions:

1. A sound theory of the nature of the Atonement must be true to all the facts of conscience. 2. It must be true to all the facts of Scripture. 3. It must not be tritheistic. 4. It must be justified by its fruit in universal Christian experience. 5. It must exhibit the Atonement in harmony with other accepted facts of revelation and of science. . . . I profess to be dazzled by Christianity as an ethical system; as the way, the truth, the life in this supreme matter of deliverance from the love of sin and the guilt of it. And I find every system of thought that contains less than Christianity utterly inadequate to meet the cry of man for this double deliverance. It is only full-orbed Christianity with an Atonement in it, such as our Lord Himself taught us has been made, that matches the lock of human need. This key turns in that lock. It appears certain that He who made the lock made the key.

THE AIM OF SOCIALISM.

THOUGHTFUL men in almost every country are turning their attention to the growing import of Socialism, which with greater or less strength is being organized. Practical statesmen are compelled to recognize it, and to apply the rough and ready but temporary expedient of repression. The recent London riots, which in other circumstances would have attracted but comparatively little attention, became significant from the fact that Socialist leaders controlled the movement. In England Socialism has by no means assumed dangerous proportions; but it has its clubs, its orators and its propaganda, and with want of employment and discontent it is sure to grow. Communists in France are persistent and active. Last week, while Louise Michel, recently released from prison, was lecturing at Nantes to an audience of several thousands, the Anarchists disturbed the meeting and denounced the lady lecturer as being only a lukewarm Socialist. French, and particularly Parisian, social order has more to fear from the violence of the Communists than from the intrigues of dynastic princes. The German Government believes it necessary to maintain a minor state of siege in Berlin to prevent the spread of socialism. Only a week ago Austria adopted stringent measures as safeguards against anarchic aggression, while Russia, after years of vigilance and stern repression, has good reason to dread the sleepless activity of Nihilism.

On this continent, with its vast undeveloped resources and great possibilities, it might be thought that Socialistic theories would find uncongenial soil. It is astonishing, however, to find that in most large industrial centres these theories have their adherents, the larger proportion of whom are of foreign birth. The rapid accumulation of wealth by great corporations and the influence they exercise on legislation are rousing the antagonism of the operatives, hence Socialistic tendencies are becoming apparent.

These various forms of social unrest and upheaval reveal an increasing dissatisfaction with the existing order of things. They are premonitory of coming change. It is true they are characterized by extreme violence and unnatural hatred. But there are causes in our social and industrial systems for discontent and desire for amelioration. The wild and fierce ravings and threats of the infuriated beer-garden orators do not cause alarm. Many of this stamp would be found, however favourable human society might be, because they prefer indolence to work, and animal indulgence to virtuous enterprise. A disordered moral nature would under any circumstances be unhappy. The only remedy they offer for the evils resulting from inequality is dynamite. They would overwhelm all in one wide waste of desolation. How out of the ashes a new order of things could be constructed they do not say.

The social revolution, however, has abler and more reasonable exponents than those who shriek out hatred and defiance against all existing institutions. It must be conceded that there are disinterested advocates of Socialism who speak from thorough belief in the theories they propound. They are eloquent on the danger of great monopolies, they dread the consequences of an irresponsible plutocracy, and the increasing poverty of the workman's lot. The strife between capital and labour they see growing in bitterness and intensity, and some of them propose nationalization of land, and others go much further and claim that the State should assume control of land, all means of communication and transportation, of all industries—in a word, become literally a paternal government.

The keen discussion of social problems from the

most opposite standpoints is a palpable illustration of the trite saying that it is easier to criticise than to remedy defects, easier to pull down than to build up. Whatever may be the specific changes required for the smooth working of the industrial, economic and social machinery of modern civilization, it is plain that our socialistic philosophers are as yet only groping in the dark. Selfishness and indifference to the well-being of the toiling masses have been rapidly producing their inevitable results; but the cure for the evils against which deep-seated complaints are levelled does not lie in the direction of handing everything over to State control. The very evils against which men struggle would become intensified. The golden age would be no nearer than it is now. All individual enterprise, all that makes enterprise possible, would be removed. Were the baseless vision of a contented equality possible, which it is not, the dreary monotony of a vegetative existence would become intolerable.

Meanwhile, let social philosophers ponder the questions now pressing for solution, let them continue to propound their theories; but, above all, let Christian philanthropists endeavour to bring the benign influence of the Gospel and its blessed truths to bear practically on all classes in the community. There is a Christian Socialism, whose fundamental principle is: Do unto others as ye would that they should do unto you. And there is an atheistic Socialism that seeks to overthrow the family and abolish religion. That the projects of the latter are futile, few can doubt. The hope of humanity rests on the former. The permanency of the family is assured because it is a divine institution and Christ's kingdom of righteousness is an everlasting kingdom.

Books and Magazines.

THE LIBRARY MAGAZINE. (New York: John B. Alden.)—This monthly publication contains a well-selected reproduction of some of the most interesting papers by distinguished writers in the principal European magazines and reviews.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—Young readers everywhere eagerly look for their favourite magazine, and when it comes they are not disappointed for it continues to instruct, please and amuse them with its varied contents and handsome illustrations.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—There are eight papers, in which subjects of great practical and speculative interest are discussed by able and well-known writers, in the current number of the *Homiletic*. Besides these the usual departments contain most excellent material. As a whole the March number is decidedly good.

CANADIAN METHODIST MAGAZINE. (Toronto: Wm. Briggs.)—Several well-written descriptive articles, finely illustrated, appear in the March number of this magazine. "Norway and its People," "The Great North-West," and "A Holiday Excursion to the Rocky Mountains" may be specified. Dr. Laing, of Dundas, discusses "The Premillenarian Theory; or Chiliasm," with his accustomed force and clearness.

THE NEW PRINCETON REVIEW. (New York: A. C. Armstrong & Co.)—The number for March, the second issue of the new series of the *Princeton*, presents great attractions for intelligent readers. The opening paper on Gray, the poet, by James Russell Lowell, is genial, racy and pleasing. One of the strongest papers in the number is by Francis L. Patton, on "Contemporary English Ethics," which he subjects to a keen, subtle, lucid and satisfactory analysis. An extract from this paper appears on another page. Other excellent articles, editorials and criticisms comprise the contents of this issue of a review obviously destined to take a high place, and to exercise a healthful influence on contemporary thought and literature.

RECEIVED: THE ENGLISH PULPIT OF TO-DAY, a monthly magazine of sermons (Westfield, N. Y.: Alfred E. Rose), WORDS AND WEAPONS FOR CHRISTIAN WORKERS, edited by Rev. George F. Pentecost, D.D. (New York: Joseph H. Richards), TREASURE-TROVE AND PUPILS' COMPANION (Chicago: E. L. Kellogg & Co.), ELECTRA (Louisville, Kentucky: The Electra Publishing Co.), THE NEW MOON (Lowell, Mass.: The New Moon Publishing Co.), MIND IN NATURE (Chicago: Cosmic Publishing Co.)

THE MISSIONARY WORLD.

THE WEEK OF PRAYER IN AMOY, CHINA.—BY A LADY MISSIONARY.

At the close of the year, when arrangements were being made for the services to be held during the week of prayer, it was unanimously decided that there should be services in Chinese every day during the week. The first meeting of the series that was held was a splendid gathering. The church, that would hold several hundreds of people, was well filled; every seat seemed to be occupied. The heathen stood in a dense mass round the door, and overmowed up the two aisles, so that I had, on entering, to push my way slowly and strugglingly some distance before I got into clear space.

It was an impressive sight to see that large building filled with men and women who had left their occupations and engagements at this busy time of the Chinese year, specially to pray for the outpouring of the Spirit of God on His Church and on the world. There was nothing very striking about the attitude of the meeting, and nothing to indicate that before the week was over the Churches would be moved as they never had been in all the experience of the past.

There was one new feature in the conduct of the meetings which, I believe, had largely to do with the very active share that the Christians ere long took in them. The chairs were thrown open, and invited all present to take a part in the service in any way that each individual thought proper. This, I rather fancy, startled the audience somewhat. They had been accustomed to be led, and to have this duty thrown upon them all at once took them by surprise. There was a little awkward pause at first. The fact was every one felt a little nervous at taking the initiative. Each one was waiting for some one else to begin. There was breathless silence in the meeting for a time. By and by one of the native pastors rose and engaged in prayer. The ice was now broken, and speaker after speaker followed each other in quick succession, till the meeting was dismissed. Looking back upon that first meeting now, there were symptoms that the latent spiritual power and enthusiasm that I had hardly ever deemed possible in the Chinese were about to manifest themselves.

The next day a very large assembly met to continue in prayer. The Holy Spirit was manifestly moving His people. As I entered the church I found the room where the women sat quite full; there were no seats vacant but one on a narrow bench near the door. There I took my seat, and as I looked round on all that sea of faces, my heart was full of joy and gratitude to God for all these Chinese Christian women. What a change, I said to myself. What intelligent, bright, clean faces, all now eagerly waiting to hear the words of the preacher! The meeting was soon thrown open, brief prayers for the descent of the Holy Spirit, two verses of a familiar hymn were sung with intense earnestness, and then a member rose and led in prayer. Such a prayer from a Chinaman I never heard before, every heart seemed bowed and melted under it: it was so earnest, so full of importunate pleading, imploring the Holy Spirit to enter every heart present. It did seem as if his prayer was answered even whilst he was speaking. Many were in tears, and when the pastor said the time was up the women seemed loath to go. As the days went on the enthusiasm and earnestness of the Christians began to be more manifest. It seemed as though every man amongst them had come for the express purpose of taking an active part in the services. To me the chief interest and power of our service was in connection, not with the leading Christians of the Church, but with men who, up to this time, had never shown themselves to be possessed of power, such as would qualify them to come forth from the silent position they had always been content to occupy.

One entirely new feature was the large number of written requests for prayer. The presence of the Divine Spirit was manifest by the life and fervour that pervaded them. Toward the close of the week a meeting was held to consider how this remarkable religious movement could be so guided that it would result in some practical outcome. It was resolved to hold a meeting every Tuesday afternoon, and after prayer those present should break up into parties of twos and threes and go to the streets and preach the Gospel to the heathen. Between fifty and sixty were present at our first meeting.

I shall long remember this delightful week of prayer. It has been a revelation to me in many respects; but chiefly in showing me how transformed these usually staid and unemotional Chinese can become when touched and quickened by the Holy Spirit.

## Choice Literature.

## MISS GILBERT'S CAREER.

## CHAPTER XI.—Continued.

A few days passed away after the usual fashion, and then came the anxiously looked-for letter. Dr. Gilbert read it, made no comment, and handed it over to Fanny. Fanny read it, made no comment, and went directly to Miss Hammett's room with it; and there she read it carefully to the schoolmistress. We will look over her shoulder and read it also:

"DR. GILBERT:

"DEAR SIR,—I have carefully read your daughter's manuscript novel, 'Tristram Trevanion,' and find it quite interesting, though I doubt whether it can ever achieve much success. I should say that it is a very young novel—written by one who has seen little of life and much of books. The invention manifested in the incidents is quite extraordinary, and displays genius, though the characters are extravagant. But I do not write to criticise the book. Worse books have found many buyers. I accept it on the terms upon which we settled, *as it is*; but there are one or two points touching which I wish to make some suggestions. The hero, Tristram Trevanion, does not marry Grace Beaumont, as he ought to do. I think I understand the public mind when I say that it will demand that this marriage take place. It could be done by altering a few pages. Again, I think that the public will demand that the Jewish Dwarf Levi be made in some way to suffer a violent death at the hand of Trevanion. One word about the title. I confess to its music, but it seems to me to be so smooth as to present no points to catch the popular attention. Besides, I find that the 'Hounds of the Whippoorwill Hills' make their appearance but once in the story, and have no claim upon the prominence given them on the title page. Your daughter will think it very strange, no doubt, but I believe that the sale of the book would be increased by making the title rougher—more startling. How does this look to you—'Tristram Trevanion; or, Butter and Cheese and All'; or this—'Tristram Trevanion; or, the Dwarf with the Flaxen Forelock'? There is another course which is probably preferable to this, viz., that of making a title which means nothing and will puzzle people—a title that defines and explains nothing—bestowed in a whim, as we sometimes give a child a name. What would your daughter think of 'Rhododendron' or 'Snucks'? I can imagine the horror with which your 'Everard Everest, Gent.,' will look upon these suggestions; but they are honestly made, with a view to securing the highest success of which the book is capable. You will remember, of course, that I presume to dictate nothing; I only suggest. In regard to the title, I feel less particular than with relation to the marriage of Trevanion and the violent death of the dwarf. The public demands that the issues of a novel shall be poetic justice; and that the devotion of Trevanion and the diabolism of the dwarf deserve the rewards I have indicated the public cannot fail to perceive.

"Awaiting your reply, I am

"Yours very truly,

"FRANK SARGENT."

When Fanny concluded the reading of this epistle it was with a most contemptuous curl of the lip, and a general expression upon her strong and handsome features of disgust. "Did you hear of anything so ridiculous as this in your life, Miss Hammett?" inquired Fanny.

Miss Hammett could do nothing but laugh. She seized the letter, re-read portions of it, and laughed again uncontrollably, almost hysterically. Miss Fanny Gilbert did not know what construction to put upon this merriment. She tried to join with her at first, but the joke would not seem pleasant to her. First came upon her face a shadow of pain, then her eyes filled with tears; and she rose and walked to the window to hide her emotion. Her companion was sober in an instant, and following her, put her arm tenderly around her, and led her back to the sofa. "You know," said Miss Hammett, warmly, "that I would not wound your feelings for the world; but one has fits of laughing sometimes that one cannot account for at all. I don't know what I have been laughing at, I'm sure."

If Fanny had been looking at Miss Hammett, she would have seen that young woman was having the greatest difficulty in restraining herself from a further outburst.

"It seems so mercenary," said Fanny.

"And so professional," said Miss Hammett.

"And so careless of an author's feelings."

"And so ridiculous."

"And so servile to public opinion. As if everybody must be married or killed because the precious public demand it! Who cares what the public demand?"

"Tut, tut, Fanny! Take care!" said Miss Hammett, looking archly into Fanny's face. "Are you sure that you do not condemn yourself in your condemnation of this young publisher? Unless I have misunderstood you, the book was written for fame—for public applause—and Mr. Sargent is only endeavouring to assist you to accomplish your ends."

"But I wish to accomplish my ends in my own way," said Fanny, imperiously.

"But suppose the public will not be pleased with your way?" suggested Miss Hammett. "People who work for public applause are not so independent as you think. What do you care for the marriage of your man or the death of your dwarf if it help you to obtain your object?"

"But the title! Who ever heard of anything so respectable as 'Rhododendron' or 'Snucks'?"

"Everybody has heard of titles quite as ridiculous as those, adopted for no reason in the world but to catch the public eye. As for the first one suggested, 'Tristram Trevanion, or Butter and Cheese and All,' it seems to me to have a charming mingling of the ideal and the real in its structure."

"Miss Hammett, you are laughing at me," said Fanny, in a tone of vexation.

"Indeed, I am not. Now tell me why you chose the title you did."

"Because it was musical. Because—because—I thought the public would like it," said Fanny, blushing and biting her lips.

Miss Hammett broke into a low, musical laugh. "Ah, Fanny, Fanny," she said, "we are not so much elevated above the motives of our publishers as we might be, are we? Let me advise you to be very just toward Mr. Frank Sargent. You are both labouring for one object—the popularity of 'Tristram Trevanion'; and if you put your heads together—I mean by mail, of course—your hero will make the better headway in the world for it. For my part, I see no objection to the marriage and the murder proposed. As for the title, I think you have the advantage; so you can compromise by keeping that and changing the issues of the story."

"I wish Mr. Frank Sargent could know what an advocate he has here," exclaimed Fanny.

"Fanny," said Miss Hammett, with undisguised alarm, "you must promise me that you will never mention my name or say one word about me in any communication you may make to Mr. Sargent. I am really very much in earnest, as you see."

Fanny did see this, but, with girlish perverseness, said: "I positively cannot allow such disinterested service to go unrewarded. Mr. Sargent must be informed, in some way, of his indebtedness to you."

Miss Hammett grasped Fanny's wrist, and said, almost fiercely: "Fanny Gilbert, if you do not promise me, before you leave this room, that you will never mention my name, nor allude to me in any way in your letters to New York, I will leave Crampton to-morrow."

"Why, Miss Hammett?" exclaimed Fanny.

"Yes, to-morrow; and I shall go where you will never see me again. I beg you to promise me, because I am happier here than I have been for many months, and happier than I can be elsewhere."

"Of course, I promise you," said Fanny; "but it's very strange—very strange."

"Oh, I thank you! I thank you a thousand times," said Miss Hammett; "but you must stop thinking how strange it is. I cannot explain anything to you now; but some time—some time. There, dear, let's talk no more of it. Please do not mention this to your father. By the way, Fanny, leave me that letter for half-an-hour. I wish to look it over, and think it over."

The young women kissed each other, and Fanny took her leave. Miss Hammett accompanied her to the street door, then locked it, then entered her own room and locked herself in, and then she took the business letter of Mr. Frank Sargent in her hands, pressed it to her heart, and walking back and forth in her apartment kissed it a hundred times. It does not become us to linger while she kneels and pours out her thanksgiving and her prayer. Enough for us now that there was something in the letter that touched the deepest springs of her life, and startled its sleeping secrets into intense alarm.

In the interval between Dr. Gilbert's call upon Miss Hammett at her schoolroom, and the reception of the letter from Mr. Frank Sargent, the doctor had seen her more than once, and was glad to find her equanimity quite restored. She treated him in the old frank way, which had always been a way exceedingly charming to him. He found himself more and more attracted to her, and more and more significant did life look to him as he came to associate it with her life. He had very honestly loved the mother of his children, and when she passed away it seemed to him that there was not in the world work that could fill the vacant life she left. Now he dreamed of this new, sweet presence in his house, of a wise and sympathetic companion for his daughter, of a mother for little Fred. Aunt Catharine, whose shrewd eyes had read everything, had noticed that he was more careful about his linen, and took more pains with his toilet than usual; and the neighbours thought that the school had never been so closely looked after by the committee before.

"Till, there was this mystery about Miss Hammett. Would it be prudent for him—a man of position and influence—to marry an unknown woman, picked out of so dirty a factory as that at Hucklebury Run? What would the people say? Would it not compromise his respectability? Again and again he recalled the assurance she gave him in her first interview with him: "Only believe this, Dr. Gilbert, that if ever you learn the truth about me by any means, it will bring disgrace neither to me nor to those who may befriend me." He did believe it; yet caution said: "This is what a guilty woman would say quite as readily as an innocent one. Be on your guard, Dr. Gilbert. You are too old a fellow to be taken in by a sweet face and plausible words." Miss Hammett, of course, was entirely unaware of the nature of Dr. Gilbert's feelings and the character of his cogitations. She regarded him almost as a father—at least, as a reliable counsellor and friend—one to whom she might go with all her trials, and one in whose protection she might thoroughly trust. She took great pains to please him and to satisfy all his wishes in the arduous position she had assumed. They held frequent consultations in the school room and at the doctor's own table, at which she was always a welcome guest. In these interviews the young woman's unassuming manners, rare good sense, and charming modesty and vivacity, won more and more upon the doctor's heart, until he found that a day passed without seeing her and hearing her voice was tasteless and meaningless.

A matter like this could not be long in coming to maturity in a mind like that of Dr. Gilbert. To feel that Mary Hammett was desirable and to will the possession of her hand were one, and so soon as he could satisfy himself that Mary Hammett was indeed what she seemed to be. How could he satisfy himself? Alas! there was but one who could inform him, and her lips were sealed, and he, as a man of honour, was bound to respect their silence. For once he was forced to trust to Providence, or chance, and to leave his own action to impulse.

When Fanny returned home, after reading Mr. Frank Sargent's letter to Miss Hammett, her father, who guessed where she had been, inquired what the young woman thought of the publisher's missive. Fanny made a hurried, unsatisfactory reply, and went to her room. This was excuse suf-

ficient for Dr. Gilbert to call upon the schoolmistress and talk over the affair. Accordingly, Miss Hammett had hardly composed herself after the emotions excited by the letter when Mrs. Blague came to her door, and told her that Dr. Gilbert waited for her in the parlour. Hurriedly thrusting Mr. Frank Sargent's letter into her bosom, and giving a glance in the mirror to see if her face were telling forbidden tales or not, she descended, and met her fatherly friend with her usual frankness and cordiality.

"Fanny has been to see you?" said the doctor.

"Yes."

"And read to you Mr. Sargent's letter, I suppose."

"Yes."

"What do you think of it?"

"It seems to me to be the letter of a man who has a sharp eye for business, and a shrewd insight into the popular taste," replied Miss Hammett.

"Hem! I hope you advised Fanny frankly in the matter," said the doctor.

"I can hardly say that I advised her at all."

"Well, I am sorry you did not," responded the doctor.

"Fanny needs womanly counsel. Poor child! Since her mother died she has had little sympathy from her own sex, and has grown up a little untimely, I fear."

"I have been very happy in her society," said the young woman, cordially, "and have always given her such advice as I felt competent to give her."

"Hem! I thank you. It has always been a comfort to me to know that you were together. By the way, how is my little boy getting along with his books?"

"Only too rapidly," replied the schoolmistress. "I sometimes tremble when I see how eagerly the little fellow pursues his tasks, and how frail he is."

The doctor's eyes sparkled with pleasure, and he rubbed his hands with satisfaction as he said: "Ah, Freddy is a rare boy—a rare boy! I think we shall be able to make something of him."

"But you must not force him, doctor. I'm afraid he has too much study."

"Well, I suppose," said the doctor, "that I'm unfit to manage him." And then he blushed to think that he had lied. He wanted somehow to say that the boy needed a mother, but he was certainly unable to manage that.

Dr. Gilbert found that the relations which existed between him and Miss Hammett, though intimate and cordial of their kind, formed almost an impassable gulf between him and his wishes. How could the fatherly Dr. Gilbert come to a declaration of his love for a woman who, as she sat before him, seemed never to have dreamed of any other relations as possible? The gulf must be bridged in some way—if not by an artifice, by violence, —by main strength.

Dr. Gilbert cleared his throat again. "I have noticed the intimacy between you and my daughter with great pleasure," said he, "and have been delighted with the manner in which you have managed to secure the affections of my little boy. Of course the thought has naturally been forced upon me, that if this intimacy and affection could be found at home, in one who would bear the name of mother, it would be every way desirable. You will pardon my abruptness, Miss Hammett, when I say to you that you are the first woman I have met since the death of my wife, whom I would be glad to see in her place."

It was out. The gulf was bridged, and the doctor was relieved to think that he had established a basis for negotiations. But what was the impression upon the young woman? As the nature of the declaration gradually found its way into her consciousness she grew deathly pale, and sat speechless, with her eyes upon the floor.

"I have believed," continued the doctor, "that you were not altogether without respect for me, and have hoped that you might come to entertain a more genial sentiment. There is difference of age between us, I grant; but, if I know my own heart, I offer you an honest affection, as I certainly offer you my home, my protection and my position. There are some mysteries connected with your life which I have not, as you will bear me witness, sought to probe. I have trusted you, and of course I trust you still. My proposition, I see, surprises you, and if you wish for time to consider it I will leave you, and take your answer at some other time."

During all this speech, delivered in a low, firm tone of voice, Dr. Gilbert had closely watched the young woman. He saw the pale cheek and lips deepen into crimson. He saw tears forming slowly in her downcast eyes, and then drop unheeded upon her hand. He saw a tremor like a chill pass over her frame, and then, as he concluded, and spoke of a future answer to his proposals, he saw her lift her head, and heard her say: "Do not go."

The temptation to seize her hand and kiss it was irresistible. The doctor grasped it, and bent his head toward it, but instantly Miss Hammett had withdrawn it, and was upon her feet. "Dr. Gilbert," said she, "that hand is sacred. It is not mine. It cannot be yours. I will be your servant. I will do anything for the happiness of those you love that it is consistent for me to do—but I cannot be your wife. I asked you not to go, because my answer was ready."

It was now Dr. Gilbert's turn to be surprised. He could not realize that he—Dr. Gilbert—who had hesitated to offer himself to an unknown woman, should be so peremptorily rejected.

"You are hasty," said he. "I beg you to consider the matter. I have set my heart upon it; it must be so; I—I cannot take your answer."

Miss Hammett stood with her hands folded, and pressed to her heart. "Dr. Gilbert," said she, "I should be entirely unworthy of the place to which you invite me if I were to give one moment's entertainment to your proposition. Were I to consent to be your wife, I should become a perjured wretch, fit only for your loathing and your abhorrence."

"My God," exclaimed the doctor, the veins of his forehead swelling fearfully, "and is my case with you hopeless? Why, woman, it darkens my whole life."

"Dr. Gilbert," said Miss Hammett, with assumed calmness, "if I were my own I could give myself to you, but I am not, and why should we exchange further words? You know that I would rather suffer much than wound you, and



you know, too, that I have never invited this proposal from you: You have been always a generous man toward me; I ask you to be so still, and never to allude to this subject again. I am alone; and if, after what I have told you, you persist in pursuing the matter, I have but one remedy, and that is to flee. I beg you to treat me generously."

"God knows I thought I was treating you generously, when I offered you my heart and my hand," said Dr. Gilbert, bitterly; "but it seems a strapping, unfledged boy is more esteemed, and I must e'en take my offer in my teeth, and walk home with it."

"Can you, Dr. Gilbert—a man—old enough to be my father—talk to me like that without blushing? I bid you good-evening;" and, suiting the action to the word, she bowed, and left Dr. Gilbert standing in the middle of the parlour, alone.

(To be continued.)

DEATH RATES AND OCCUPATIONS.

The death rate of different occupations yields some curious results. Taking as a basis of comparison the mortality of all males of similar ages in England and Wales as 1,000, the death rate of the class mentioned is compared with this as a standard. When the rate of the examined class exceeds this number, that class forms an example of unhealthy occupations; when it falls short, it belongs to the healthy occupations. Thus, the first place among healthy occupations is held by ministers of religion, the death rate of this class being 556. Next, we have gardeners and nurserymen, who stand at 599; farmers and graziers, 631; agricultural labourers, 701; schoolmasters, 719; the other trades which follow closely on these being grocers, coal merchants, paper manufacturers, lace and hosiery manufacturers, wheelwrights, ship builders and shipwrights, and coal miners. The figure of mortality for all these trades is under 775. On the other side, that of the unhealthy occupations, the first place is held by the trades which are concerned in the manufacture and distribution of intoxicating drink, and which, as is well known, entail many temptations to drink it to excess. The list of unhealthy occupations is headed by the class of inn and hotel servants, whose figure mounts up to 2,205, being nearly double that of the medical profession. The highest places next to them are held by general labourers in London and by costermongers, hawkers and street sellers; the former class with 2,020, the latter with 1,879. It is probable that both are largely made up of broken men, the wrecks of other callings. Innkeepers, publicans, spirit, wine and beer dealers follow, with a figure of 1,521, and brewers with 1,361. In support of the belief that these high rates of mortality are chiefly due to alcoholic excess, Dr. Ogle has compared with them the mortality assigned to diseases of the liver, the organ through which such excess chiefly declares itself, and has obtained results which are entirely in harmony with those of the trade returns. Next to the trades concerned with alcohol the highest rates are furnished by occupations which involve the breathing of dust—other than coal dust—and especially of dust of a sharp and gritty character or largely composed of mineral matter; next, those in which there is exposure to lead poisoning, as with plumbers, painters and filemakers. The earthenware manufacturers, who are much exposed to mineral dust, have a figure of 1,742; filemakers, who work upon a leaden cushion, reach 1,667, and plumbers and painters, who are also exposed to lead, reach 1,202. It will furnish a remarkable contradiction to a prevailing impression that butchers have a high death rate, their figure of mortality amounting to 1,170, the causes of death among them being partly due to the diseases of intemperance, and partly to phthisis and other maladies from which they have long been supposed to enjoy an especial immunity.—*Chambers's Journal.*

CONTEMPORARY ENGLISH ETHICS.

"Morality without Metaphysic" is the cry of a class of men who have discarded dogmatic Christianity and lost faith in God. They have no interest in the question whether the moral sentiments "did not all grow, were not once inchoate, embryo, dubious and unformed." In place of this they talk of "sweet reasonableness," and tell us until we are weary of it that "conduct is three-fourths of life." But we can escape metaphysics only by being shallow. We want to know what conduct is right, and what right means. Janet says that short of Hedonism there is no way to deliver morals from metaphysics. And Principal Tulloch says: "At the root, metaphysic and theology are one and rest on the same basis, nay, morality in any true sense appears to rest on no other basis." Far more worthy of consideration than Mr. Arnold and the school he represents are those who seek to discover the genesis of our moral sentiments in antecedent experience. They also repudiate metaphysic; but in vain. For in spite of the equivocal epithets sometimes applied to their theories, they must in the last analysis confess that they are materialists, or else, under the name of Force or the Unknowable, they must invest the power that lies behind phenomena with physical or "quasi-psychical" attributes. Mr. Fiske has recently made known where he chooses to stand. He is an empirical evolutionist, but he believes in the immortal soul and the living God; and holds that "from the first dawning of life we see all things working together toward one mighty goal, the evolution of the most exalted spiritual qualities that characterize humanity." Here again we come to metaphysics; mind and thought are evolved, because mind and thought are attributes of the Unknowable. From this view of evolution which lays stress upon the physical fact in phenomena, it is easy to pass to that view of evolution that lays stress upon the idea that gives shape and sequence to phenomena. Hence in spite of the opposition between the materialistic and the idealistic evolutionists, there is or may be also a close affinity between them. Taking Mr. Fiske as a fair interpreter of the former school it would be safe to say that Spencer is simply Hegel upside down.—*Professor Francis L. Patton in New Princeton Review for March.*

ONE TOUCH OF NATURE.

Cruel and wild the battle;  
Great horses plunged and reared,  
And through dust-cloud and smoke-cloud,  
Blood-red with sunset's angry flush,  
You heard the gun-shot's rattle,  
And, 'mid hoof-tramp and rush,  
The shrieks of women speared.

For it was Russ and Turkoman—  
No quarter asked or given;  
A whirl of frenzied hate and death  
Across the desert driven,  
Look! the half-naked horde gives way,  
Fleeing frantic without breath,  
Or hope, or will; and on behind  
The troopers storm, in blood-thirst blind,  
Where, like a dreadful fountain-play,  
The swords flash up, and fall, and slay—  
Wives, grandmothers, baby brows and gray,  
Groan after groan, yell upon yell—  
Are men but fiends, and is earth hell?

Nay, for out of the flight and fear  
Spurs a Russian cuirassier;  
In his arms a child he bears.  
Her little foot bleeds; stern she stares  
Back at the ruin of her race.  
The small hurt creature sheds no tear,  
Nor utters cry; but clinging still  
To this one arm that does not kill  
She stares back with her baby face.

Apart, fenced round with ruined gear,  
The hurrying horseman finds a space,  
Where, with face crouched upon her knees,  
A woman cowers. You see him stoop  
And reach the child down tenderly,  
Then dash away to join his troop.

How came one pulse of pity there—  
One heart that would not slay, but save—  
In all that Christ-forgotten sight?  
Was there, far north by Neva's wave,  
Some Russian girl in sleep-robcs white,  
Making her peaceful evening prayer,  
That heaven's great mercy 'neath its care  
Would keep and cover him to-night?  
—Anthony Morehead, in *March Century.*

CRIMINALS AND THEIR WAYS.

Criminals glide back to their old haunts and their old companions with a fatal facility. There may seem the fairest hopes of reformation, but at the first fire of temptation the frost-work of new habits melts away at once. There is a story that a man bought one day, at an old curiosity shop at Rome, a ring with a secret spring, in which poison had been imbedded ever since the days of the Borgias, and the ancient venom had still sufficient strength to poison him. There is the story of a girl of Indian blood who was thought to be fully reclaimed to civilization; when some offence had been given her by her mistress, she tore up her clothes, squatted on the ground, and howled. Keen insight into human nature is exhibited by Victor Hugo when he makes Jean Valjean, even after the forgiveness and generosity of the good bishop, rob the little Savoyard of his two-franc piece. It was the temporary assertion of the tyranny of depraved habits. "Now, here is a remarkable case for you," said a great prison authority to me one day. "I knew a man who lay under sentence of punishment of death. It was either for murder or for burglary, for the sentence was passed a little while before the death penalty for burglary was abolished. If for murder it must have been with extenuating circumstances, for the extreme sentence was commuted into transportation for life. He went out to Western Australia, and there behaved so well that he departed for another part of Australia with a free pardon. He came to one of the great Australian towns and became a constable, and by degrees chief constable. Then he thought he would come over to London for a time. He did so, and had not been in London many weeks before he met with some of his old pals in the Strand, got mixed up in some of their evil ways and sent back again to Australia as a convict. I can tell you, sir, we see some very queer things, we who are connected with the convict system. In this very room where we are, there were two men talking one morning. The one was the old Marquis of Westminster and the other was a released convict. The Marquis didn't know it was a convict, and the convict did not know it was the Marquis. 'I think the convicts have not so much to complain of, and enjoy an extremely healthy air at Portland,' said the Marquis. 'I agree with you, sir,' said the convict, 'for I happen to have spent a good deal of time there myself.'—*All the Year Round.*

MRS. REANEY continues fighting bravely as a shareholder, with 600 other shareholders at her back, to get the hours of work on the North Metropolitan tramway reduced from sixteen to twelve. Some selfish shareholders tried to put her down, but she read her statement to the last word; and at length, on the motion of the chairman, it was agreed that the directors should give the proposal their "serious consideration."

The Roman Catholic Society for the Propagation of the Faith reports receipts of 7,183,914 francs, all of which, except about 525,000 francs came from Europe, France contributing 4,645,702 francs. From all North America 114,239 francs was received, the contributions from the United States being about 78,000 francs. The appropriations to the United States were 325,269 francs, besides 22,000 francs to a mission in the Rocky Mountains.

British and Foreign.

SIXTEEN thousand women hold shares in the Panama Canal.

GOUNOD has commenced a new oratorio on the subject of St. Francis d'Assisi.

LEOPOLD VON RANKE has been decorated with the Grand Cross of the (Saxon) Order of Albrecht.

The late Professor Sanborn left his fine library at Hanover to his son, excepting a few choice books that go to Dartmouth College.

An article on Australian Congregationalism says changes of pastorate are very frequent and indicate tendencies which do not make for permanent growth.

MR. CHARLES FRANCIS ADAMS says that if "dead-heads" on railroads were abolished by law, the roads could afford to reduce their passenger rates.

A COLOURED woman, Miss Carrie Bragg, is editor of the *Virginia Lancel*, published in Petersburg, Va.—the only newspaper in the Union conducted by a coloured woman.

THE Scott liquor law has passed the Ohio House by a strict party vote. It is believed that it has been drawn so as to escape the objection of unconstitutionality.

THE memory of Claude Bernard, the celebrated French surgeon, has been perpetuated by a fine statue, set up last month in a prominent situation in Paris, with appropriate ceremonies.

THE late Rev. Dr. Cummings, of Concord, N. H., is reported to have left his large and valuable theological library to Colby Academy, New London, of which he was president emeritus.

THE Crown Princess of Germany received from England a very costly carriage as the present of Queen Victoria. It must be very gaudy; for the outside is claret colour and the lining blue and gold.

THE *New York Evening Post* says one of the most striking changes in hygiene during the past century is the greatly-increased consideration given to sleep as a preserver of health and prolonger of life.

THE King and Queen of Sweden, it is reported, have signed the pledge; not that their Majesties have hitherto shown inclinations to inebriety, but as an encouragement to the Temperance cause.

CARDINAL ANGELO JACOBINI is dead at the age of sixty-one years. He was created Cardinal in 1882. He should not be confounded with Cardinal Ludovico Jacobini, the Papal Secretary of State.

DR. CYRUS HAMLIN, formerly president of Robert College, Constantinople, is now a resident of Lexington, Mass. Dr. Hamlin believes that Bulgaria is now the protector of Constantinople against Russia.

THE Rev. John Cuckson, of Springfield, Mass., who was in New York last Sabbath, is suffering from arsenic poisoning. The wall-paper of his rooms has been found to contain a considerable amount of arsenic.

PHILIP D. ARMOUR, of Chicago, is credited with a good speech. Asked how he succeeded in business, he said recently: "I always made it a principle when the Almighty wasn't on my side to get on His."

THE famous cedars of Lebanon are taken care of by the authorities. There are 397 of them—twenty-two more than in 1810 and 373 more than in 1573, when they were counted by the German botanist, Ramboff.

THE Kentucky State Senate, last week, passed a bill, by a vote of twenty-five to six, providing that wife beaters shall be punished at the whipping-post, the wife to be a competent witness against the husband.

ACCORDING to the *Church Press*, the statistics of the American Protestant Episcopal Church show a list of seventy bishops, 3,717 priests and deacons, about 3,450 parishes, and about 398,098 communicants.

EDISON'S patents have now become so numerous that they have a special series of index or reference numbers in the patent office—the only case in which such separation from the general index has been thought necessary.

THE wine dealers and producers of California have formed an organization for the purpose of putting up the prices of native wines. The unexpected shortage in the grape crop of 1885 is the main cause for the action.

SOME one claims to have found out that the bushel of corn which the distiller buys for 30 cents is eventually sold to the drinkers for \$40.50. Times may be hard, but the gentle distiller manages to make his little profit every time.

SINCE the publication of his latest volume of poems, Lord Tennyson has received daily scores of letters from "the pes-tifential nuisances who write for autographs"; all of which he industriously and conscientiously consigns to the waste basket.

SEVERAL of the leading clergymen of San Francisco have been delivering anti-Chinese sermons, a fact which leads the *Sacramento Bee* to suggest that the clergy of the State set apart some Sunday for the preaching of anti-Chinese sermons in all the churches. It thinks this would open the eyes of Eastern people.

THREE new French academicians have just been elected—Leon Say, the distinguished economist, who succeeds Edmond About; Leconte de Lisle, the creole poet, who takes the place of Victor Hugo, and Edouard Herve, the journalist, editor of the *Orleanist Soleil*, who will occupy the seat of the Duc de Noailles.

BISHOP WILLIAM TAYLOR calls for fifteen or twenty volunteers, men and women, for his self-supporting enterprise in Central Africa. He wants a number of artisans, and asks for donations of mechanics' tools, farming utensils, etc. He proposes to lead an expedition up the Congo and Kasai Rivers into the Tushelange country.



## Ministers and Churches.

A MEETING of the McAll Association was held in Shaftesbury Hall, Thursday, March 1. Letters were read, and some accounts given of the working of the Baltimore Association. It was an interesting and profitable meeting. The Association will meet for the future, the first Thursday of each month, at four p.m., in the Mission Hall, Yonge St. Avenue.

MR. A. McBEAN, hardware merchant, of Guelph, has recently gone to reside in Woodstock. During the past twelve years he has been a ruling elder and the Sabbath school secretary in Knox Church, Guelph. The Sabbath School Association of that church presented him with a teacher's Bible and an illuminated address on the eve of his departure for his new home.

THE Rev. Dr. Moffat, of West Winchester, lectured to the Mechanics' Institute, in Merrickville, last week, one evening on "Self Culture," the other on "President Lincoln." The following evening he lectured in Renfrew, to the Institute there, on "Self Culture." Judging from the many applications from Institutes for these lectures, they are, no doubt, doing good work.

THE Rev. J. M. McIntyre, evangelist, held a series of evangelistic meetings in Maxville, Ont., in the Congregational Church there, with Rev. Mr. McCallum, pastor, for five weeks, commencing the second week of January, during which time about 140 persons professed conversion to God. The movement is spreading, and Mr. McIntyre is now holding similar meetings at Avonmore, and many are led to Christ here, and the country round for many miles is in a state of enquiry, and requests coming in for similar meetings from other places. "Thy kingdom come," be the prayer of God's people.

THE Presbyterian Woman's Foreign Missionary Society of the Presbytery of Lanark and Renfrew held their second annual meeting at Carleton Place, February 2. This society has increased much during the past year in interest, members and finances, having now fourteen auxiliaries and five mission bands, with a membership of 543. The contribution, \$1,310.77, being an advance of more than \$500 on last year's contribution. Besides this, boxes of clothing valued at more than \$300 have been sent to the North-West for distribution among the Indians. May this report be an incentive to greater success in future.

DURING the cold snap in the first week of February, the congregation of Caven Church, Bolton, gave their pastor, Rev. P. Nichol, a complete surprise on the evening of the prayer meeting, by presenting him with a very valuable Persian lamb coat and gloves, accompanied by an address by the chairman, Mr. George Smith, expressive of their good will and affection. Two of the ladies had taken the matter in hand, and had arranged a pleasant programme of music, short speeches and confectionery. A most enjoyable evening was spent, and all went home animated with such feelings as such an act of kindness and consideration is fitted to call forth.

THE annual meeting of the Presbyterian congregation, Collingwood, was held on Monday, the 15th of February. The chair was occupied by the pastor, the Rev. R. Rodgers. From the reports it appears that twenty-one members were added during the year, eight by letter and thirteen on profession of their faith. The average attendance of the Sabbath school has been 153, and the collections for several objects amounted to \$69.21. Of this amount \$30 were given for missions. The income for ordinary congregational purposes from various sources amounted to \$1,623.94, and there was contributed to the building fund, \$391.67, making a total for the Sabbath school and congregation of \$2,084.82. Of this sum \$136 were given to Church Schemes.

THE annual meetings of the congregation of Watford and Knox Church, Warwick, were held some weeks ago. The various reports for the past year were most encouraging. The attendance at all the services has increased, and during the past year has been larger than ever. Fifty-nine names were added to the communion roll, twelve by certificate, and forty-seven by profession, a majority of these being young people; twelve were removed, three by death, and nine by certificates to other parts of the country. A large horse-shed was erected at Knox Church, in addition to the one there already, and the people are preparing to double the accommodation at Watford. One hundred dollars were added to the salary of the pastor, Rev. Hugh Cameron, B.A., making it one thousand with manse.

THE annual meeting of Leeds Congregation, Quebec, was held in the church, Kinnear's Mills, February 24. There was a good attendance, and all seemed in good humour. The past year was the most discouraging to the farmers for a long time. Many of the people were quite unable to contribute anything to the Schemes. Our average farmer owns 150 acres, the average value of which is below \$10 per acre. The nearest market is Quebec, seventy miles distant. We raise no grain for the market, and get all our flour from Ontario. This congregation, yet compact but surrounded by French, is able to pay their minister \$700 and a manse, give him six weeks' holidays, defray all church courts' expenses, and contribute \$156 to the Schemes. Eight were added by profession and sixteen were removed by death and migration. The office bearers were reappointed. The congregation resolved to paint and repair the church next summer, also to make the precursor a presentation. A vote of thanks to our indefatigable treasurer, Mr. James Thompson, closed the meeting.

THE Thousand Islands Mission Band was organized by Mrs. Harvie in connection with St. Andrew's Congregation, Gananoque, in the early part of 1885. The membership, consisting of young ladies, reached twenty-eight during the year. They held frequent meetings, at which missionary intelligence was read, and work was done for mission purposes. To dispose of the articles made and contributed by members of the band, a garden party was held in July on the beautiful grounds of Mr. Gillies, which realized a neat

sum of money. Again in December a bazaar was held, at which a large quantity of useful and beautiful articles was disposed of, not at fancy or extravagant prices, but at a fair valuation. The financial result of the year's operations was about \$100 net, raised for mission purposes. This speaks well for the zeal and industry of this active and spirited association. Their labours have contributed to the help of a noble cause, and while they have worked for that end their minds have been enlightened as to the extent of the Master's work, and their hearts warmed more and more to His cause.

THE beautiful new church erected by the Presbyterian congregation of North Gower Village was opened for divine service on Sabbath, Feb. 21. Notwithstanding the heavy storm, which made the roads almost impassable, the church was crowded at the three services. In the evening the crowd was so great that a number could not get in. The Methodists gave up their services for that day. Rev. W. J. Smyth, M.A., P.D., of St. Joseph Street Church, Montreal, preached two very impressive sermons. In the morning his text was Lev. vi. 13, and in the evening Matt. xxv. 27, "Mine own with usury." In the afternoon Rev. S. D. Chown, of Kemptville, Ontario, preached from Luke xxiii. 38. All the services were much appreciated. A tea meeting was held on Monday evening, when the church was literally packed. The pastor, Rev. R. Stewart, B.A., occupied the chair. Addresses were delivered by Rev. Messrs. McDiammid, of Kemptville, Pearson, of North Gower, Glassford, B.A., of Richmond, and Scott, B.A., of Manotick. Solos were given by Mrs. Potter, Mr. Gibson, Miss Doctor, Rev. Mr. Scott, and others. The collections on Sabbath and the proceeds of the tea meeting amounted to about \$260. This new church is a very comfortable building, seating nearly three hundred, and is almost free of debt. The congregation deserve very much credit for their perseverance, for though without a pastor when building the church they worked with untiring zeal, and had it almost completed before the new pastor was settled.

THE annual social of Cooke's Church, in this city, was held on Thursday, Feb. 25, and was a decided success. After a bountiful repast, supplied by the ladies of the congregation, was partaken of, the company adjourned to the church, where addresses were delivered by the following gentlemen. Rev. P. McF. McLeod spoke in his usual stirring style, and gave some good advice to the congregation in regard to their calling a minister. Rev. J. Neil followed with an address on amusements, in which he warned Christians not to indulge in any amusements that would cause a brother to stumble or fall, even although such amusements might not in themselves be sinful. Mr. Patterson, student of Knox College, next related some of his experience of mission work in the North-West, stating that, notwithstanding the hardships, he enjoyed the work of preaching the Gospel to those who were hungering for the bread of life. Rev. J. E. Starr, of Berkeley Street Methodist Church, addressed the meeting in his usual racy style, telling them that after all they were just like other people, although from the reports he had heard of Cooke's Church, he would infer that they were differently constituted from ordinary mortals. As a neighbour he was pleased to be with them, and wish them success in their work. Rev. Thos. McGuire spoke cheering words to the congregation, telling them in all their undertakings, and especially in their choice of a minister, to look to Christ for guidance and not to put their trust in man. The proceedings were enlivened by the choir singing a number of choice selections. Mrs. Patterson also rendered the solo, "Ashamed of Jesus," in a very pleasing manner. The meeting proved a grand success, and the members of the congregation feel that, notwithstanding the troubles through which they have passed, there is still a bright future before them, and that, with God's blessing, Cooke's Church will yet be a power for good in the city.

THE first anniversary of the dedication of the Uxbridge Presbyterian Church was observed on the 14th ult. The Rev. G. M. Milligan, of Toronto, conducted the services morning and evening. Although the day was somewhat unfavourable, the attendance was large at both diets of worship. On Monday evening, 15th, Mr. Milligan delivered a most able lecture, entitled "What the Sunbeams Say," to another large audience. Receipts from collections and lecture amounted to upwards of \$200. The reverend gentlemen's services were highly appreciated by all. On Wednesday evening, 24th ult., the annual congregational meeting was held. A new feature was the giving of a social by the ladies of the congregation to the members and adherents free of charge. The attendance far surpassed any former annual meeting, while the most perfect harmony and good feeling prevailed throughout. The reports of the various departments of the work showed the most gratifying progress. The following are some of the leading items: The envelope contributions, \$1,203, being \$165 in advance of year previous; plate collections, \$259, being \$19 in advance of last year. Together with receipts from other sources, the church treasurer's report showed \$1,895 raised. The Woman's Foreign Missionary Society raised \$170, donating \$130 to Foreign Missions. Total contributions to all the schemes of the Church, \$320. Contributed by "Willing Workers" in behalf of Church Building Fund, \$363; "Lend a Hand Band," \$33.85; Sabbath school contributions, \$65, paid on subscription to Building Fund during the year, \$1,484. The total raised by congregation for all purposes is \$4,175.57. During the year thirty-five names have been added to the communion roll, and twelve removed. Membership now 169. The Sabbath school has increased considerably, the average attendance being 120. Six efficient teachers have been added to the staff. All the services are well attended, and a deep interest manifested. The congregation have great cause to thank God for the prosperity which He has given them.

THE first meeting of the Guelph Presbyterian Woman's Foreign Mission Society was held in the lecture room of Chalmers Church, Guelph, on Thursday, 25th February. The day was very unfavourable, as heavy rain was falling. Notwithstanding this there was a large attendance of delegates from societies in the Presbytery, and friends belonging

to the city. The ladies of the Guelph Auxiliary had provided luncheon for the delegates on their arrival. At the afternoon meeting Mr. Smellie, of Fergus, president of the society, occupied the chair, and conducted the devotional exercises. Portions of Scripture were read responsively. Mrs. Wardrope, of Guelph, welcomed the delegates and friends. Mrs. Muir, of Fergus, replied in place of Mrs. Mullen, who was unable to be present. The president reviewed the work accomplished by the Presbyterian Society since its formation nine months ago, and gave a general outlook over the missionary horizon. Many new fields are open, requiring increased effort. The secretary reported that the following auxiliary societies had been organized: Erin, Belwood, Fergus (St. Andrew's), Berlin, and Eramosa, and two mission bands, Belwood Second Congregation, and "Willing Workers," Melville Church, Fergus. The Presbyterian Society now includes eight auxiliaries and two mission bands, with a total membership of 363. The Treasurer, Miss Helen Cant, presented the financial statement. The whole year's contributions, as shown by societies' reports, amount to \$541.68. Of this a part had been sent to the General Treasurer by societies existing before the Presbyterian Society was formed. Reports from auxiliaries were read by the respective secretaries, and all showed progress and interest. Miss Ebbert, of Galt, read a very interesting paper on "India." An added interest was felt because Miss Ebbert has the prospect of going out to India to engage in the work there. Mrs. Tait, of Berlin, contributed a useful and suggestive paper on the benefits we derive from this work, as individuals and congregations. The office-bearers, having only served a portion of the last year, were, on motion, re-elected to hold office till the next annual meeting, to be held in Knox Church, Galt, next February. The officers are: President, Mrs. Smellie; Vice-Presidents, Mesdames Wardrope, J. K. Smith and Drainie; Secretary, Mrs. D. McCrae; Treasurer, Miss Helen Cant. After prayer by Mrs. J. K. Smith, of Galt, the doxology was sung, and a short time was spent in social intercourse before the guests left for their homes.

PRESBYTERY OF PARIS.—The regular meeting of this Presbytery was held on Tuesday, March 2, in Chalmers Church, Woodstock. There was a full attendance. The remits of Assembly were considered. As to the so-called unification of the Foreign Mission work it was agreed to recommend that it be deferred in the meantime. The remittance of the supply of vacancies was approved of in a general way as affording the basis of a suitable scheme for the distribution of probationers. The Presbytery approved of the first recommendation in the remittance printing, with the exception of requiring that all reports of standing committees be stitched together by the second day of the Assembly, which is held to be impracticable. The second was disapproved of. The third was approved of. The fourth was changed, so as to provide that each member of session be furnished with a copy of the Minutes of the Assembly. The fifth and sixth were approved of. The following were appointed commissioners to the General Assembly, viz.: Messrs. McKinley, Myers, Ross, McMullen, Little and Thomson, ministers, and Messrs. Richmond, Wallace, Scott, Thomson, Fraser and Hunter, elders. Mr. McMullen was nominated for Moderator of the General Assembly, on motion of Mr. Robertson, seconded by Mr. Munro. The evening sederunt was devoted to a conference on the State of Religion, Sabbath Schools and Temperance, the reports on which were submitted by Messrs. McKinley, McGregor and McKay. Next meeting is to be held in St. Andrew's Church, Ingersoll, on the second Tuesday of May, at two p.m.—W. T. McMULLEN, Pres. Clerk.

PRESBYTERY OF LINDSAY.—Lindsay Presbytery met at Beaverton on Tuesday, the 23rd February, Rev. H. Sinclair, Moderator; eleven ministers and seven elders present. The following were appointed commissioners to the General Assembly: Messrs. E. Cockburn, M.A., Dr. McTavish, M.A., A. Currie, M.A., and D. B. McDonald, ministers, and Messrs. D. Cameron, James Watt, Alex. Leask and Robert Irwin, elders. Ministers reported missionary meetings in their congregations. Deputations reported their visits to the augmented congregations. Treasurers' books and session records were examined, and found carefully and correctly kept. Messrs. McNabb, from Soudbrigt, were heard in regard to their effort to build a church there, when it was moved and agreed that the congregations be recommended to aid them in their effort. Dr. McTavish gave in his report on Sabbath schools. The report was received, the statistical portion to be forwarded to the Synod, and thanks were tendered to Dr. McTavish. It was suggested that his remarks and recommendations should be brought up for conversation at the next Sabbath School Convention of the Presbytery. Rev. G. C. Patterson read a report from the Woman's Foreign Mission Presbytery Society, when it was moved by Dr. McTavish, seconded by Rev. E. Cockburn, and agreed that the Presbytery of Lindsay, having heard with great satisfaction the fourth annual report of the Woman's Foreign Mission Society of the Presbytery of Lindsay, express its great delight in the evident tokens of prosperity attending the efforts of the noble Christian women of our Presbytery in furthering the Foreign Mission work of our Church; and that a copy of this resolution be forwarded to the Presbyterian secretary of the society. The Rev. H. Sinclair gave in his resignation of his charge of Uptergrove, when it was agreed to cite his session and congregation to appear at an adjourned meeting of Presbytery to be held at Uxbridge on Tuesday, 9th March, at half past ten o'clock a.m. The next regular meeting will be held at Cannington, on the last Tuesday of May next, at eleven o'clock a.m. The Presbytery's Sabbath School Convention to be held at Cannington at that time.—JAMES R. SCOTT, Pres. Clerk.

PRESBYTERY OF TORONTO.—This Presbytery met on the 2nd inst., when the following were the main items of business transacted. A minute was adopted anent the late Rev. James Bain, and a copy of the same was ordered to be sent to his widow and family. Another minute was adopted anent the late Mr. G. Wallace, B.A., master of the High School at Weston, and a worthy elder there: his aged

mother to be furnished with a copy. A paper was read from members of various Presbyterian congregations in the city, asking the sanction of the Presbytery to a movement for Church extension in the north-western part of the city. After hearing Messrs. R. J. Hunter, S. Crane and W. J. McMaster in support of the petition, considerable discussion ensued. But eventually two motions were carried, as follows: Moved by Dr. Gregg, "That the Presbytery receive the petition, and approve of the purchase of a lot for Church extension purposes at the intersection of Bloor and Huron Streets;" moved by Dr. Caven, "That a committee be appointed to inquire as to the time and form in which action should be taken, in pursuance of the motion just reported;" to report to the next meeting of Presbytery, a committee thereon was appointed accordingly. Commissioners were appointed to the next General Assembly; of ministers, by rotation, Revs. D. J. Macdonnell, J. M. Cameron, D. Mackintosh, E. D. McLaren, P. Nichol, A. Gilray, J. Smith, J. R. Gilchrist, G. M. Milligan, Walter Amos, by ballot, Revs. Dr. Caven, Dr. McLaren, J. S. Mackay, of elders, all by ballot. Rev. Dr. Reid, Hon. A. Morris, Messrs. W. M. Clarke, Hamilton Cassels, John Lindsay, R. Kilgour, J. MacLennan, J. C., William Mitchell, George Smith, John Harvie, A. McMurphy (King), Wm Crawford and James Brown. Dr. Caven having stated that the Rev. Dr. Kellogg, in consequence of a serious affection in his eyes, would not be ready for induction at the beginning of April (as was once expected) arrangements for his induction were postponed to next meeting. On recommendation of a committee previously appointed, the Presbytery agreed to report disapproval of the scheme, in its present form, for supplying vacancies throughout the Church, as sent down from the General Assembly. A committee was also appointed to draft an overture to the Assembly anent the supply of vacancies, and anent the distribution of probationers. As recommended by another committee appointed to deal with the matter of an additional professor for Knox College, the Presbytery agreed to pronounce against the immediate appointment of another professor, and to advise the employment of two or more lecturers, such lecturers to be chosen (other things being equal) from the alumni of the colleges connected with our own Church. The first annual report of the Toronto Presbyterial Society, auxiliary to the Woman's Foreign Missionary, was submitted and read, which the Presbytery agreed to receive and to record satisfaction with. A committee previously appointed to gather facts as to railway work performed on Sabbath Days, and to ascertain how far such work could be deemed necessary, submitted a good and lengthy report through Rev. W. Frizzell. The report disclosed sad facts as to the number of trains run on Sabbath Days, and the number of men employed on these trains, many of which men, if not all of them, desire exemption from such work. The report aforesaid concluded with three recommendations, which the Presbytery agreed to adopt. And in terms of the first, a committee was appointed, consisting of Revs. W. Frizzell, D. J. Macdonnell and Dr. McLaren, to correspond with the officials of the Grand Trunk and Canadian Pacific Railroads, asking if something cannot be done toward reducing the amount of Sabbath work to a minimum. The next meeting of Presbytery was appointed to be held on the 6th of April, at ten a.m.—R. MONTEATH, Pres. Clerk.

MONTREAL NOTES.

Mrs. A. McARTHUR, of Carleton Place, has endowed a scholarship in the Presbyterian College, Montreal, in memory of her late father, to be known by the name of the "William Brown" Scholars' stipend. The amount of the endowment is \$500, the interest of which is to be annually used in providing a scholarship, to be competed for as the Senate may determine.

LAST week, Mr. Joseph Jackson, one of Montreal's oldest citizens, died at the advanced age of ninety two years. Some years ago, Mr. Jackson donated the sum of \$4,000 each, to the Presbyterian and Congregational Colleges here, on condition that he received an annuity of \$240 from each of these institutions.

SPECIAL revival services have been conducted for the past few weeks, in the congregations of Richmond and Kingsbury, under the care of the respective pastors Revs. F. M. Dewey and J. R. MacLeod. The meetings have been largely attended, and much good has resulted therefrom.

On the evening of Friday last, the annual festival of St. Joseph Street Presbyterian Church Sabbath School was held. Rev. Professor Scrimger presided, and addresses were delivered by Rev. Dr. Smith, Mr. D. T. Frazer a former superintendent of the Sabbath school and Mr. A. Lanskail, the present superintendent. Several dialogues and recitations were given by the scholars, and a pleasant evening was spent. The missionary contributions of the school amounted to \$100 for the year.

THE session of Erskine Church having recently been reduced in number, by death, and by the formation of the new congregation at Cote St. Antoine, an election of elders is about to be held. The session ask for eight additional elders.

On Wednesday last, the congregation at Cote St. Antoine was formally organized. The Rev. R. H. Warden presided, communicants to the number of forty-three gave in their names, certificates were presented and a communion roll formed. It was resolved to adopt the weekly envelope system for the support of ordinances, and a provisional board of managers was appointed to hold office till the election of a permanent board a few weeks hence. The Sabbath school has agreed to present the church with a communion set which has been ordered from England.

WITH reference to the suggested co-operation by the Presbyterian and Methodist Churches in working weak missions, it has been ascertained that in the bounds of the Montreal Conference of the Methodist Church and the Synod of Montreal and Ottawa of the Presbyterian Church in Canada, there are twenty or twenty-one districts where both denominations have ministers labouring, assisted to the

extent of nearly \$11,000 of Church money, and where, so far as the number of families are concerned, one minister in each district could overtake the work. Were it practicable to unite the congregations in these districts, upwards of \$10,000 and some twenty ministers would be set free for other necessitous districts.

THE annual report for 1885 of Crescent Street Church—Rev. A. B. Mackay, pastor,—has just been published. Mr Mackay is the fourth minister the congregation has had, his predecessors being Rev. Dr. Donald Fraser, of London, England, Rev. Principal MacVicar, and Rev. Dr. R. F. Burns, of Halifax. The session numbers thirteen elders. These, with the pastor and sixteen deacons, form the deacon's court. The communicants number 518. On the roll of the Sabbath school—Mr. D. Morrice, superintendent,—there are twenty-nine teachers and 236 scholars. The number of sittings in the church is 1,218. In the beginning of last year the congregation put into operation their new method of raising moneys for missionary and benevolent purposes, and the pastor's salary, by means of weekly envelopes and plate collections. This has proved most successful, the amount contributed being \$9,872, or about \$190 per Sabbath. In addition to this, the sum of \$4,579 was raised by pew rents, the money thus obtained being applied to meet the expenses of choir, fuel, light, church officers, etc., and also the interest on the building fund debt. The debt on the building fund was reduced during the year by \$8,500, and now stands at \$20,713. The amount contributed to the Assembly Schemes was \$4,288 by \$1,380 from weekly envelopes, \$524 from pastor's Bible class, \$330 from Sabbath school, and \$2,054 from special subscriptions. The congregation supported a city missionary at an expense last year of \$660. It also maintains two mission Sabbath schools at a cost of \$314. The Ladies' Visiting and Aid Society—Mrs. A. B. Mackay, president,—rendered aid to the poor of the congregation and to city charities. The total revenue of the congregation for the year is given as \$22,308—of this amount \$10,885 was disbursed for current expenses and building fund, and \$11,422 for pastor's salary, missionary and benevolent purposes. The total cost of the building and site was \$112,660. In addition to this \$32,660 have been paid in the form of interest. The Nazareth Street Sabbath School—Mr. James Ross, superintendent,—numbers twenty-three teachers and 324 pupils. It contributed \$130 for missions. The Petite Cote Sabbath School has on the roll seven teachers and thirty-nine scholars. It contributed \$20 for missions, and a harvest thanksgiving service yielded \$108 for the Montreal General Hospital.

THOSE of your readers who were present last June at the conversation given by the Board of Management of the college here, in honour of the General Assembly, will doubtless remember that the Mayor of the city was present and gave a brief address. Mayor Beaugrand has proved himself a valuable man for the position, more especially in connection with his vigorous efforts to root out the small-pox epidemic, which carried off so many of our population during the year. These efforts made him many enemies among the more fanatical of our French-Canadian population, and a determined attempt was made to oust him at the civic elections here last week. To the credit of the city this attempt has ignominiously failed, Mr. Beaugrand having been re-elected by a majority of nearly 2,000. Rarely, if ever, has so large an English-speaking vote been polled in the city. Mr. Beaugrand received nearly the whole of this vote, besides that of the more respectable French. His election by so very large a majority is a triumph of order over lawlessness, and of intelligence over ignorance and superstition. Mayor Beaugrand has consented to give a short address at the Presbyterian Centennial Conversation in the David Morrice Hall on Thursday evening, 11th inst.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. R. P. MACKAY, D.D.

March 27, 1886. } MESSIAH'S MESSENGER. { Mal. 3: 1-6; 4: 1-6.  
GOLDEN TEXT.—"Behold, I will send My messenger, and he shall prepare the way before Me."—Mal. iii. 1.

INTRODUCTORY.

This prophet is a favourite. His name, the time in which he lived, and the character of his prophecy make him especially interesting. The name Malachi means "messenger of Jehovah," and from that some have supposed that he was an angel in human form sent to be a type of Christ, and give a message to the Jews.

His time is uncertain, but the probability is that if he was not contemporary with Nehemiah he came soon after. The state of the Church with which he dealt was similar to, if not the same as, that described in the closing chapters of the Books of Nehemiah.

His prophecy begins with remonstrances. He rebukes the priesthood for their selfishness in worship. They offer the lame and blind upon the Lord's altar which they would not dare offer to their governor. They thus made the people stumble, and corrupted the whole nation. This spiritual declension appeared in this respect that they—priests as well as people—rejected their own wives, intermarried with idolaters, and of course began to yield to their old temptation—the worship of false gods.

The second part of the book—its prediction—is peculiarly interesting. He is the last of the prophets, and the last of his prophecy spans the interval of four hundred years between the Old Testament and the New. He introduces us to Christ, and the purity and spirituality of the worship of the times to come. The position occupied by Malachi in the Old Testament is another beautiful illustration of the way in which the Holy Spirit not only inspired but guided the very arrangements of the Bible. It is truly the Book of God.

EXPLANATORY.

There was great need—all the greater because they did not feel their need. They say: "Wherein have we wearied God? Where is the God of judgment?"

I. The Forerunner. (Ver. 1.)—This is John the Baptist. He was to be sent to prepare the way for the coming of the Lord. See Isa. xl. 3, and Matt. xi. 10, etc. Christ Himself applied to the Baptist these words.

Prepare the way.—The work of John is the best commentary on these words. He was a preacher of repentance—arousing the consciences of men to see their own sinfulness and need of the Saviour about to appear. The character of John's ministry proves him to have been a messenger from God. He was a voice: the voice of another.

Such preparation is still needful that Christ may come into the Church and individual hearts.

If the wicked would forsake his way, and the unrighteous man his thoughts, and return unto the Lord, the Lord would return unto him, and come and make His abode with him.

II. Christ Will Come.

Whom ye seek.—The Jews were longing for that time promised when the great Emancipator would come—little understanding what the nature of that deliverance would be. Their idea of glory was very different from that of the kingdom of Christ. (Isa. lx.) Their delight would be disappointed when He suddenly dawned upon them.

Messenger of the Covenant.—The One who was to come in fulfilment of the covenant made with Abraham, and so often afterward renewed. He is the Mediator of the covenant—through Him we have access to the Father and realize the blessed promises.

The suddenness of His appearing, and the searching character of His work, will have its most direct fulfilment at His second coming.

Who may abide the day of His coming?—Who can stand the test that will be then applied? Now is the time to weigh and answer that question.

III. Christ Will Come as a Sanctifier.—His kingdom is a kingdom of righteousness. In order to prepare a people for Himself, He must make them righteous.

A refiner and purifier of silver.—A very beautiful figure. It is said that the refiner sits watching the precious metal in the crucible, and that when he sees his own image reflected in it he knows that the work is done. How much comfort in that thought! If we are in the crucible, the eye—the loving eye—of the Master is upon us, and He will not allow the heat to be greater than is necessary to perfect the work of restoration to His own likeness.

Filler's soap.—It dissolves impurities, so that they are washed away and the cloth is made clean.

Levi, Judah, Jerusalem. (Verses 3, 4.)—The Sons of Levi refer to the ministry of the temple. Not only they, but all the people will be so affected as to worship in Spirit and in truth—the only kind of worship that God accepts. This will be the work of His word and Spirit.

IV. Christ Will Come in Judgment. (Ver. 5.)—He will be both Judge and Witness—so that perfect justice will be administered. All classes of sins will be dealt with, for all things are naked and open to the eyes of Him with whom we have to do.

How is it that any will escape such a fiery trial? Because the Lord changes not. (Ver. 6.) He is a covenant-keeping God, and will not cast off His people. But in order to preserve the nation and fulfil the covenant, He must consume them that fear not Him—that oppress the poor and the weak; and have allied themselves with darkness.

Hence there is a day coming that will burn as an oven, and will consume the proud and wicked as stubble, and leave them neither root nor branch (Mal. iv. 1). We have in the destruction of Sodom and Gomorrah an illustration of a temporal judgment resembling this coming day. In Isa. i. 6-8 is a description, and in the captivity a fulfilment, of a similar judgment. The destruction of Jerusalem by the Romans another instance, but all typical of the greater judgment that is yet to come. Let us be found watching and ready in that day.

V. Christ Will Come as a Sun and Shield. (Chap. iv. 2, 3.)—This is another beautiful figure. What the rising sun is to the physical world is Christ to the spiritual. He dispels darkness and gives light and life and joy and beauty—in short, transforms earth into heaven. His rays bring healing where death reigned.

The effects of that quickening influence will be exuberance of life. They will feel as joyous and happy as calves of the stall when let loose—a striking figure of health and vitality.

But besides quickening He will give victory over enemies. The wicked and wickedness will be as ashes under the feet of the righteous. No premium for sin in that day. Holiness will be exalted and honoured in that day.

VI. The Application. (Verses 4-6.)—This is a conclusion not only for this prophecy but for the Old Testament. It points out the way in which we should live so as to escape the threatened judgments and enjoy the blessings promised.

(1) Remember the law.—That is the standard of life. The law is an expression of the mind of God, and that must ever continue the same. We are always safe when running in the way of His commandments. The Old Testament in its close thus brings us back to Moses who opens the sacred volume.

(2) Live in expectation of His coming.—In order that men may be prepared and not taken by surprise by that great and awful day, Elijah—i.e., John the Baptist (Mark ix. 11-13), will come, and by turning the hearts of parents and children to each other in love, and both to God, put them in a condition to escape the curse and receive the blessing. Warnings are given that we may escape danger, for God desires not the death of any.

PRACTICAL SUGGESTIONS.

1. That fact that Jesus will come solves every difficulty.
2. Holiness is the only preparation to meet Him.
3. Destruction is unavoidable if we live in sin.
4. Live so as to be happy in that day.

## Our Young Folks.

### TOUCH IT NEVER.

Children, do you see the wine  
In the crystal goblet shine?  
Be not tempted by its charm.

Children, hate it!  
Touch it never,  
Fight it over.

Do you know what causeth woe  
Bitter as the heart can know?  
'Tis that self-same ruby wine  
Which would tempt that soul of thine.

Children, hate it!  
Touch it never,  
Fight it over.

Never let it pass your lips,  
Never even let the tips  
Of your fingers touch the bowl;  
Hate it from your inmost soul.

Truly hate it!  
Touch it never,  
Fight it over.

Fight it! With God's help stand fast  
Long as life or breath shall last,  
Heart meet heart, and hand join hand,  
Hurl the demon from our land.

O then, hate it!  
Touch it never,  
Fight it over.

### HOW ARE YOU IDENTIFIED.

A pleasant little story, with a very obvious moral, comes from Eastern Massachusetts:

A lady called at the house of a neighbour on an errand; but as the family were away she asked the hired man to tell his employer that she would call again. Being in a hurry, and not thinking but that the man knew who she was, she did not leave her name. The lady of the house returned before the rest of the family, and the man told her that a lady had been there who said she would call again.

"Who was it?" inquired Mrs. H.

"Oh, I don't know her name," replied the man.

"But you should have asked her," said Mrs. H., "so we should know who had been here. Can't you tell me anything by which I can tell who came? Where does she live?"

"I don't know," said the man, "but she's the one that always smiles when she speaks."

The pleasant look and the courteous manner in which the lady had spoken to the servant had been noticed and remembered, leaving a sunbeam in that man's heart.

The thought may be startling to some that we are ordinarily remembered, and perhaps frequently identified, by little traits or habits which to us may appear the merest trifles, and of which, indeed, we may be hardly conscious. The memory of many a sweet smile, such as irradiated the countenance of that Massachusetts lady, is treasured by others, though long forgotten by the cheerful giver. Stout, strong words in advocacy of right—"fitly spoken" words, edifying silence in the midst of roystering mirth or profitless discussions; warm hand grasps, gentle tokens of sympathy in hours of sorrow—such tokens of good-heartedness are, without doubt, treasured in the memory of every reader of these lines as among the most salutary influences of his life. And these little works and actions are never recalled without the remembrance of the persons from whom they came. It would be shocking to be identified as "the man who scowls." How are you to be identified?

Let our lives be as pure as the snow-fields, where our foot leaves a mark, but not a stain.

Ten thousand of the greatest faults in our neighbours are of less consequence to us than one of the smallest in ourselves.

### NOT QUITE A LIE.

Bridget had set mamma's beautiful glass dish on the lowest shelf in the closet. Willie never tired of tracing its delicate frost-work of flowers and vines; so, when Bridget went back into the kitchen, he took the dish down very carefully and placed it on the table. He had never been exactly forbidden to touch it, and yet he knew that his mother would rather he should not. Still, he meant to be very careful, and put it safely back when he was through with it. Probably he would have done so, if Pug, his eldest brother's pet dog, had not beguiled him into a frolic. Suddenly, while Willie was in the farthest corner of the room, Pug seized the table-cloth in his teeth, and shaking it, dragged the dish a little too near the edge, and it fell with a crash. Hearing the noise, his mother came in.

"Why, Willie! Did you break this?"

"No, ma'am; Pug pulled it off."

If Willie had not been frightened, he might have told the whole story. As it was, since his mother asked no questions, and only said: "It should not have been left on the table," he thought, "I told the truth anyhow; Pug did break it."

But, though he was only six years old, he knew that he had not done right, and he felt so guilty and unhappy about it that finally, at bedtime, he told his mother the whole story:

"It wasn't quite a lie, was it, mamma? I told almost the truth. I just squeezed it a little."

"Come with me, Willie, I want to show you something;" and she led him to a beautiful geranium plant that bore only one faded blossom. "Yesterday the baby saw this flower and wanted it. It was fresh and bright then. He tried to break the stem, and couldn't, but he pinched it so hard that the flower withered away, and now it is good for nothing. Squeezing the truth, telling not quite all, almost makes a lie of it, and that is an uglier thing a great deal than this faded geranium. Remember it, dear, and always tell the whole truth."

### A RESPECTFUL BOY.

Once an old man entered a railway carriage and was looking for a seat, when a boy ten or twelve years of age rose up, and said, "Take my seat, sir."

The offer was accepted, and the infirm old man sat down.

"Why did you give me your seat?" he inquired of the boy.

"Because you are old, sir, and I am a boy!" was the reply.

A hundred years ago there would have been little need to record as remarkable a similar incident. Among things that are good or hopeful in the rising generation, there is one great change for the worse, manifest in everybody—a declining reverence toward age and toward God. "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God. I am the Lord."

### ONE WHO LOVES LITTLE GIRLS.

A little Mohammedan girl said: I like your Jesus because He loves little girls; our Mohammed did not love little girls. As the heathen woman thought that the author of the New Testament must have been a woman, because it said so many kind things of those who were only mentioned with scorn in the heathen Shasters, so this little girl had seen enough to show her the difference between the religion of Mohammed and the Gospel of the Lord Jesus Christ.

Consider what Christ has done for the children. Every Christmas bell that rings, every Christmas gift that gladdens, is but the manifestation of the spirit of peace on earth and good will to men, which the Lord Jesus brought into this world.

What has heathenism to take the place of the Gospel of Christ? Hideous rites, horrible ceremonies, bloody and cruel observances, but little of peace, of joy or of blessing.

In India there are thousands on thousands of little child-widows, not more than ten or twelve years old, whose whole life is to be a scene of misery, suffering, privation and abuse which only ends in the grave. Thank God, the Gospel of Christ, who loves little girls, has gone into the dark corners of the earth, and wherever it goes it carries brightness and blessing on its wings. Let us pray that it may run and be glorified, and that many souls may be saved, and that all little girls may learn to know the Christ who loves them and who died to save them.

### GOD SEES.

It is related of Sir Henry Lawrence that while commanding the British army in India, one night, after a severe engagement, he went with his staff to succour the wounded lying on the battle-field. A deep groan arrested him. It came from a dying Hindu *subahdar*, or inferior officer of a native regiment fighting for the English.

"I thirst," he groaned.

Sir Henry raised him gently and held a vessel full of water to his parched lips. The dying man feebly waved it away. To take food or drink from the hand of a European is, according to the Hindu religion, to lose "caste" and commit a deadly sin.

"My poor fellow," said Sir Henry, "drink. Not a soul will see you."

"But God sees," murmured the Hindu.

Is there not a lesson here for us? Think for a moment how that great truth, "Thou, God, seest me!" was realized by this poor ignorant heathen. Now, I ask, does God see you rejecting with proud indifference or turning aside with cold neglect from His proffered pardon and grace, presented as a healing draught from the fountain of life? Are you afraid of losing caste—that is, losing the favour of your companions or friends—if you give your heart to Christ? Ah! He left His throne of light above, until

Groaning, bleeding, dying for thee,  
The Crucified hung on the accursed tree.

How does God see you treating His offers of life?

### PRAYER AND SMILES.

When I was young I had an aunt whom I loved very much. I used to wonder how she kept her face so lovely. When thirteen I spent the winter with her, and had a delightful time. She had work and care and trials, but through all she had smiles. I often pondered the reason, but could not guess where she found so much love, so many smiles.

One day I went up stairs and opened a closet door in a retired part of the house, and was surprised to see my aunt there on her knees. As quick as a flash the thought darted through my mind: Here is where she got her smiles.

Amazed at the heavenly beauty beaming in her face I stood silent for a moment. Then I closed the door softly, feeling very sorry that I had interrupted her, for I was sure she was holding sweet communion with God. She loved to pray.

MAN'S goings are of the Lord; how can a man then understand his own way?

A LITTLE girl heard the statement that Jesus was never seen to smile. "But didn't He say, 'Suffer little children to come unto Me?' They would not have come unless He had smiled."

THE language of a penitent is, I am ashamed of sin, that ever I had to do with sin; but I have had enough of it, I hate it, and by the grace of God I will never have anything to do with it again; no, not with the occasions of it.



**Sparkles.**

No artist can compare with Jack Frost in executing a frieze.

"Did you ever think what you would do if you had the Duke of Westminster's income?" Village Pastor: "No; but I have sometimes wondered what the Duke would do if he had mine."

THE beauty of having a bottle of Perry Davis' Pain-Killer in the house is that you are prepared for the "worst," Croup or Cholera. The Pain-Killer is a sovereign remedy.

"WELL, may I hope then, dearest, that at some time I may have the happiness of making you my wife?" "Yes, I hope so, I am sure," she replied. "I am tired of suing fellows for breach of promise."

O'FLANNIGAN (just promoted from day labourer to section boss on the railroad): "Moike Dooley, come into the shanty; I discharge you at once, not that I have anything agin you, but I have the atorty."

"WHAT is good for a cold?" is a question often asked, but seldom satisfactorily answered. We can answer to the satisfaction of all, if they will follow our advice and try Hagyard's Pectoral Balsam, a safe, pleasant and certain throat and lung healer. Sold by all druggists.

RICH uncle to his physician: "So you think there is hope for me?" "Not only that, but I can assure you that you are saved." "Very well. I wish you would inform my nephew, but break the news gently to him."

**Horsford's Acid Phosphate.**

**For Alcoholism.**

Dr. C. S. ELLIS, Wabash, Ind., says: "I prescribed it for a man who had used intoxicants to excess, for fifteen years, but during the last two years has entirely abstained. He thinks the Acid Phosphate is of much benefit to him."

SIR DIGBY (going round to the stable, finds his new coachman's children playing about, and introduces himself): "Well, my little man, and do you know who I am?" Boy: "Yes; you're the man as rides in father's carriage."

At the close of a long, rambling and pointless speech by a delegate in the last General Assembly, the moderator remarked, *sotto voce*, that the speaker reminded him of an old ram he once saw, which backed so far that he was out of breath before he got ready to butt.

COUGHS AND COLDS.—Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try BROWN'S BRONCHIAL TROCHES, a simple and effectual remedy. They contain nothing injurious, and may be used at all times with perfect safety.

WHEN General Sherman was at Fort Bayard, he was asked by an Indian chief for an old field-piece that stood out in the enclosure. "Can't have it," was the laconic answer. "Why not?" "What do you want with it; to kill soldiers?" "Soldiers! Ugh! no. Use 'em kill cowboys. Kill soldiers with club."

**CONSUMPTION CURED.**

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N.Y.

TEACHER: "What are the names of the seven days of the week?" Boy: "Monday, Tuesday, Wednesday, Thursday, Friday, Saturday." Teacher: "That's only six days. You have missed one. When does your mother go to church?" Boy: "When papa buys her a new hat."

We asked you to "Watch this Space." Hallett & Co., Portland, Maine, can furnish you at home. Either sex; all ages. Asa P. Rand, Westboro, Mass., writes us that he made \$60 profit in a single day. Every worker can make from \$5 to \$25 and upwards per day. All is new. Capital not required; you are started free. Full particulars free. Send your address at once.

THERE is a story told of Drs. Chalmers and Stewart, who argued on the street corner on some knotty point of theology, with Scottish pertinacity, until it was time to separate, when one of them remarked: "You will find my views very well put in a certain tract," of which he gave the title. Upon which, to his surprise, his antagonist replied: "Why, I wrote that tract myself!"

**GOLD! GOLD! GOLD!**

We, the undersigned Wholesale Grocers of the city of Hamilton, handling the Pure Gold Baking Powder and other standard goods manufactured by the Pure Gold Manufacturing Co., Toronto, certify that their goods are giving us entire satisfaction, and that our dealings have been quite satisfactory.

It is with regret we have learned of such malicious tampering with their free samples of Baking Powder, evidently for the purpose of injuring their business.

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JAMES TURNER & CO.,  
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JOHN R. MUNRO, St. Catharines,  
RANDALL & ROOS, Berlin.

Hamilton, December 1st, 1885.

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If you are going to Denver, Ogden, Sacramento, San Francisco, Helena, Portland, or any point in the West or North-West, ask the ticket agent for tickets via the

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if you wish the best accommodation. All ticket agents sell tickets via this line.

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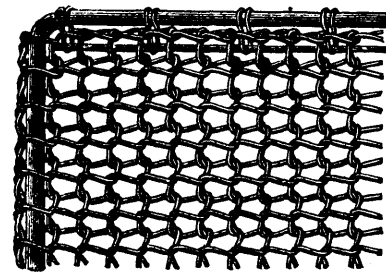
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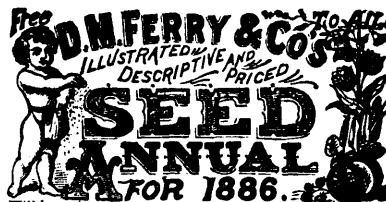
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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.  
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WILL CURE OR RELIEVE.

**BILIOUSNESS, DIZZINESS, DYSPEPSIA, DROPSY, INDIGESTION, FLUTTERING OF THE HEART, JAUNDICE, ACIDITY OF THE STOMACH, ERYSIPELAS, SALT RHEUM, HEARTBURN, DRYNESS OF THE SKIN, HEADACHE, OF THE SKIN,**  
And every species of diseases arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

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Is quickly and easily attached to the heads of Cattle, Hogs, etc., and retained there by Steel Springs; a smart blow given it instantaneously and painlessly deprives the animal of sensibility.

The "Stunner" is the only instrument that can be attached to the head of Stock for slaughtering purposes. It enables the FARMER and PIG-KEEPER to kill his own Cattle and Hogs humanely, safely, speedily and quietly.

Humanitarians should use and advocate the use of the "Stunner."

A sample sent, Carriage paid, for 75 cents by J. B. STRINGER, Doncaster, Ont.—Patented in U. S. A. and Canada. Agents wanted in every district.

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I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong in my faith is its efficacy, that I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you.

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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS, a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you.

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**FRANK'S Patent Reflectors** for Gas or Oil, give the most powerful, softest, cheapest & best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. Don't be deceived by cheap imitations.  
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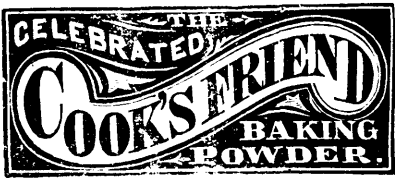


**Publisher's Department.**

**ADVICE TO MOTHERS.**—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

**MEETINGS OF PRESBYTERY.**

**SAUGEEN.**—In Knox Church, Harriston, on the 16th day of March, at eleven a.m.  
**MAITLAND.**—In St. Andrew's Church, Lucknow, on March 16, at one o'clock p.m.  
**KINGSTON.**—In Cooke's Church, Kingston, on Monday, 15th March, at three p.m.  
**WHITBY.**—In Oshawa, on the third Tuesday of April, at half-past ten a.m.  
**MONTREAL.**—In the David Morrice Hall, on Thursday, March 11, at ten a.m.  
**MIRAMICHI.**—In the hall of St. John's Church, Chatham, on March 16, at eleven a.m.  
**BARRIE.**—At Barrie, on the last Tuesday of March, at eleven a.m.  
**OWEN SOUND.**—In Division Street Church, Owen Sound, on March 16, at half-past one p.m.  
**GUELPH.**—In Chalmers' Church, Guelph, on 16th March, at ten a.m. Session Records to be produced.  
**HAMILTON.**—In the Central Church, Hamilton, on the third Tuesday of March (16th inst.), at ten o'clock a.m.  
**TORONTO.**—In the usual place, on Tuesday, April 6, at ten a.m.  
**LANARK AND RENFREW.**—Adjourned meeting at Annprior, on Tuesday, March 23, at eleven a.m. Next regular meeting in Zion Church, Carleton Place, on Monday, May 24, at seven p.m.  
**PARIS.**—In St. Andrew's Church, Ingersoll, on Tuesday, May 10 at two p.m.  
**LINDSAY.**—Next regular meeting at Cannington, on Tuesday, May 25, at eleven a.m.



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**AXMINSTER CARPETS** at \$1.25 per yard. The regular price in the city for the same goods is Two Dollars.

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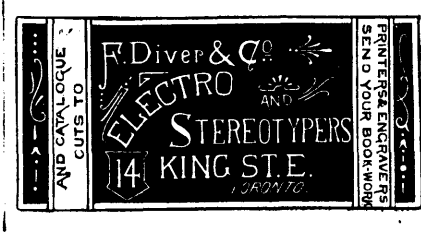
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**ARTHUR JUKES JOHNSON, M.B.,**  
 Member Royal College Surgeons, England.

PARKDALE, Sept. 7th, 1885.  
 GENTLEMEN,—From the well-known efficacy of the ingredients forming Permangano-Phenylene, I have no hesitation in saying that the compound is one of the best disinfectants in use.  
**A. M. LYND, M.A.,**  
 Coroner, County York.

TORONTO, Sept. 21st, 1885  
 GENTLEMEN,—I believe your scientific combination of two well-known disinfectants, being free from any objectionable odor, will supply a desideratum.  
**J. P. RUSSELL, M.D. Edinburgh.**

FOR SALE BY DRUGGISTS.  
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**Welland Canal Enlargement.**  
 Notice to Contractors.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this office, from mechanical, skilled, practical contractors, until the arrival of the Eastern and Western mails on TUESDAY the NINTH day of MARCH next, for raising the walls of the locks, weirs, etc., and increasing the height of the banks of that part of the Welland Canal between Port Dalhousie and Thorold. The works throughout will be let in sections. A map showing the different places, together with plans and descriptive specifications, can be seen at this office on and after Tuesday, the 23rd February instant, where printed forms of tender can be obtained. A like class of information relative to the works will be supplied at the Resident Engineer's Office, Thorold. Parties tendering are requested to examine the locality, and bear in mind that the season and circumstances under which the works have to be done render some of them of an exceptional nature.  
 Tenders will not be considered unless made strictly in accordance with printed forms and, in the case of firms, except there are attached the actual signatures, the nature of the occupation, and place of residence of each member of the same; and, further, a bank deposit receipt for the sum of Two thousand Dollars or more—according to the extent of the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works at the rates or prices stated in the offer submitted. The amount required in each case will be stated on the form of tender.  
 The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.  
 This Department does not, however, bind itself to accept the lowest or any tender.  
 By order,  
**A. P. BRADLEY,**  
 Secretary.  
 Department of Railways and Canals,  
 Ottawa, 17th February, 1886.

**HAMILTON.**  
 We, the undersigned, druggists, take pleasure in certifying that we have sold **DR. WISTAR'S SALSA OF WILD CHERRY** for many years, and know it to be one of the oldest as well as one of the most reliable preparations in the market for the cure of Coughs, Colds and Throat and Lung Complaints. We know of no article that gives greater satisfaction to those who use it, and we do not hesitate to recommend it.  
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