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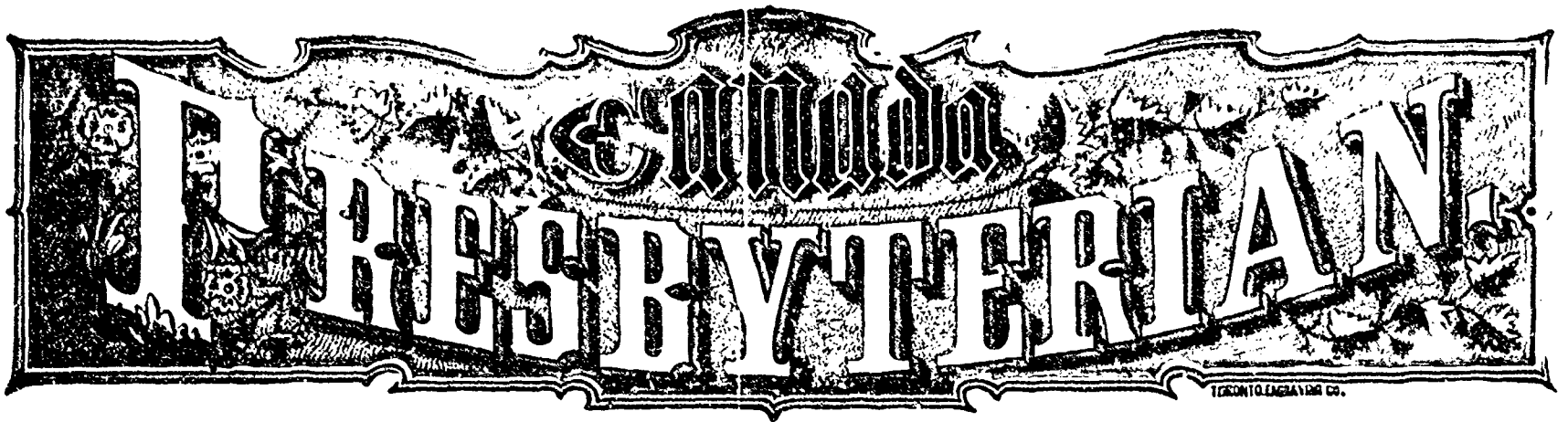
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Vol. 10—No. 15.  
Whole No. 532.

Toronto, Friday, April 14th, 1882.

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Claims paid in Canada, over ..... 1,500,000  
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Total amount paid in Claims during the past eight years over \$15,000,000, or about \$5,000 a day.

Claims settled in Montreal, giving to this Company all the advantages of a local office, with the benefits of an extended business and connection otherwise.

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**EPPS'S (BREAKFAST) COCOA**  
**JAMES EPPS AND CO.,**  
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Scientific and Useful.

MANITOBA COOKIES.—One cup of sour milk, one cup of powdered sugar, a little salt, one teaspoon of soda; mix as soft as possible, roll thin, sprinkle with sugar, slightly roll out, and bake in a quick oven.

DELICIOUS BREAKFAST DISH.—For any family of six, take three cups of mashed potatoes, one-half of a cup of flour, and half a tea-cup of sweet milk, two well-beaten eggs, and a little salt; mix well together, shape them small and drop into hot lard, or roll them into little balls and fry them in a wire basket in boiling lard.

A GOOD DESSERT.—An inexpensive and good dessert is made of one quart of sweet milk, two-thirds of a cup of uncooked rice, and a little salt. Put this in tea or coffee cups, set them in a steamer over a kettle of boiling water. Let it cook until the rice is almost like jelly. When cold turn it out of the cup. Serve with sugar and cream, or with pudding sauce.

MILK IN PUDDINGS.—Milk is insufficiently used in making simple puddings of such farinaceous foods as rice, tapioca, and sago. Distaste for these is engendered very often, I believe, because the milk is stunted in making them, or poor, skimmed milk is used. Abundance of new milk should be employed, and more milk, or cream, should be added when they are taken. In Scottish households this matter is well understood, and a distinct pudding-plate, like a soup-plate, is used for this course. The dry masses commonly served as milky puddings in England are exactly fitted to create disgust for what should be a most excellent and delicious part of a wholesome dinner for both children and adults.—Popular Science Monthly.

COD CUTLETS WITH TOMATO SAUCE.—Cut some inch thick cutlets from the middle or tail of the fish. Brush them with yolk of egg, and sprinkle them thickly with very fine bread crumbs or cracker powder. Fry them in plenty of boiling lard to a delicate brown. For sauce, stew ripe or canned tomatoes in some good stock, with a little shallot, salt, cayenne, a little lemon peel and whole black pepper with a little powdered ginger. When the tomatoes are quite tender, strain the stock from them, and put a sufficient quantity of it for the sauce required into a fresh saucepan. Press the tomato pulp through a steel wire sieve; mix it with the stock, and when boiling, stir into it sufficient corn starch or arrow-root mixed with cream to give it proper consistency. Add a squeeze of lemon juice; pour it at once into an entree dish, lay the cutlets upon it, just overlapping each other in a line in the centre of the dish, and serve immediately.

EFFECTS OF QUININE ON THE SYSTEM.—When very large doses of bark or quinine are administered, a condition is induced which is known as "cinchonism," or "quinism." The symptoms to which collectively this term is applied are headache, noises in the ears, deafness, flashes of light before the eyes, confusion of sight, giddiness, and sometimes even slight delirium. Usually the headache is dull, heavy, and stupefying, but when a dose of twenty-five or thirty grains has been given it is often agonizing. Fortunately these symptoms are of short duration, and usually all pass off in a few hours. Some people are very susceptible to the action of quinine, and in them a comparatively small dose may produce the above symptoms. These unpleasant effects need not lead to the abandonment of the drug, a reduction in the quantity or in the frequency of administration being all that is requisite.—From the Family Physician for February.

SATISFACTORY RESULTS IN MONTREAL.

Whilst Montreal is a model city in many respects, it is not exactly a quarter section of Paradise, as Capt. Geo. Murphy, Chief of Government Police, can testify. A reporter of a Montreal journal waited upon this gentleman a short time ago, and put to him the following query:

"Chief, do you find the duties irksome and dangerous in your strange calling?" "Irksome," replied Mr. Murphy, "I seldom find them; but that they are attended with danger is very true. There is danger to be faced, of course, from wind, weather and criminals, and the least of these dangers are not those of exposure and bad weather. The heavy, gross atmosphere that gathers over the water is very conducive to rheumatism, and many of my men suffer from that complaint more or less. I believe that our danger from exposure from this time forward is past, as St. Jacobs Oil, if applied in time in cases of rheumatism, has a wonderful way of knocking that malady out of people. It certainly relieved me of a severe pain in my shoulders."

A MARVEL IN JOURNALISM.

THE TORONTO TELEGRAM

ECLIPSES ALL RIVALS—A TORONTO NEWSPAPER THAT HAS TO REFUSE COLUMNS OF ADVERTISEMENTS.

(From the Gulf Herald, 30th March.)

The greatest success in journalism in this country is to be found in the history of the Toronto "Evening Telegram." It is truly a marvel of journalism, and is one of perhaps the most perfectly managed newspaper offices in America. Everything is done by system, and no expense is spared to get news. The sharpest and best paid reporters are employed on its staff, and any item that goes past them is not worth having. The establishment is run on lightning principles, and progress has been made at a rate that makes old newspaper men stare. Last Saturday afternoon I had a chat with J. Ross Robertson, the proprietor—the man who, in the face of untold difficulties, has had to engineer the "Telegram" from small beginnings to be the best paying and most successful paper in Canada. If all reports be true, more money is made in the "Telegram" in one year than in the "Globe" and "Mail" combined. The "Telegram" has attained success simply because Robertson understands what he is about. He started out at the business twenty-three years ago with a little paper, the size of letter-press, called the "College Times," at U. C. College. He struggled along with this sheet; set up the type, printed his paper on a home-made press, ran off labels for the school books of the college boys at ten cents a dozen, left college, published a sporting paper, took hold of the "Grumbler," out of which he made money, hired on the "Globe" as city editor, and left that place to start the "Telegraph," which went up, and with it every cent Robertson had in the world. After a sojourn in England for a few years as agent of the "Globe," he came out to Canada, and, backed up by a true friend—no less a man than Edwin Smith—bought out the old "Advertiser" office from the Camerons, and issued the "Telegram." Almost everyone predicted failure; things for a time looked blue; but J. Ross was bound to win, and with another struggle for victory, and by dint of giant push and energy, one eternal drive for the lead, fortune commenced to smile, and to-day the "Telegram" stands at the top of the tree. The circulation on five days runs 15,000 daily, while on Saturday it amounts up to 19,000. Robertson has done everything in an office, from sweeping out the floor to writing a pithy paragraph. He is worrying the Copyright Act at present, and has beaten Mark Twain with a twenty cent edition of "Prince and Pauper," and has also convinced the people of Toronto that they must advertise in the "Telegram." The small type "want" advertisements used to go to the "Globe;" now the "Telegram" takes them all. The "Telegram" boom is the talk of the town. On Saturday last it was a favour to get a displayed advertisement in after nine o'clock, and early in the afternoon all advertisements of all kinds were refused. There were at least thirty persons in the "Telegram" office on Saturday at noon vainly endeavouring to get announcements in the paper—but without avail. The clerks said, "Space all sold," and pointed to the placards in the windows, stating that no more advertisements could be taken. The paper was a double sheet, sixty four columns, and at nine a.m. about ten columns were refused. Today's "Telegram" refers to the crush and says:—It was a sight worth seeing—the crowds as they passed down King street at eleven o'clock, reading the posters on the "Telegram" windows. "No more advertisements can be received for to-day's paper; our space is all sold." Newspaper men as they hurried home were appatized by the announcement, for they knew that there was one live journal in the city whose statement of circulation did not need further verification than the fifty-eight columns of advertising in the noon edition. Some customers were not so well pleased. First one would come in and make his way to the counter with a face radiant with smiles, but the clerk's answer, "Can't put it in to-day, space all sold," was a crusher. One advertiser declared that it was rather hard that when he brought in a sixty-line advertisement he could not get it inserted. He offered double or triple rates, and finally said that it would be a hundred dollars out of his pocket if he did not get it in. After a parley with four clerks and the cashier—all of whom, however, had the stereotyped reply—the advertiser left, declaring that he might as well close shop as be without his advertisement in

the "Telegram." At three o'clock in the afternoon there were over sixty applications for space, all of which were distinctly refused.

WHAT IT MEANS.

As an old typo remarked, "I've worked thirty years in Toronto, but this is the first time I ever knew a daily paper to refuse advertisements."

The following statistics, clipped from the "Telegram," are worth reading:

TWENTY-FOUR MILES OF PAPER.

There were twenty-four miles of paper used in printing Saturday's issue of "The Telegram." The rolls of paper, if paid out on the railway track, would reach from Toronto to Pickering on the Grand Trunk east, or two miles west of Oakville on the Great Western.

SIX SQUARE ACRES OF PAPER.

If the rolls of white paper used in the production of Saturday's "Telegram" were spread out they would cover a field of six square acres, or about from Bay street to Yonge on King and south to Wellington street—18,500 was the circulation on Saturday.

LARGE NUMBER OF ADVERTISEMENTS.

There were 846 advertisements in Saturday's "Telegram," 591 in the "Globe," 161 in the "News," and 531 in the "Mail." The number of advertisements in last Saturday week's "Telegram" was over 900, contained in 46 columns. Last Saturday there were 846 advertisements, contained in 58 columns.

TYPE IN THE "TELEGRAM."

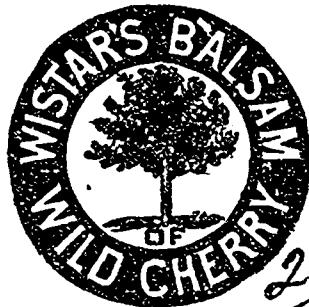
There were 465,920 ems of type used in last Saturday's issue of the "Telegram," or nearly 1,000,000 letters.

A TON OF PAPER.

The white paper used in last Saturday's "Telegram" weighed one ton.

LINE OF ADVERTISING.

There were 16,240 lines, or 1,140 inches, of advertising in Saturday's "Telegram."



ONE OF THE OLDEST AND MOST RELIABLE REMEDIES IN THE WORLD FOR THE CURE OF Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Influenza, Asthma, Whooping Cough, Croup, and Every affection of the THROAT, LUNGS AND CHEST, including CONSUMPTION.

A WELL-KNOWN PHYSICIAN WRITES: "It does not dry up a cough, and leave the catarrh behind, as is the case with most preparations, but loosens it, cleanses the lungs and allays irritation, thus removing the cause of complaint." DO NOT BE DECEIVED BY ARTICLES BEARING SIMILAR NAMES. Be sure you get DR. WISTAR'S BALM OF WILD CHERRY, with the signature of "I. BUTTS" on the wrapper, 50 Cents and \$1.00 a Bottle. Prepared by SETH W. FOWLE & SONS, Boston, Mass. Sold by druggists and dealers generally.



Leading Numbers: 14, 048, 130, 333, 161. For Sale by all Stationers. THE ESTERBROOK STEEL PEN CO., Works, Camden, N. J. 26 John Street, New York. BEATTY'S ORGANS 27 Mops 3000... Papers free. Address Daniel F. Beatty, New York, N. J.



ST. JACOBS OIL THE GREAT GERMAN REMEDY FOR RHEUMATISM, Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frosted Foot and Ears, and all other Pains and Aches. No Preparation on earth equals St. Jacobs Oil as a safe, sure, simple and cheap External Remedy. A trial entails but the comparatively trifling outlay of 50 Cents, and every one suffering with pain can have cheap and positive proof of its claims. Directions in Eleven Languages. SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE. A. VOGELER & CO., Baltimore, Md., U. S. A.



HALLS' VEGETABLE SICILIAN HAIR RENEWER. This standard article is compounded with the greatest care. Its effects are as wonderful and satisfactory as ever. It restores gray or faded hair to its youthful color. It removes all eruptions, itching and dandruff and the scalp by its use becomes whole and clean. By its use the properties it restores the capillary glands to their normal vigor, preventing baldness and making the hair grow thick and strong. As a dressing nothing has been found so effective or desirable. Dr. A. A. Hayes, State Attorney of Massachusetts, says of it: "I consider it the best preparation for its intended purposes."

BUCKINGHAM'S DYE. This elegant preparation may be relied on to change the color of the beard from gray or any other undesirable shade, to brown or black, at discretion. It is easily applied, being in one preparation, and quickly and effectually produces a permanent color which will neither rub nor wash off. MANUFACTURED BY R. P. HALL & CO., Nashua, N.H. Sold by all Druggists and Dealers in Medicine.

FRENCH'S HOTEL, European Plan, Opposite City Hall, Court House, and New Post Office, NEW YORK. Prices reduced. Rooms, 75 cents and upward. Special arrangements made with excursion parties.

H. STONE'S UNDERTAKER, 239 YONCE ST. NO CONNECTION WITH ANY FIRM.

DIKE'S BEARD CLIPPER. \$20 PER WEEK can be made... Catalogue and terms free. J. S. Dicks & Bros. (Established 1874), Publishers, Whisky, Ont.

## NOTES OF THE WEEK.

DURING six years 41,630 volumes have been distributed by Mrs. C. H. Spurgeon's book fund, "mainly to ministers who could not afford to purchase for themselves."

THE Presbytery of Baltimore has dissolved sixty-eight pastoral relations within the past fifteen years, some of the churches having had three, four and five pastors, and there being only two pastorates in the Presbytery whose length exceeds ten years.

THE Canadian Students' Club in Edinburgh, at their first dinner, agreed to present an address of thanks to Dr. Macgregor, St. Cuthbert's, for the interest he has manifested in the welfare of Canada. There are nearly fifty Canadians attending Edinburgh University.

AN extraordinary scene occurred in a Protestant church in Leicestershire, England, on a recent Sabbath. The organist commenced to play the National Anthem as a thanksgiving for the recent escape of her Majesty, but was peremptorily stopped by the officiating clergyman.

DR. GEORGE JEFFREY, in the Glasgow North U.P. Presbytery, made a strong protest against "Sunday desecration" in the form of science lectures, and warned the University professors who countenanced them that the young men destined for the Church might be withdrawn from the baneful influence of their teaching.

The rumour that the Japanese Government is about to establish Shintoism as the State religion, is confirmed by later news. Its object seems to be, by the recognition and elevation of the old religion of the country, to stem the tide of Christianity and Buddhism, which, having been admitted, the Government finds itself otherwise powerless to oppose.

EARL CAIRNS, speaking at Bournemouth on intemperance, said it was an astounding and almost incredible fact that there were spent in Great Britain every year in the purchase of intoxicating liquors 150 millions sterling—nearly twice the national revenue. What was wanted was greater legislative control over the houses, as to numbers and other matters.

GRAY CLOUD, a chief among the Dakota Indians, was sentenced to be hung for his part in the outbreak of 1862, but was pardoned by President Lincoln, and is now one of the most active Christian ministers in that region. These Indian Churches have a membership of 800, with ten pastors. Their contributions average nearly a dollar a month from each individual.

UNDER the head of Established Church news, a Scotch paper of the 23rd ult. contains the following item:—"The committee appointed by the congregation of the West Church, Inverness, to look out for a minister, having agreed to recommend Rev. Gavin Lang, of Montreal, a large meeting of members has unanimously resolved to oppose the recommendation."

It is now announced that the Empress of Austria has made up her mind to visit Canada next fall, after spending the summer in England. Her Majesty, as is well known, is a most indefatigable huntress, and the accounts given her of the wild sports of the West by the young Hungarian noblemen, Counts Sechenyi and Andrassy, who visited Canada and the United States last year, has determined her to come out.

THE Rev. A. J. Bray, of Montreal, is reported as having, in a recent sermon on "Inspiration," expressed his deliberate conviction that unless the orthodox churches gave up their claims to the supernatural origin of religion, Christianity would soon crumble into dust. This "advanced" utterance can be easily accounted for by supposing that the pastor of Zion Church stayed

at home that evening and sent the editor of the "Spectator" to supply his pulpit.

REV. WM. MACLOY, of the Free Methodist Church, Paisley, Scotland, has accepted a call to the New Rothesay parish church. Before going to Paisley he was minister in Ballymena, Ireland, for eighteen years. Owing to the position taken up by the leaders of the Free Church on the Disestablishment question he recently resolved to sever his connection with that body and to cast in his lot with the Established Church.

THE New York "Independent" says: "Senator Hoar's amendment to the Indian Appropriation Bill, providing that two hundred and fifty thousand dollars shall be appropriated for the purpose of establishing an efficient system for the education of Indian children, ought to be adopted by the Senate. The surest and quickest way to solve the Indian problem is to educate Indian children. This will cost far less than to feed and fight Indians as savages."

AT the beginning of the present century the Waldensian people were visited by the Dean of Durham, who discovered a document referring to money which had been collected by Cromwell for the Waldensians. He found that this money had never been sent to them, because Cromwell died, and the money was squandered by his successor. The dean, however, presented the matter to the English Government, and after a discussion in Parliament, the Government, in 1824, paid interest on the money collected by Cromwell.

AT a religious Temperance Conference held in Edinburgh on the 17th ult., under the presidency of Principal Cairns, Provost Moncur gave an account of the work of Mr. Murphy in Dundee, which he described as the most remarkable movement that had occurred there during the last thirty years. Nearly 36,000 persons had taken the pledge; there had since been a considerable diminution of business in the liquor traffic; an extraordinary increase had taken place in the demand for milk; much more butcher meat was now used than formerly, and it had been elevating and beneficial in various other ways. Mr. Maurice Paterson said the news from Dundee sounded like a chapter of romance.

THE Jin-iki sha, or man-power cart of Japan, owes its existence to Mr. Goble, who was formerly a Baptist missionary attached to the American Society. In Tokio alone there are between forty and fifty thousand, giving employment to a similar number of men; and the tax upon them brings into the Government treasury, from Tokio alone, a revenue of over \$75,000 annually. They weigh about one hundred pounds each; yet one of these cart-men can keep pace with a horse and carriage going at an ordinary rate. These conveyances are being introduced into India, and will be found cheaper than an ordinary carriage, and more pleasant than a palanquin. Zenana missionary ladies may find them convenient in the narrow lanes which they have to visit.

A NEW ORLEANS paper reports: "Rev. D. A. Payne, senior bishop of the African Methodist Episcopal Church, lately, in the course of his Episcopal visitations in Florida, was rudely ordered to withdraw from the palace car into the smoking car of the train on which he was then travelling. Rather than submit to this indignity, the aged prelate, the most scholarly and accomplished in the denomination over which he presides, was landed in the woods, and travelled for several miles on foot to his destination; and still this country is supposed by some social enthusiasts to have been dedicated to the freedom of the oppressed!" The Atlanta Methodist Advocate thus comments: "Bishop Payne presided with dignity and ability over the Ecumenical Conference in London, and has been dined by Queen Victoria, but he cannot ride in a 'white man's car' on a Florida railroad! He ought to sue the company for damages."

REV. WILLIAM MACKENZIE, formerly minister of North Leith Church, Scotland, died on the Red Sea, on the 10th ult., while on his way home from Queensland. In 1832, while minister of Comrie, he made the famous motion which led to the Auchterarder case, and culminated in the Disruption. He was born in Inverness in 1804. While at college, the one prize in the Hebrew first class, by a majority of one vote over Wm. Cunningham, afterwards Principal, was given to Mr. Mackenzie. He was at that time asked by Drs. Inglis and Gordon to go to India, but they afterwards fixed upon a student from St. Andrew's, who turned out to be the eminent Dr. Duff. On returning home from his last session at college, Mr. Mackenzie spent six days at Cromarty with Hugh Miller, who was then working as a mason. He was a distinguished scholar, and a preacher of great ability. His favourite study was prophecy, on which subject he published several volumes. In consequence of ill-health he resigned his pastorate in 1857, and for some years resided in the Isle of Man. Ten years ago Mr. Mackenzie with his wife and family settled in Queensland, but his son-in-law, Mr. Lyall, having disposed of his property there, he was accompanying his daughter and her husband and family, on a visit to the south of France, when he died on the voyage and was buried in the Red Sea.

THE Rev. Dr. Jenkins, lately of St. Paul's Church, Montreal, who is now residing, for the benefit of his health, at Hyères, in the south of France, writes to one of his friends in this country as follows:—"This is the 20th day of January. I am sitting in my room with windows open, the thermometer standing at 68°. The heat in the open air is so great that one is glad to take shelter from it; how could it be the time so well, as in writing to one's friends? The climate of the Riviera, to me who am testing it for the first time, is wonderful. I speak of its mildness and dryness. Its results on the health of the invalid are often satisfactory. To secure such results the patient should never be sent here in a condition of body so weak as to disable him from taking exercise, both walking and driving, in the open air. Many, alas! come here too late, and die. I have called the climate 'wonderful' The place abounds in palm trees—some of them as lofty as I have seen in India. The olive, magnolia, arbutus, aloe, and cactus flourish luxuriantly. Orange and lemon trees, with their clusters of ripe golden fruit, are innumerable; every garden, yes, every small plot of ground, is adorned by their richness and beauty. The heliotrope, the geranium, the gladiola, are in full bloom; roses and violets abound. From the garden of this hotel hundreds of branches of violets are daily gathered for the Paris market, and even for the Covent Garden. You never had a warmer or a finer June day in Montreal than we have enjoyed on this 20th of January. There is a French Protestant church here of about forty communicants, and a congregation of from sixty to eighty. The minister is an earnest, well-read, intelligent, evangelical clergyman, who seems to understand his work, and tries his best to do it. His wife is like-minded with himself. Their work is arduous, for the Protestant French are in a small minority—very small; and their battle is with the triple foe of religion—Superstition, Infidelity, and Worldliness. It is cheering, in presence of such influences, as we pass through one of the principal streets, to see an ecclesiastical building dedicated, "Au Christ Redempteur"—to Christ the Redeemer. This is the inscription over the Protestant church. The Church of Scotland has a chaplain here—the Rev. David Scott, B.D., of Dalziel, near Hamilton. He commenced his services in the church to which I have just referred. Soon after, his throat gave such signs of debility, that his medical men forbade his preaching. Since then I have taken the service for him—an afternoon service on each Lord's day. I am very thankful to be able once more to occupy a pulpit. I may say, indeed, that the effect of this delicious climate upon my own health is most gratifying. The benefit is greater than we could have anticipated."



## OUR CONTRIBUTORS.

### EVANGELIZATION IN FRANCE.

In previous letters I gave a brief account of Mission work in France, by the "Evangelical Society of France" and by the "Central Protestant Society." I shall now try to describe the leading features of the "Evangelical Home Mission," or "Mission Intérieure," as it is called. The

#### HOME MISSION,

so far as it can be said to be a distinct society, had its origin, eleven years ago, in the south of France. The condition of the country, morally and spiritually, at the close of the Franco-German war, was such as to excite the sympathy of Christian people of all denominations, and an effort was made to engage all laymen as well as pastors, according to their gifts, in some Christian work, with the view of directing the minds of the people, now occupied with their calamities, to higher and nobler thoughts and purposes. Groups of Christians met to study the Word of God, and to encourage each other in their season of darkness, and this naturally led to efforts to draw others into their meetings, to share in the comfort and consolation these unions were found to yield. Mothers' meetings were organized, Sunday schools for the young were opened, and "Conferences" were held, when some topic deemed suitable to the occasion was discussed in terms adapted to the capacity of the audience, and in a spirit fitted to gain attention and win confidence. In order to serve as a bond of union amongst these various groups, a "Central Committee" was formed at Nizmes, Mons. Babut, one of the most active as well as one of the most able and evangelical pastors of the Reformed Church, taking the leading part in this fresh evangelistic movement—a position which he continues to occupy. The success of the scheme attracting attention in other parts of the country, prominent men, such as pastor Theodore Monod, so well known in America and Britain, aided the work with characteristic zeal and energy. Agents—some temporary, others permanent—were engaged to visit different districts, to arouse an interest in the objects of the "Central Committee," and to organize branch associations. At length, in 1879, a

#### PARIS COMMITTEE

was formed to aid the Southern Committee, and to extend the influence of the mission to those northern and central portions of the country which it was found impossible for the "Central Committee" to overtake. This branch of the Mission—also composed of Christians of all denominations—occupies itself chiefly with the evangelization of Roman Catholics, by means of public lectures and conferences in districts where no Protestant service is held. It also aids the other Missionary Societies in forming stations, and where churches have been established, it seeks to add to their membership by its work amongst the Catholic portion of the population. In this way the Paris Committee has entered thirty-three departments; and judging from the reports which appear from time to time, the success which has attended the labours of its agents has far exceeded their expectations. M. M. Fournau, Reveilland and Hirsch—names familiar to all acquainted with evangelization in France—are always at work in some part of the country, and almost invariably meet with a hearty reception from all classes of the people. But in addition to these permanent agents, many Paris pastors, such as M. Monod, M. Prèssense, M. Meyer and others, pay occasional visits to different localities, and hold meetings—"popular reunions" they are called in France—and aid in every way the progress of the work aimed at by the committee. The "reunions" of Mr. McAll, which are extending so rapidly to all parts of the country, act in harmony with those of the "Home Mission," the two mutually helping each other, the agents of the one acting as the agents of the other, both having the same object in view.

The most friendly relations exist also between this and the other missionary societies, to which it acts as an auxiliary, serving as a bond of union between the different stations, and having on its committee representatives of the general societies. Colporteurs visit country fairs and dispose of Bibles, Testaments, religious books, etc. Sewing classes are held in which the young are taught to work, and religious instruction imparted at the same time, hospitals and prisons are

visited, and the consolatory truths of the Gospel spoken.

How are the services of evangelists received, and what fruit do they bear? With regard to fruit, it would be premature to say much. It is still the sowing time in France, and right glad all friends of the truth are that they have leave to sow, knowing that the seed possesses a vitality which will one day manifest itself. Of the reception of the agents of the Mission, both by Roman Catholics and Freethinkers, it can be truly said that but little opposition is shown in any part of the country, even in those districts most subject to the power of the priests. A respectful hearing is given to the speakers, and in most cases a warm, even an enthusiastic reception is accorded. Very generally an invitation is extended to them to repeat their visit. Of course much depends on the judgment of the agent who understands his audience, and has tact to put the truth in a form least offensive to the prejudices of the people. In several Roman Catholic towns where conferences have been held, places of worship have been opened, and a fair attendance secured. Country journals tell of towns where fifty, one hundred and more families, disgusted with the intolerance of Romanism, and with the hostile attitude of the priests to the republic, with the absurdity of reported miracles, and the scandals which the law courts reveal, have left that Church and embraced Protestantism. There may be exaggeration in this, but still the fact of political journals in France noticing religious meetings of this sort, shows that there is substantial progress being made. The *Monde*, a Catholic paper, referring to certain addresses by M. Réveilland at Dijon, says: "M. Réveilland, formerly on the staff of a Republican journal at Troyes, and calling himself a delegate of a Committee of Instruction, held three meetings, where, on pretext of exposing the tendencies of modern thought and the dangers of clericalism, he attacked with fury the Jesuits, the Inquisition, the Dragonnades, Louis XIV. and Popish superstitions. He treated his subject with a vehement declamatory eloquence which seemed greatly to please his audience. He was applauded. After all, however, his eloquence was only a trick," etc. Still there was applause, on the showing of the *Monde*. M. Theodore Monod having delivered a lecture on *Jesus Laïque* at Boulogne-sur-mer, the *France du Nord* published a very sympathetic report of it, in which, while taking exception to the ideas expressed, it rendered homage to the talent and liberalism of the speaker. Another paper, after speaking of two lectures by M. Bertrand at Viré, says that he "caused to vibrate the chord patriotic and the chord religious of the Virois," etc. In Canada these matters may seem small and insignificant, but in France they are not so—they are full of significance and meaning.

Agents of the Mission report being warmly received by the authorities of the towns they visit, public rooms being often put at their disposal, and an attendance of four hundred, sixty at least being women, being far from uncommon. On visiting privately some of those present at the "Conference," the agents often hear remarks such as these: "It is the first time that we have heard the Gospel announced in that manner, there is nothing to be said against it; it is the truth." A Catholic teacher who had been present at one of these Conferences, with a large number of his scholars, said, "We should like to have Conferences like that every fortnight." M. Fournau says that on Christmas Day last he had at Amiens at least fifty Catholics in an audience of two hundred and fifty, at morning worship a remarkable fact when it is remembered how sacred that day is held to be by Romanists, and when the modest room and cold service of the Reformed Church is compared with the joyous cathedral and its sensuous service. In the evening, again, Catholics formed three-fourths of his audience, the attendance of Protestants being small. Again he relates that during a recent visit to the Department of the Nièvre, the Mayor of a Catholic commune gave him a Catholic church to speak in—a church ornamented by pictures of saints and fresh flowers. Here he held his conference with men on one side and women on the other. In the middle of the meeting, a wedding party entered to the music of a violin. M. Fournau, taking advantage of the occasion, suitably addressed the company, speaking of the family institution. On leaving, the father of the bridegroom said to his son, "There is a gentleman who, for nothing, has spoken more and better things than the priest to whom you

paid seventy francs." But I must close. Enough has been said to prove that liberty to meet and speak exists at present in France, and that France is willing, nay, is demanding that the Gospel be preached. In these circumstances, what an obligation is laid upon the sons of the martyrs and heroes of Reformation times to proclaim the Gospel! How should all Christians pray that the Protestants of France should not remain mute in the presence of crowds who are dissatisfied with a religion they no longer desire, and who are ready to receive at their hands the message of peace. Those who are responding to the call deserve the sympathies and aid of all Christian people.

The receipts of the "Central Committee" during 1881 were 18,875 francs, and the expenses 16,331. The receipts of the Paris Committee were 19,500 francs, and its disbursements 14,896. Both Committees shared in the generous contributions which came from the United States, as a result of the visit of Messrs. Réveilland and Dodds, who also paid a brief visit to Canada.

Having now given the readers of THE PRESBYTERIAN some idea, however imperfect, of the present position of the Reformed Church of France, and of the work which French Christians are doing for the evangelization of their fellow-countrymen, I shall, on future occasions, give a *resumé* of the operations of other Missions, such as those of Mr. McAll, Miss De Broen, etc.

T. H.  
Paris, 3rd March, 1882

### "ECCLESIASTICAL AMUSEMENTS."

MR. EDITOR.—The practice of ecclesiastical money-making by means of fairs, festivals, "socials," "entertainments," concerts and tableaux, is growing to such undesirable proportions in connection with the support of religious ordinances, that it is giving serious concern to the earnest Christians among ourselves and in the United States. One of the most vigorous protests this growing evil has called forth is a small brochure on "Ecclesiastical Amusements," by the Rev. E. P. Marvin, Presbyterian minister of Lockport, N.Y., who brings together warnings recently uttered from various quarters in regard to this injurious custom, which in many places is sapping and weakening the very life of the Church. Even secular moralists see it and its fruits. In a recent number of the "Century Magazine," Mr. Howells, in describing the life of an American village, says: "Religion in E— had ceased to be a fact of spiritual experience, and the visible Church prospered in proportion as it ministered to the social needs of the community." In too many places in Canada is this true, and the Church, stepping down from her high position and office, spends its energies and depends for support on "ministering to the social needs of the community," and even providing their amusements. Nor is this the whole evil done, though it is no light evil to turn the highest instruments to lower uses, for "if the salt has lost its savour, wherewith shall it be salted?" But besides this, the Christian Church faithlessly deserts its first principles in resorting to such means of support. Christianity is to be the great counteractive of innate and obstinate human selfishness. Its central force is to be "the expulsive power of a new affection." But when the Church, instead of relying on its Divine Master for power from on high to "cast out devils," and lead men to act from heavenly principles, stoops, on the contrary, to minister to the selfish principle, by offering her people an equivalent in pleasure or amusement of some sort for what should be given out of love to Christ, she is simply deserting her colours and giving up the battle, with the sure penalty of ultimate defeat that must inevitably follow faithless cowardice.

But Mr. Marvin puts the matter so forcibly that I give some extracts from his pamphlet. His first position is that "these methods of raising money for the Lord are all contrary to the precepts and example of His Word, and therefore they cannot please Him. The simple method of free-will offerings alone is approved, and all other methods are virtually condemned (study Ex. xxxv. 5, 21, 29; 2 Cor. viii. and ix.; Luke vi. 35, and Matthew x. 8). What if Moses had instituted a grand carnival or bazaar to draw the surrounding heathen into his camp, and get means to build the Tabernacle? How would it comport with the character of the early Christians to read in one of Paul's epistles suggestions that the saints at Corinth got up some amateur theatricals or Isthmian games, to raise money for the poor saints at Jerusalem,

or an exhortation to Lydia to stir up the godly women at Philippi, to get up a grand fair or festival, with all our latest modern devices? Man's method may procure more money, but God's way will procure the greater blessing."

His second position is that "these unblest devices are belittling, contemptible, and sometimes positively dishonest. It is almost a shame to even speak of them in detail." What shall we say, what would the Master say, of a bevy of vain and bedizened, young ladies fascinating and cornering susceptible young men, to sell them commodities above value, and which they did not want? What of the many devices, like grab-bag, fish-pond, ring-cake and raffle, involving the gambling principle? What of the Church of God peddling out small wares and finery to the world to replenish her treasury? How belittling to the Church! how dishonouring to God! and how contemptible to the eyes of the world! Said an infidel to me: "I think your God must be in great need of money by the tricks the Churches practise to get it for Him." Many of the pious grieve over these things, and hang their heads for shame. No intelligent Christian can ask God's blessing upon such practices, nor expect it to rest upon money so procured. The "Christian," which Mr. Marvin quotes, speaks out strongly on the same subject: "The primitive churches had their 'Agapa,' or 'feasts of charity' or love, where social intercourse of a strictly religious character was enjoyed by the disciples of the Lord. Instead of these ancient and pious festivals, we are now accustomed to a class of social gatherings of an entirely different character, which are inaugurated and perpetuated for the special object of obtaining money. Concerning them a writer remarks as follows: 'At almost every street corner, for the last few days, we are hailed with "Don't you want a ticket for the — festival?" This whole system of supporting religious worship by the sale of gimcracks and the giving of entertainments is a fraud. A religion that cannot be sustained without such devices is not worth sustaining; and the ministry which is dependent for its support on this sort of "backsheesh," begged from the votaries of the world, the flesh and the devil, is a disgrace to the Gospel which it professes to proclaim."

Dr. Patterson, an eminent Presbyterian pastor of Philadelphia, adds testimony not less strong: "One particularly disgraceful phase of that general inconsistency of the Christian life which is so harmful to the progress of Christ's cause may be noted—the growing disposition to administer churches as if it was a part of their mission to provide entertainment for the people. Fairs, concerts, comical lectures, oyster suppers, turning the dedicated house of worship into a place of hilarious amusement, are fearfully demoralizing to the religious life. They de-spiritualize; merge the high sense of obligation into pleasure-seeking; blot out that line of demarcation between the Church and world which cannot be destroyed without debasing the one and affording rare comfort to the other in its sins. The piety of congregations which tolerate such things has lost the high old Puritan type. They are full of weaklings, who measure a church by its amusement-producing capacity. In the end no congregation gains by having them."

The "Sunday School Times" speaks in a more satirical vein: "And now, brethren, let us get up a supper and eat ourselves rich," said a witty Presbyterian elder, in keen satire on the Church-fair plan, when this Church was proposing indirect methods of raising money for new and necessary expenditures. "Buy your food," he said, "then give it to the Church. Then go buy it back again. Then eat it up, and your Church debt is paid." "If this is the best way of getting all hands to contribute to a good cause," says Mr. Marvin, "by all means let it be introduced into the churches for every Sunday service." "Can there be any doubt as to the folly of this double-faced, indirect method of trying to raise money for the Lord's cause, in contrast with the straightforward, honest appeal to men to give of their substance to Him on whom they depend for all things? These methods are specially designed to draw money from the purses of 'outsiders,' and thus spare 'insiders;' but we should remember that the world, the flesh and the devil claim a mortgage on all institutions which they help to support. If we beg of the world to help us support the Church, we must allow the world a measure of control in it. Besides, it would greatly promote the

spirituality and usefulness of many churches if their vain and showy extravagances were curtailed. If the Master were here, we might well expect Him to cut short with a whip of small cords some of our methods of supporting these extravagances."

Of the dramatic "entertainments," in which even the children of our Sabbath schools are encouraged to take part, Mr. Marvin says: "What possible good can result from these juvenile exhibitions of elocution and song, finery and vanity, flowers and gilt paste-board? They do indeed draw immensely, but not to the truth or to Christ. Our 'Sabbath school concerts,' advertised as 'entertainments,' are really feeders of the opera and the theatre, and not counter attractions." Mr. Marvin's concluding positions are that "these practices turn the Church aside from its legitimate and heavenly calling, and fritter away its spirituality, its time and energies," and that they "blight its spiritual life, influence, activity and usefulness." As to the first, he quotes from the New York "Herald" in an article concluding thus: "The method of supporting the work of the Church is by *beneficence*, and not by *trade*. Beneficence—a principle heaven-higher than mere generosity—is the direct gift of a saved heart, and from the holy motives of a saved heart, to the cause of God. *None other is accepted of God to or from His Church.*"

This is true, and it would be well if it were thoughtfully considered. Of course such strictures do not in the least apply to the self-denying work of Christian women, who, not having silver or gold at command, quietly dispose of their own handiwork that they may give the proceeds to their Master's cause. This is simply *their gift*, just as the merchant or artisan gives out of the profits of his daily toil. But when the Church, as a Church, undertakes to 'get up' amusement of any sort to induce men and women to give for their *own pleasure*, supposing they are giving to the Church, it is sure to soil its garments, and, by lowering its own tone, to lower its influence and greatly impair its power over an unbelieving world. It is only *faithlessness* that makes such expedients even seem necessary. The writer happened to be in a country church not long ago, when the pastor laid before his people the need of a certain sum of money for certain necessary repairs. He said that he disliked indirect expedients for raising money, and called on the people to show their sympathy in this by giving freely and directly. On the following Sabbath a sum considerably in excess of what he had named was found in the church plates. So it would usually happen, we firmly believe, if our ministers and managers would look more faithfully to their "marching orders," and the money, thus given freely "for love's sake," would be twice blessed—blessed to the Church which takes and uses, and doubly blessed to the souls of the "cheerful givers." A. M. M.

#### EXPENSES OF COMMISSIONERS TO ASSEMBLY.

MR. EDITOR,—At a meeting of the Presbytery of Bruce, lately held in Knox Church, Paisley, in connection with the appointment of commissioners to the General Assembly, the question of travelling expenses was discussed. It was estimated that the expense of travelling from this to St. John, N.B., would be about \$50 per member—rather a serious bill for some people to meet. It was considered just and equitable that there should be a special fund for defraying the travelling expenses of the commissioners. In the meantime it was decided that a special collection be taken up in all the churches within the bounds to defray the expenses of the coming trip. But is this just? and how for the future? I, along with others, was under the impression that the collection annually taken up for the Assembly Fund was for this purpose. I now find that we were mistaken, for in turning to the minutes of the last General Assembly, I find that the attendance varied according to the distance from the place of meeting. Of those that were near, very few were absent, whereas of those that lived afar off, very few were present; which evidently shows that travelling expenses caused their absence. The whole number of commissioners on the roll is 384. Out of that number, ninety-nine did not answer to their names—or more than one-fourth of the whole number. But this great defection was in the eldership. The ministers turned out well, for out of 192 only twenty-three were absent, while out of the same number of elders seventy-six did not answer to their names, or nearly

the half of them were absent. Five Presbyteries had not a single elder to represent them. There was at least one minister from every Presbytery. Now, how did the ministers attend so much better than the elders? Can they afford the expenses better? or have they a keener sense of the responsibility of office? or is it far more important for ministers to attend than for elders? In doctrinal matters, the absence of elders may be of no consequence, but in every scheme where money is involved the opinion of the elders must be of value as to its practicability. The General Assembly is always held in one of the large cities, where a large number of commissioners have little or no travelling expenses. Is it just and right to those Presbyteries whose commissioners have a long way, and will always have a long way, to travel to the place of meeting of the Assembly, and will always have a large bill of travelling expenses? Is it right to leave them to do public service at their own cost? Who ever heard of delegates travelling at their own expense? In the interests of justice, should there not be a special fund to defray the travelling expenses of all the commissioners? If it is seen that the sum would be too large to be readily come by, that difficulty could be got over by one of two ways—either by holding the General Assembly seldomer, say once in two or three years, or by reducing the number of commissioners by one-half; they already reduce themselves more than one-fourth by non-attendance. One would think by the present practice that it is a matter of convenience with many whether they attend or not. It may be the understanding that those who cannot pay their own way are not expected to attend.

AN ELDER.

#### PROBATIONERS' SCHEME.

MR. EDITOR,—Will you permit me to ventilate, through the medium of your valuable paper, a subject that has not received due attention? I refer to the Probationers' Scheme. It is a matter of fact that the scheme is unpopular, and ministers without charges will scheme considerably rather than have anything to do with this scheme. It is also a matter of fact that the scheme is necessary to the proper working of the Church, as much discontentment and confusion would ensue to the thirty or forty vacancies were there no men appointed to fill them. I have listened to many complaints as to its unsatisfactoriness, but I have seen no attempts made to render it popular. Now, sir, for the sake of the young ministers who are probationers, for the sake of the vacant congregations, and also for the sake of the Church's growth and prosperity, I wish the scheme's popularity. I know a few of our probationers; I have come in contact with a considerable number of our vacant congregations; I have watched the working of the scheme with regard to both; so that I consider myself in a position to offer suggestions which, in my humble judgment, would render the Probationers' Scheme popular and eminently beneficial.

*First*, let all ministers seeking charges be put on the list. If all vacant charges have to be placed thereon, I fail to see why all vacant ministers should not. It is quite common for vacant congregations to be told that there is no more supply, as there are not enough probationers, while at the same time there is a large number of ministers going round seeking congregations.

*Second*, let all probationers be sent to vacancies for at least three Sabbaths. Two Sabbaths are barely sufficient, and one is a pure waste of time, as far as a call is concerned. Many probationers are sent to vacancies for one Sabbath, which is a gross injustice, as it is impossible for the candidate and people to become acquainted in the course of a few days. Besides, how is it possible for him, however willing he may be, to perform the duties assigned him by the General Assembly? The law frequently becomes null and void.

*Third*, let each vacant congregation pay the probationer at the same rate as they paid their late pastor, or as they promise to pay their next one. I am convinced that this would remove a great many evils. Had I space, I could make this perfectly plain. Congregations that promise \$800 or \$1,000 save \$200 or \$400 annually by remaining vacant; and many congregations like nothing better. They want to build a new brick church, and a sum of two or three hundred dollars annually for three years will help them greatly. If vacant congregations had to pay \$12 or \$14 every

Sabbath, I am convinced that all or most of them would be settled in six months.

Fourth, let Presbyteries take vacant congregations into their own hands after twelve months. I know congregations that are vacant, and are likely to be so because they cannot agree, the old people wanting an old man, the married middle-aged people a married middle-aged man, while the young people want a young man. What can the probationer do in such vacancies?

I contend, Mr. Editor, that if these suggestions are adopted by the next General Assembly, the scheme would become one of the most popular in the Church, our good men on the list would soon find charges, and the uncalled left severely alone. Congregations would not be so hasty to throw aside their second or third-rate pastor, and vacancies and probationers would in a few years become things of the past.

I could amply illustrate every suggestion made from personal knowledge, but I have taken up too much space already. AMICUS.

#### DR. DONALD FRASER ON DISESTABLISHMENT.

MR. EDITOR,—Many of the friends of the Rev. Dr. Donald Fraser, of London (once of Montreal), will grieve over his utterances on Disestablishment, which appeared in the "Northern Chronicle," and which were copied in THE CANADA PRESBYTERIAN of the 24th ult. Had the good doctor been recently from his native Highlands, where enlightenment and liberality lag not a little, few would have wondered at his venting such sentiments. In that case he would have been assigned a place under the broad hand of charity along with that worthy man, the Rev. Dr. Kennedy, of Dingwall, and others who are similarly situated. But that a minister of no ordinary talent, who has for years resided where the hoar of antiquity is not permitted to consecrate all that it covers; a minister who has had opportunity of associating with Christians of the highest culture and enlightenment; and not only so, but whose whole ministerial life has been a practical protest against the compulsory support of the cause of Christ,—that such a minister should apologize for, and wish perpetuated, a system of ecclesiastical finance that has been emphatically the curse of Christianity and the opprobrium of Christians since the days of Constantine; this, we say, is more than wonderful—it is pitiful. The doctor's friends may well blush for him when, in lack and lieu of argument, he says, "I am against the abandonment of the system of a national Church which was dear to Knox, Henderson, Carstairs and Chalmers." Well, doctor, polygamy was dear to sundry of the pious patriarchs, even to Abraham, and Jacob, and David, and Solomon; but what enlightened Christian would plead that fact as a reason why the practice should be tolerated now, and Mormonism spared by the Government of the United States? The New Testament lays down the law in regard to the method of supporting and propagating the Gospel as clearly as it does the law in regard to marriage, and with somewhat more of speciality too.

We think it not worthy of the doctor's generous heart to blame so lavishly his Free Church brethren, who feel it to be their sacred duty to their Saviour, to His Church, and to their countrymen, to seek the disestablishment of the Presbyterian sect, that is causing and has long caused heart-burnings and jealousies among those who ought to love and live as brethren.

The doctor says some true and excellent things about Christian union. What real Christian does not pray and long for what he calls "a comprehensive union," and for "the burial of strife and jealousy?" But how can loving brotherhood obtain in the household of faith, or harmony find footing in the country where brother keeps his one hand in the pocket of his brother, and the other in the pocket of his unbelieving neighbour? The thing is impossible. It is matter for lamentation and humiliation that a Presbyterian minister, residing in the Christian metropolis of the world, and who has never practically disregarded what the Lord has ordained, that they which preach the Gospel should live of the Gospel, should, at this time of day, advocate the forceful support of the Christian Church, and thus (unwittingly, of course) discredit the promise and power of Jesus, the Church's King and Head. Thus the Lord's enemies are given great occasion to

blaspheme. Alas for the cause of Christ, when the minister's salary is raised under the unsheathed sword and uplifted baton of the State! Not till Christians learn to "do justly and love mercy" will they "walk humbly with their God," and lovingly with each other. They best promote the peace and prosperity of the Church who seek, by all legitimate means, her deliverance from the cruel, life-crushing clutch of the civil governments of earth. The history of Church Establishments tells a sad tale of injustice, oppression and bloodshed. Thanks be to God, very many Christians are getting their eyes opened so as to discover that the civil establishment of Christianity is at once a dishonour done to the Saviour and an injustice to man.

April 1st, 1882.

ANDER EDY.

#### REMIT ON SUSTENTATION AND SUPPLEMENTAL SCHEMES.

MR. EDITOR,—I have no wish at present to discuss the comparative merits of the two schemes. Like many others, I prefer the Sustentation principle as opposed to the Supplemental; but I am alive to the great difficulties which would attend the working of such a scheme in our widely-extended and diversely-conditioned Church, and the still greater difficulty of introducing a new scheme. I am also aware of the great advantage which accrues to the Supplemental Scheme from having been worked among us for almost twenty years successfully. Further, I am prepared to approve of the scheme as given in detail, with its surplus fund, by Mr. King, if we are to continue the Supplemental method. At the same time, I trust that the Church will not be committed to the proposed measure until more full consideration has been given to the whole subject. It cannot injure the interests of the Church if the scheme at present in operation be continued for a year or two longer under existing regulations, with the one change of having a separate fund, as suggested by Mr. King.

My reasons for wishing delay are: (1) many brethren are of opinion that a Sustentation Scheme is practicable. If this can be shown, then we should have time for the exhibiting of such a scheme. I for one cannot vote for that sent down, as, while nominally Sustentative, in reality it differs in no essential feature from a Supplemental; has no common basis, nor common fund, nor common dividend. I think, however, that a scheme properly Sustentative can be devised, and may be found practicable. I would not, therefore, like to see a minority forced to accept a new scheme until they have had fair opportunity of producing what they may think preferable to either scheme in the remit. It is very necessary to have a good degree of unanimity before adopting any scheme the success of which will largely depend on the cordial support that is given to it throughout the whole Church.

(2) As the laity of the Church are our dependence for the support of any scheme for the maintenance of the ministry, I would like to have the matter brought under the notice of our congregations, deacons' courts and boards of managers. If the laity earnestly approve and take hold of either scheme it will succeed. It is true that there are elders at our Assembly, and many of them are all that can be desired as men of business; but they have not opportunity, during the short time of the Assembly's sitting, to form an opinion on the subject, and many of them, busy with their ordinary occupations, have not yet given the subject serious thought.

I trust Mr. King will not press his advantage so as to exasperate many who differ from him widely, and yet are not prepared to present their views for consideration in any detailed form. A short delay, if his scheme should ultimately be approved, will injure no one; and if a scheme should in the interval be produced which approves itself to a majority of the Church, I am sure he will at once say that the majority should have their way, and all parties will be better satisfied if the ultimate decision be arrived at after consultation with the laity of the Church.

Dundas, Ont., April 1st, 1882. JOHN LAING.

BAILIE ERSKINE, of Greenock, speaking in that town lately, said that at one time he was of opinion that moral suasion was quite sufficient to induce men to become sober, but he was glad to say that he had changed his mind. They had long made men drunk by Act of Parliament, and he thought they might give an Act of Parliament for making men sober a trial.

#### KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The following moneys were received by the Treasurer since January 18th:—

Per J. M. Gardner, Meaford, \$9.30; per Jas. Mitchell, College street Presbyterian Sabbath School, Toronto, \$11.07; per J. L. Campbell: Bassingwaigt \$10.50, Providence Bay \$10, Sandfield \$4.80, Slash \$1.20, Mindemoya \$3.75; per J. A. Jaffray: Bidwell \$4, Little Current \$30; per Rev. A. Findlay: Presbyterian Sabbath School, Bracebridge, \$10; per A. U. Campbell, Chatham, \$7; per A. B. Meldrum: Robertson's Station, Baysville \$9, Hamilton's Station, Baysville \$5, Brampton Sabbath School, \$10; per Robert McIntyre, Brockton, \$5.65; per Wm. Robertson: Sturgeon Bay \$15.65, Beaverton \$7.20; per Thos. Nixon: Congregations of Harrowsmith, Glenvale and Wilton, \$13.50; per Wm. Fleming: Taskerville \$3.21, Crossfields Camps No. I. \$1.86, No. II. \$5, No. III. 30cts., Bartholomew's Camp \$12, Hull's Camp No. I. \$6.75; per Jos. Builde, Westminster congregation, \$66; per A. Blair: South East Bay \$2, Powassa \$5, Nipissing 50cts.; per Miss T. Walker, Caledon East, \$8; per Miss Stewart, Sandhill, \$16.15; per M. L. Leitch: Thessalon \$22, McPhee's Valley \$10.23, Dey's Settlement \$5.96, McRae's \$2.60, Bruce Mines \$26.80, Rock Lake \$8.43; per Jas. Farquharson, Manitoba, \$7; per Chas. Rutherford: Cooper's Station \$6, Mountain 4.25; per David McLaren: Wm. Gordon, Toronto, \$5; per Jno. Mutch: C. Blackett Robinson, Toronto \$5.00, Jno. Jamieson \$1, Wm. McKinley \$4, Angus McKay \$6; per D. B. MacDonald, Mount Albert, \$11.05; per Alex. Hamilton: Wm. Munro, Fullarton \$3, Mrs. McUfasteer \$1; per A. H. Drumm: Willis Church Sabbath School, Clinton \$5.89, Katrine \$2, Emsdale \$2, A Friend 25cts., A Friend 51cts.; per Rev. Wm. Reid, D.D.: Northern Advocate, Simcoe \$9, Hamilton Erskine Church Sabbath School \$10, Hamilton Central Church Sabbath School \$17.67, Toronto College street Bible Class \$2.50, Barrie \$5; per R. C. Sinclair: York Town Line congregation, \$11.30; per J. S. McKay: A Friend, 50cts.; per Augus McKay: Mrs. Sharp, Rockside, \$3; per Wm. McFarlane, Altona, \$8; per Mrs. P. Hunter, Guelph, \$21; per A. Curthbertson: Kirkfield and Victoria congregations, \$15.25; per R. M. Craig, Gladstone, Manitoba, \$5; bequest of late Jos. McKay, of Montreal, per Edward and Donald McKay, his executors, \$500; per Rev. Frank Beattie, M.A.: Coalsprings Sabbath School \$10, Baltimore Sabbath School \$6.

The total revenue of Society for Session 1881-1882 up to this date is \$2,564.30.

We would take this opportunity of thanking our friends who have so freely and liberally contributed to the funds of our Society during past term. We hope that our friends will continue to share their interest in the work of our Society in this practical way. Our liabilities for this summer will be heavy, as we are sending out twelve missionaries, three of whom are going to Manitoba. JOHN MUTCH, Treasurer.

Knox College, April 4th, 1882.

PRESBYTERY OF CHATHAM.—This Presbytery met at Ridgetown on the 21st ult. There was a good attendance of ministers and elders. The first sederunt was devoted to a conference on temperance and the state of religion within the bounds of the Presbytery. Rev. Dr. Cochrane was nominated as Moderator of the approaching General Assembly. It was agreed to petition the House of Commons in regard to the Temporalities Fund. A motion was unanimously carried that the Presbytery do all in its power to suppress the liquor traffic. Attention having been drawn to an anomaly in the congregation of St. Ann, Illinois, it was resolved to refer the matter to the General Assembly through the Synod of Hamilton and London. The following were appointed Commissioners to the General Assembly: Rev. Messrs. Scott, McRobbie, Battisby, King, and Smith; and Messrs. Trotter, Bartlett, Stewart, McMartin and T. H. Taylor. Mr. K. Urquhart was reappointed treasurer. The Presbytery declared in favour of the Supplemental Scheme, of the proposed changes in the standing orders of the General Assembly, and of the proposed modifications of the regulations now in force in connection with the Aged and Infirm Ministers' Fund. The next regular meeting of the Presbytery was appointed to be held in the First Presbyterian Church, Chatham, on the 18th July.—WM. WALKER, Pres. Clerk.



**PASTOR AND PEOPLE.**

**THE GRACE OF HOSPITALITY.**

I do not know when or how this term first originated, or by whom first used. But the spirit it implies has certainly been well understood by many from the earliest times, and its practice not wholly neglected, even as Abraham ministered during that sultry noon-tide to the three men who came before his tent door, making them welcome, according to the manner and custom of his generation, to such cheer as he could set before them, and, later on, the Apostle Paul enumerates the lodging of strangers as among the good works by which a worthy widow was to be commended to the care of the Church, and invoked especially the mercy of the Lord upon the house of Onesiphorus, for he oft refreshed him and was not ashamed of his chain; while Christ's first miracle was wrought in providing the guests of a most hospitable cheer, and a subsequent one in ministering to the bodily necessities of those who, far from home, were faint from lack of sustenance, all showing the value of Christian hospitality.

To the weary housewife the thought of company brings but visions of extra care and labour. That is far too often the case, and in many a farm house the tired mother and housekeeper is hastening through the spring-cleaning, soap-making, and all the hard drudgery work the season inevitably brings, to anticipate, if possible, the coming of summer, with its visitors from the city, by a week or two of rest from the hardest toil, that she may be the better prepared to meet them at least half-way, and with something of the welcome she fain would feel, but many times does not. People city born and bred can have but little idea of much of the actual hard work done by farmers' wives and daughters; and when they go from the dusty streets and hot pavements to the green fields, pleasant trees and quiet shelter of the farmhouse, richly equipped in wardrobe and appurtenances, literary, artistic or sportive, fully prepared to enjoy the fitting weeks to the utmost, they are generally innocent of any idea that they carry much, if any, real trouble along with them to their country friends. Sometimes they accommodate themselves to the plain habits of the farmer's family admirably, and really do fit into the niche of a welcome guest, and then they both give good and get good. In getting ready for the summer visitor, let the busy housewife ponder well the spiritual significance of hospitality, and pray fervently that those whom God shall providentially send for a season under her roof, may be those who shall either give or receive, through God's grace and her instrumentality, some rich spiritual blessing. Then if the physical burden still seem too heavy, cast it upon the Lord. It will either be removed or lightened to the strength. And those who go to partake of the cheer of their homes, let them first earnestly inquire of the Lord as to the way in which He would lead them, then can they go forth assured that His blessing and guidance shall follow them. A special commendation was given by Paul to those who ministered to the necessities of the saints, yet these same saints were supposed to be all working toward one and the same end, viz., the furtherance of Christ's kingdom in the world. The truest, most generous hospitality can only spring from Christian hearts, and not any outward show of profuse welcome can ever make up for the hearty grasp of the hand of Christian fellowship; yet Christian people, through lack of faith or forgetfulness of duty, sometimes are far from realizing the full importance of hospitality, and Christians do not even so well as their good sense, principle and education teach them in making their guests feel at ease. Onesiphorus was not ashamed of the chain, and whatever bonds may bind the guest in the house, it is but Christian courtesy to, so far as possible, ignore their existence if unsightly, or aid in carrying if heavy to bear. The fretted and fretful housekeeper will never impress the idea of the dignity of labour upon the mind of the young lady visitor, but, on the contrary, will very likely repulse her from any faint longing she may have entertained as to the desirability of learning to do her own housework. And a habit of regarding those who spend much time reading, drawing, or in other amusements other than in the direct line of procuring daily food, as lazy, will certainly make the indulger narrow in mind and close an open

door towards real and positive good. Rightly viewed, the interchanges between city and country life should be of the pleasantest character, and productive of the highest good to all parties. That it is not always so is a matter of regret, but as the years roll on let the amalgamation between the city Christian and the country Christian become more and more perfect. Better understanding each other, each will gain from the other much that is pleasant, and a great deal that is helpful in life.—*Christian at Work.*

**THE PLACE.**

"I go to prepare a place for you."

O Holy Place, we know not where thou art!  
Though one by one our well-beloved dead  
From our close claspings to thy bliss have fled,  
They send no word back to the breaking heart;  
And if perchance, their angels fly athwart  
The silent reaches of the abyss widespread,  
The swift, white wings we see not, but instead  
Only the dark void keeping us apart.  
Where did He set thee, O thou Holy Place?  
Made He a new world in the heavens high hung,  
So far from this poor earth that even yet  
Its first glad rays have traversed not the space  
That lies between us, nor their glory flung  
On the old home its sons can ne'er forget?

But what if, on some fair, auspicious night,  
Like on which the shepherds watched of old,  
Down from far skies, a burning splendour rolled,  
Shall stream the radiance of a star more bright  
Than ever yet hath shone on mortal sight—  
Swift shafts of light, like javelins of gold;  
Wave after wave of glory manifold.  
From zone to zenith flooding all the height?  
And what if, moved by some strange inner sense,  
Some instinct, than pure reason wiser far,  
Some swift clairvoyance that annulleth space,  
All men shall cry, with sudden joy intense,  
"Behold, behold this new resplendent star—  
Our heaven at last revealed!—the Place! the Place!"

Then shall the heavenly host with one accord  
Veil their bright faces in obelance meet,  
While swift they haste the Glorious One to greet.  
Then shall Orion own at last his lord,  
And from his belt unloose the blazing sword,  
While pale proud Ashtaroth, with footsteps fleet,  
Her jewelled crown drops humbly at his feet,  
And Lyra strikes her harp's most rapturous chord.  
O Earth, bid all your lonely isles rejoice!  
Break into singing all ye silent hills;  
And ye, tumultuous seas, make quick reply!  
Let the remotest desert find a voice!  
The whole creation to its centre thrills,  
For the new light of Heaven is in the sky!

**THE LORD'S PRAYER.**

The Lord's prayer takes up all the relations in which we stand to God. The Christian prays as—

1. A child from home—"Our Father, which art in heaven."
2. A worshipper—"Hallowed be Thy name."
3. A subject—"Thy kingdom come."
4. A servant—"Thy will be done in earth as it is in heaven."
5. A beggar—"Give us this day our daily bread."
6. A sinner—"And forgive us our trespasses, as we forgive them that trespass against us."
7. A sinner amid temptation and evil—"And lead us not into temptation, but deliver us from evil."

Three reasons are added—  
1. Do this, Lord, for it will help on Thy kingdom—"For Thine is the kingdom."  
2. Do it Lord, for Thou art able—"For Thine is the power."  
3. Do it, Lord, for it shall be Thy glory—"For Thine is the glory forever. Amen."—*Bible Echoes.*

**DO YOU LOVE YOUR BIBLE?**

Reader, love of the Word of God is one great mark of a true Christian. Give me leave to ask whether you know anything of this love? Is the Bible sweet and refreshing to your soul? Do you love your Bible?

There never was a man or woman converted, from one end of the world to the other, who did not love the revealed will of God. Just as a child born into the world desires naturally the milk provided for its nourishment, so does a soul born again desire the sincere milk of the word. This is a common mark of all the children of God—they "delight in the law of the Lord." How is it with you?

Show me a person who despises Bible-reading, or thinks little of Bible-preaching, and I hold it to be a certain fact he is not yet born again. He may be zealous about forms and ceremonies. He may be

diligent in attending sacraments and daily services! But if these things are more precious to him than the Bible, I cannot think he is a converted man.

Tell me what a Bible is to a man, and I will generally tell you what he is. This is the pulse to try, this is the barometer to look at, if we would know the state of the heart. I have no notion of the Spirit dwelling in a man, and not giving clear evidence of His presence. And I believe it to be a signal evidence of the Spirit's presence when the word is really precious to man's soul. When there is no appetite for the truths of Scripture, the soul cannot be in a state of health. There is some serious disease.

Reader, what is the Bible to you? Is it your guide, your counsellor, your friend? Is it your rule of faith and practice? Is it your measure of truth and error, of right and wrong? It ought to be so. It was given for this purpose. If it is not, do you really love your Bible?—*J. C. Ryle.*

**WHAT IS A CHRISTIAN?**

1. In faith a believer, Mark xvi. 16 :  
"He that believeth and is baptized shall be saved, but he that believeth not shall be damned."
2. In knowledge a disciple, John viii. 31, 32 :  
"If ye continue in My word then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free."
3. In character a saint, Rom. i. 7 :  
"To all that be in Rome, beloved of God, called to be saints."
4. In influence a light, Matt. v. 14 :  
"Ye are the light of the world. A city that is set on a hill cannot be hid."
5. In conflict a soldier, 2 Tim. ii. 3 :  
"Thou, therefore, endure hardness as a good soldier of Jesus Christ. And if a man also strive for masteries, yet he is not crowned unless he strive lawfully."
6. In communion a friend, John xv. 15 :  
"Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of my Father, I have made known unto you."
7. In progress a pilgrim, Heb. xi. 13 :  
"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and confessed that they were strangers and pilgrims on the earth."

**THE PUMP AT COLOGNE.**

I was in Cologne on a very rainy day, and I was looking out for similes and metaphors, as I generally am, but I had nothing on earth to look at in the square of the city but an old pump, and what kind of simile I could make out of it I could not tell. All traffic seemed suspended, it rained so hard; but I noticed a woman come to the pump with a bucket. Presently I noticed a man come with a bucket, nay, he came with a yoke and two buckets. As I kept on writing and looking out every now and then, I saw the same friend with the often-buckets and the blue blouse coming to the same pump again. In the course of the morning I think I saw him a dozen times. I thought to myself, "Ah, you do not fetch water for your own house, I am persuaded; you are a water-carrier; you fetch water for lots of people, and that is why you come oftener than anybody else." Now, there was a meaning in that at once to my soul, that inasmuch as I had not only to go to Christ for myself, but had been made a water-carrier to carry the water of everlasting life to others, I must come a great deal oftener than anybody else. I am sure it is so. You cannot labour in your Sunday-school class, dear friends, you cannot take that village station, you cannot act as a deacon in the church so as to glorify God, especially you cannot come fresh to a congregation from Sunday to Sunday, year after year, always with something sparkling and fresh and cheering and refreshing, unless you are constantly going to the Great Source yourself. In proportion as there is a draw upon you, take care that you keep up the supplies.—*Rev. C. H. Spurgeon.*

JOHN NEWTON used to say his grand point in preaching was, "To break a hard heart, and to heal a broken heart."—*Life.*

A PREACHER may have little of what is called learning, but he must have knowledge. Bunyan was such a man.—*Crest.*



## THE CANADA PRESBYTERIAN.

22.00 PER ANNUM IN ADVANCE

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TORONTO FRIDAY, APRIL 14, 1882.

OUR last issue contained the list of appointments of students to the various Presbyteries made by the Home Mission Committee at their recent meeting. The main part of the Report did not come to hand in time to appear in that issue, and owing to its length, and the crowded state of our columns, we are under the necessity of delaying its appearance still another week. Several contributions have also been unavoidably held over for some time, but will appear as soon as possible.

WHEN a certain kind of preacher leaves his ecclesiastical moorings, and drifts in search of more "liberty," it is always hard to say where he may stop. The Rev. Mr. Miln, with whose career our readers are already acquainted, is an instance; he has been a Presbyterian, a Methodist, a Congregationalist, and a Unitarian, and he now poses as an Atheist. In one of his sermons, Dr. Guthrie tells us that the heads of pirates used to be placed on the banks of the Thames to warn sailors against piracy. Mr. Miln is useful as a "terrible example" to all preachers who have no principles or convictions. Mr. Miln, however, should be treated tenderly now, for he has done one good thing for the pulpit—he has left it. Would that all his tribe could be induced to follow his example!

LAST week an unusually large number of Divinity students started for their summer's work in the different mission fields of the Western section. That they will render excellent service to the Church, and the Great King and Head of the Church, no one doubts. Just how many congregations in Ontario, Quebec, and Manitoba owe their existence to the labours of students may never be known. If the number were struck from the Assembly roll, we are of the opinion that the Assembly would not tax the hospitality of the St. John people to any great extent. Opinions may differ as to the propriety of employing students as preachers during vacation, but the fact remains that student labour has been a very important factor in making our Church what she is to day. We shall not say that the number who went out last week are any more able or zealous than an equal number of their predecessors, but the Church may rest assured that wherever they labour the interests of Presbyterianism are safe. May they be followed by the prayers of God's people in all our congregations! They will gladden many a heart by the Gospel before the next college term opens.

DR. HOPKINS, of Andover Seminary, recently wrote an article in one of the Reviews on prayer, and took strong ground in favour of a liturgy for the Presbyterian Church of America. The article was, on the whole, a good one, though a little caustic and severe in several paragraphs. The editors of the denominational journals pelted him unmercifully, and correspondents without number laid on the lash. Some of those who assailed the article most vigorously, now admit that the agitation has done good, having directed the attention of ministers to what many consider a weak point in Presbyterian service. 'Twas ever thus. The man who vigorously states his opinion on almost any question is sure to be assailed, but after a while everybody admits that the discussion has done good. Might it not be as well to treat a writer on such questions leniently, even if we do not adopt his opinions? A milk and water article on any question never accomplishes much. The way to get at the truth is to have a vigorous statement of the arguments on both sides, and then people can judge for themselves as to the

merits of the question. A discussion that does good is generally a good thing. Truth is like a torch—the more it is shaken the brighter it shines.

JOHN BULL rarely makes a mistake in the administration of criminal law, but if recent reports are correct a serious mistake is about to be made in England now in a criminal matter. It is said that the miserable creature McLean, who fired a pistol at the Queen, is to be tried with great pomp and ceremony. A state trial for that scamp is unquestionably a mistake. It is the very thing the notoriety-loving ruffian desires, and it is the very thing to raise up a crop of notoriety-loving scamps like him. There are men in England as well as America who are willing to risk their necks any day for the notoriety that a state trial always brings. Everybody knows that Guiteau thoroughly enjoyed his trial. Every hour he boasted that his words were heard by the American people. So they were, and that is just what should be avoided in such trials, if possible. If McLean is insane, he should be quietly shut up in an insane asylum; if not, he should be soundly flogged and put to picking oakum for the remainder of his life. The love of notoriety is fast becoming a crime in itself. A miserable wretch, who cannot attract the attention of his fellow-men by just means, and who so longs to be noticed that he is willing to commit a crime to compel attention, is not fit to be at large.

## IS THAT SO?

A CONTEMPORARY has the following, professedly from a letter written by a member of a church to a friend:

"You would like to hear how we are getting on. Our young people are drifting to other denominations. Our minister is stout, and drives a stout horse; smokes a good pipe; I wish I could add that he preaches a good sermon and is a good pastor. I cannot."

We fear there is more truth than poetry about this in cases more than either one or two, and in our own as well as in other Churches; while, as the exchange from which we clip the extract says, "those to whom it is most applicable will be the readiest to say that it can have no reference to them." It has though, all the same. We have no sympathy with those who are continually complaining about inefficient and careless as well as worldly ministers. There are such, however, occasionally to be met with—the more is the pity—who feed not the flock, and are neither magnifying their office nor making full proof of their ministry. They may not lay themselves open to be dealt with by their Presbyteries, but the "wheels drag heavily," and both pastors and people need greatly to be prayed for.

## IS ZEAL FLAGGING?

MR. GRIFFITH JOHN, an able and eloquent missionary of the London Society, before returning to his sphere of work in China, published lately a letter which is calculated to awaken considerable heart-searching. He thinks that the missionary spirit in Britain is drooping very considerably. He takes the Society with which he himself is connected as an example, and shows that its income in ten years had fallen off by \$6,000, and that the number of European missionaries in its employment had sunk from 160 to 139. We are afraid there is a good deal of truth in what Mr. John says, and that such facts indicate a decaying zeal and flagging interest. As we have said more than once, the present is the trying time for modern Protestant missions. The mere raising of money is but little in itself, but when even that languishes, there can be no doubt about something still more important being threatened with sickness and decay. With healthy spiritual life there could be little difficulty felt in the supply both of men and means for the carrying on of the Lord's work. When there is so much difficulty in both these respects as there is, is there not room for great "searchings of hearts?" In our own Church in Canada is there no ground for anxiety? We fear there is. No doubt much is being done, and not a little given. But is it, even in the case of the most liberal, at all commensurate with the general ability of the Church? No one could reasonably say so. It is something that the amount given to the Lord's cause is every year rather on the increase. But how slow is the progress, and how continued and urgent the pressure needed for even what has been accomplished! Too many are

even ready to get angry at the continued demands made upon them. Is that of itself not a sign of spiritual languor? In two weeks the books for the year will be closed. Is there to be the usual spasmodic effort to prevent anything like a deficit? Everybody speaks of good times and general prosperity. To what extent has the treasury of the Lord benefited by such a state of things? We shall soon see. Never had a Church such a field for Home Missions as the Presbyterian Church in Canada has all over the Dominion. Is it going to address itself to that work with becoming zeal and liberality? The next few years will determine.

## STRIKES AND THEIR CURE.

"STRIKES" for an advance of wages seem at present to be the order of the day in many parts of Canada and the United States; and if such strikes are conducted in a proper way, no one can have any reasonable objection to them. It is every man's right in a free country to refuse to work except on his own terms—always on the understanding that his refusal does not involve his becoming dependent upon the community as such for his support. No man has a right to make himself a pauper, and small sympathy can be had for those who starve rather than work upon certain conditions. But on this understanding no one can properly deny any one's right to refuse parting with his labour except on his own terms. Nor can any one reasonably call in question the right of a number of men peaceably to agree upon the same course of action, in reference to the terms on which they will perform certain kinds of work. All this is everywhere recognized as perfectly fair and legitimate. There is always this proviso, however, to be added viz., that no one has any right, either alone or united with others, to force their neighbours into the same course of action with themselves, either by threats or violence. If some claim the right to refrain from working, others are equally entitled to continue as they have been doing if they so please. We are afraid that this last idea has been too often lost sight of, and that, in the name of liberty, tyranny has not seldom shown its cloven foot. So far as we have heard, matters under the present strike have not been carried to the same extent as they have too often been on other occasions. But why should there be any coercion, however gentle? If some choose to work on terms distasteful to others, why should they be either insulted or ill-used? It is the right of each to make whatever bargain he thinks best, and that right ought in each case to be frankly and fully respected. Let argument be employed to induce, if possible, united action, but if this fails nothing remains but that each should go on in his own way.

Can there be no means devised for obviating such labour disputes, and the necessity for either strikes or lock-outs? We know the question is a far more perplexing and difficult one than it is generally supposed to be; but if both sides were anxious to do what is right and fair in the premises, it does not seem that it would be so difficult to arrive at an equitable conclusion on the subject. In many cases it ought to be possible for the two parties principally concerned to come to an understanding, without any outside interference being necessary. In many more, where this is not found to be attainable, why should there not be a reference to arbitration? It would be much more reasonable, a great deal cheaper, and in the end, we are persuaded, much more satisfactory than this continued watching on the part of labour and capital in order to take advantage of each other's necessities either to raise or depress the scale of wages. Evidently, besides, this is the Christian principle not only in reference to one class of differences, but in reference to all. Paul undoubtedly held by this plan, and recommended it to all the followers of Christ. And surely one does not need to be very fully acquainted with the teaching of the Master Himself in order to perceive that He recommends the same mode of settling disputes among all His disciples. In a good many cases it might not perhaps be practicable, but in far more it would be both more decorous, less fretting, and far more satisfactory.

It is a poor, foolish thing, and sinful withal, for those who profess to be followers of Christ, to mount their high horse and say that they will suffer no outside interference with their business, and with the terms on which they choose to manage their own affairs. True, it may be said that "supply and demand" will

ultimately bring all to their legitimate level, and the most selfish and unreasonable to their senses. But even though this were in all cases unquestionable—which it is not—it does not follow that there is not a more "excellent way." What waste there is in almost all strikes! what heartburnings are awakened! what a rude shock is often given to the mutual respect and confidence which ought to subsist between employers and employed! Would not courts (of arbitration obviate all this? Perhaps not all, but a great part; and each time such a settlement was effected, there would be the greater likelihood of a similar course being followed when a similar difficulty occurred. It is certainly worth the trying at any rate. If only... could be brought to be more considerate of each other's interests, and be readier than they too often are to do what is fair and reasonable, what a change there would be in all business and social relations! And what an improvement!

#### KNOX COLLEGE—CLOSING EXERCISES.

The closing exercises of Knox College, Toronto, for the session of 1881-82, were held on the evening of the 5th inst. in the Convocation Hall of the College. The graduating class occupied the front bench in the body of the hall, and the remainder of the students the gallery. Rev. Principal Caven presided, and there were on the platform beside him Revs. Dr. Bell, Dr. Gregg, Dr. Proudfoot, Dr. Reid, Prof. McLaren, J. M. King, M.A., E. D. McLaren, B.D., F. R. Beattie, M.A., J. Laing, M.A. (Chairman of the Board of Examiners), and Messrs. Thomas Kirkland and W. Mortimer Clark, the latter the Chairman of the College Board. The proceedings were opened with devotional exercises, Dr. Reid leading in prayer. Principal Caven then announced the results of the examination as follows:

##### FIRST YEAR.

Bayne Scholarship, \$50.—Proficiency in Hebrew at entrance on Theology, J. S. McKay, B.A.  
James McLaren Scholarship, \$60.—General Proficiency, closing Examination, J. S. McKay, B.A.  
Alexander (I.) Scholarship, \$50.—Systematic Theology, A. B. Meldrum.  
Goldie Scholarship, \$50.—Exegetics, G. E. Freeman.  
Dunbar Scholarship, \$50.—Apologetics, W. H. W. Boyle.  
Gillies (I.) Scholarship, \$40.—Church History, Thomas Nixon.  
Gillies (II.) Scholarship, \$40.—Biblical Criticism, John Campbell.

##### SECOND YEAR.

J. A. Cameron Scholarship, \$60.—General Proficiency, Joseph Builder, B.A., D. M. Ramsay, B.A., and W. G. Wallace, B.A. *aquales*.  
This Scholarship and those for *Systematic Theology*, \$50, and *Exegetics*, \$50, are divided equally between the three gentlemen classed together in General Proficiency.  
Bonar Scholarship, \$40.—Church History, closing Examination, A. K. Caswell, Thomas Davidson, B.A., and Wm. Robertson, B.A., *aquales*.  
Knox Church, Toronto, Scholarship, \$40.—Apologetics, John Mutch, B.A.  
Heron Scholarship, \$40.—Best average by student who has not taken another Scholarship, J. A. Hamilton, B.A.

##### THIRD YEAR.

Hamilton Central Church Scholarship, \$60.—General Proficiency, closing Examination, John Gibson, B.A.  
Fisher (I.) Scholarship, \$60.—Systematic Theology, closing Examination, D. B. McDonald.  
Fisher (II.) Scholarship, \$60.—Exegetics, closing Examination, Samuel Carruthers.  
Knox Church, Toronto, Scholarship, \$40.—Biblical Church History, closing Examination, Robert G. Sinclair.  
Cheyne Scholarship, \$40.—Best average, etc., closing Examination, Angus McKay.

##### SECOND AND THIRD YEARS.

Boyd Scholarship, \$40.—Church Government and Pastoral Theology, closing Examination, A. K. Caswell and R. M. Craig, *aquales*.  
Smith Scholarship, \$50.—Essay on "Love of God as realized in Christian Experience," John Jamieson.

##### FIRST, SECOND AND THIRD YEARS.

Clark Prize (I.)—Lange's Commentary—Special Examination in New Testament Greek, D. M. Ramsay, B.A., and W. G. Wallace, B.A., *aquales*.  
Clark Prize (II.)—Lange's Commentary—Special Examination in Old Testament Hebrew, Joseph Builder, B.A.  
Scholarship of \$40 for proficiency in the Gaelic language, John Currie.  
Prize of \$108 for essay on "The Scriptural Authority for Presbyterianism in its Essential Principles;" competition open to all.  
Theological Students of the Church.—Charles H. Cook, B.A.  
The Prince of Wales Prize, \$60, is held this year, as last, by Charles H. Cook, B.A.  
[A letter was read from Mrs. W. M. Clark, stating that to avoid division of the prize for New Testament Greek between the two equal competitors, she would give another copy of Lange's Commentary. Three entire sets of this great work are thus generously bestowed by Mr. and Mrs. Clark.]

Elocution Prize (I.), \$12.—Charles H. Cook, B.A.  
Elocution Prize (II.), \$8.—Angus McKay.  
Elocution Prize (III.), \$5.—A. K. Caswell.  
The following are the names standing first in the subjects of the several years:—  
First year.—Exegetics: J. S. McKay, B.A.; Church History: J. S. McKay, B.A.; Biblical Criticism: J. S. McKay, B.A.; Systematic Theology: A. B. Meldrum; Apologetics: W. H. W. Boyle.  
Second year.—Systematic Theology: D. M. Ramsay, B.A.; Exegetics: W. G. Wallace, B.A.; Apologetics: Joseph Builder, B.A.; Church History: W. G. Wallace.  
Third year.—Exegetics: John Gibson, B.A.; Systematic Theology: D. B. McDonald and John Gibson, B.A., equal; Biblical Church History: Robert G. Sinclair.  
Second and Third years.—Church Government and Pastoral Theology: Joseph Builder, B.A.

Principal Caven then delivered the closing lecture, the subject being "The Moral Influence Theory of Christ's Death."

After the conclusion of the lecture, the Principal addressed the graduating class, and their diplomas were presented to them.

The Rev. F. R. Beattie, M.A., was presented to the Principal by the Rev. E. D. McLaren, B.D., and received the degree of B.D.

Principal Caven conferred the degree of D.D. upon the Rev. J. M. King, M.A., who made a feeling reply. The proceedings then closed with the benediction.

##### THE EVENING'S PROGRAMME.

The conversation held in the evening under the auspices of the Alumni Association was in every respect a most gratifying success. After the work of the session and the more severe strain of a thorough examination, the relaxation afforded by a refined and classic entertainment was specially grateful to the students. Nor was it less an occasion of enjoyment to the large and appreciative audience who assembled in the College building. It fitly closed the impressive academic proceedings of the earlier part of the day. The sombre aspect of Convocation Hall was brightened by massive festoons of British ensigns, while in certain coils of vantage miniature Stars and Stripes and Union Jacks were crossed in amicable embrace, and a degree of stateliness was imparted by the suspension of armorial shields along the walls. Through the considerate kindness of the ladies, refreshments were served in the dining hall during intermission. The chief feature of the evening was the rendering of high-class music by most competent performers. Among these the band of the Q. O. R., under the able leadership of Mr. G. B. Bayley, merit special mention. Selections from composers of such eminence as Mendelssohn, Auber, Rossini and others were given in the corridors during the evening. The band opened the first part with the Grand Finale from the "Ariele" of Bach, and as the first number of the second part gave selections from the "Zauberflöte." Both were admirable; but the latter, as a fine interpretation of Mozart, was specially noted. The College Glee Club, under the direction of Mr. H. G. Collins, contributed, greatly to the delight of the audience, a varied selection from their repertoire, the most spirited and effective being the Huntsman's and Soldiers' Choruses. Two solos were pleasingly rendered by Mr. Gordon Sheriff. Miss Spanner gave "Tarantelle" as a piano solo in a sweet and airy manner. Miss Lay's renditions of "Sognai," with flute obligato by Mr. Greaves, and "Robin Adair" were enthusiastically appreciated, and deservedly, since they evinced high artistic culture and taste. No one present, however, will regard it as invidious when it is stated that the genius of the evening was the child violinist, Miss Nora Ciench, of St. Mary's. This phenomenal musician is only in her thirteenth year. Her performances approach, in delicacy of touch and sweetness of expression, though not in power and compass, the execution of some of the most distinguished living masters. With exquisite feeling and taste she gave a selection from Chopin, and another from Paganini. In both cases she was rapturously encored. As a response, she rendered "Auld Robin Gray" with a richness of melody and exquisite pathos rarely attained, seldom surpassed. The prophetic dictum of Remenyi—"she will be the glory of Canada"—does not seem extravagant. Prominence has been given to the musical part of the entertainment, because it occupied so large a place on the occasion. The speaking also—all of it judiciously brief—was able and appropriate. The Rev. J. M. Cameron presided with geniality and tact. The Rev. J. Thomson, Sarnia, in a happy and impressive form, gave some excellent counsels to the graduating class. The Valedictory was gracefully delivered by Mr. C.

H. Cooke. Professor McLaren was officially installed as President of the Association for the current term. He embraced the opportunity of pointing out one special aim of the Association—the equipment of the College Library. This work is one to commend itself to all interested in the progress and efficiency of Knox College.

PRESBYTERY OF SARNIA. This Presbytery met at Sarnia on the 28th ult. Mr H. Currie was appointed Moderator for the next six months. Elders' commissions were received. Dr. Cochrane was nominated Moderator of Assembly. Mr. Duncan, minister, and Mr D. S. Robertson, elder, were appointed members of the Synod's Committee on Bills and Overtures. Mr. Thompson reported that he had presided at the election and ordination of elders at Corunna and Mooretown, and moderated in a call there, in favour of Mr. McCutcheon, promising \$400 salary and asking \$200 from the Home Mission Fund. The call was sustained by the Presbytery and accepted by Mr. McCutcheon, and his induction was appointed to take place on the last Tuesday of April at 11 a.m.; Mr. Thompson to preach and preside, Mr. McDonald to address the minister, and Mr. McAlmon the people. The Home Mission Fund half-yearly report was read, and it was resolved to ask \$3 per Sabbath for Oil Springs, with the view of employing a licentiate there during the next six months. Messrs. Goldie and Johnston were directed to visit Inwood and neighbourhood, and report. A petition from Abercrombie was read, asking for greater privileges in the matter of church service, and a deputation was appointed to visit the congregation and report. Mr. McDonald and elders were appointed to organize the congregation at Oil Springs and ordain elders there. Mr. Thompson reported on behalf of the Finance Committee, and Mr. McRobie on behalf of the Committee on the State of Religion. The following members were appointed delegates to the General Assembly: Messrs. McEachern and McAlmon by order of the roll, and Messrs. Thompson and Wells by ballot; Messrs. D. Mackenzie, D. S. Robertson, Donald McMillan and Peter McDermid, elders. As expressing the feeling of the Presbytery upon the Assembly's resolutions on Temperance, it was resolved that, "the Presbytery is as one in its approval of prohibitory legislation in its most stringent form." The committee appointed to draft a resolution on remits, reported the following, which was received and adopted, viz.: "After due deliberation on the whole subject submitted to them, the Presbytery find that they cannot express approval or commend to the Assembly the adoption of either the 'Sustentation' or 'Supplemental' Fund schemes, as proposed in the draft of the Assembly's Committee. The former, besides necessarily involving the setting in operation of a cumbersome, complicated, costly machinery, the Presbytery believe to be impracticable. The latter is objectionable mainly for the reason, not only that the formation of it would be attended with almost insuperable difficulty, but involves the superadding of another to the already numerous schemes of the Church. Recognizing, however, the excellence of the object aimed at by both schemes, and the urgent necessity existing for immediate effort being made towards the attainment of it, the Presbytery are of the opinion that the Home Mission Fund, as now administered, if sustained as it ought to be by the whole Church, would meet, if not all the requirements of the case, at least it would meet them as well and fairly as they could by either of the plans proposed." Mr. McAlmon, on behalf of the Committee on Sabbath Schools, gave in a report which was received and remitted to the committee, to be amended by adding further information, and the convener was instructed to forward the same to the convener of the Synod's Committee on Sabbath Schools. A petition in regard to legislation on the temporalties Fund was adopted and ordered to be signed by the Moderator and Clerk and forwarded to Hon. Mr. Mackenzie for presentation to the Dominion Parliament. The next ordinary meeting was appointed to be held in St. Andrew's Church, Sarnia, on the first Tuesday in July, at 2 p.m., at which meeting session records will be called for.—GEO. CUTHBERTSON, Pres. Clerk.

IN commemoration of the 50th anniversary of Wycliff's death, which will be in the year 1884, a Wycliff Society is in course of formation to secure the publication of the great reformer's Latin works, with English translations.

## CHOICE LITERATURE.

## COBWEBS AND CABLES.

BY HESDA STANTON.

## CHAPTER XXXVII.—A GLIMPSE INTO PARADISE.

I cannot tell whether it was fancy merely, but the morning light which streamed into his room seemed more familiar and home-like to him than it had ever done in Switzerland. He was awakened by one of those sounds which dwell longest in the memory—the chiming of the church bells nearer home, which in childhood had so often called him to shake off his slumbers, and which spoke to him now in sweet and friendly tones, as if he was still an innocent child. The tempest-tossed, sinful man lay listening to them for a minute or two, half asleep yet. He had been dreaming that he was in truth dead, but that the task assigned to him was that of an invisible guardian and defender to those who had lost him. He had been present all these years with his wife, and another, and children, going out and coming in with them, hearing all their conversation, and sharing their family life, but himself unseen and unheard, felt only by the spiritual influence he could exercise over them. It had been a blissful dream, such as had never visited him in his exile; and as the familiar chiming of the bells, high up in the belfry not far from his attic, fell upon his ear, the dream for a brief moment gathered a stronger sense of reality.

It was with a strange feeling, as if he was himself a phantom mingling with creatures of flesh and blood, that he went out into the streets. His whole former life lay unrolled before him, out there was no point at which he could touch it. Every object and every spot was commonplace, yet invested with a singular and intense significance. Many a man among the townfolk he knew by name and history, whose eyes glanced at him as a stranger, with no surprise at his appearance, and no show of suspicion or of welcome. Certainly he was nothing but a ghost revisiting the scenes of a life to which there was no possible return. Yet how he longed to stretch out his hand and grasp those of these old townspeople of his! Even the least interesting of the shopkeepers in the streets bestirring themselves to meet the business of a new day, seemed to him one of the most desirable of companions.

His heart was drawing him to Whitefriars Road, to that spot on earth of all others most his own, but his resolution failed him whenever he turned his face that way. He rambled into the ancient market square, where stood a statue of his Felicitia's great uncle, the first Baron Riversdale. The long shadow of it fell across him as he lingered to look at a bookseller's window. He and the bookseller had been schoolfellows together at the grammar-school, and their friendship had lasted after each was started in his own career. Hundreds of times he had crossed this door-still to have a chat with the studious and quiet bookworm within, whose modest life was so great a contrast with his own. Jean Merle stopped at the well-remembered shop-window.

His eyes glanced aimlessly along the crowded shelves, but suddenly his attention was arrested, and his pulses, which had been beating somewhat fast, throbbed with eager rapidity. A dozen volumes or more, ranged together, were labelled, "Works by Mrs. Roland Seston." Surprise, and pride, and pleasure were in the rapid beatings of his heart. By Felicitia! He read over the titles with a new sense of delight and admiration; and in the first glow of his astonishment he stepped quickly into the shop, with erect head and firm tread, and found himself face to face with his old schoolfellow. The sight of his blank, unrecognizing gaze brought him back to the consciousness of the utter change in himself. He looked down at his coarse hands and mechanic's dress, and remembered that he was no longer Roland Seston. His tongue was parched; it was difficult to stammer out a word.

"Do you want anything, my good man?" asked the bookseller quietly.

There was something in the words "my good man" that brought home to him at once the complete separation between his former life and the present, and the perfect security that existed for him in the conviction that Roland Seston was dead. With a great effort he commanded himself, and answered the bookseller's question collectedly.

"There are some books in the window by Mrs. Roland Seston," he said, "how much are they?"

"That is the six shilling edition," replied the bookseller. Jean Merle was at the point of saying he would take them all, but he checked himself. He must possess them all, and read every line that Felicitia had ever written, but not now and not here.

"Which do you think is the best?" he asked.

"They are all good," was the answer; "we are very proud of Mrs. Roland Seston, who belongs to Riversborough. That is her great uncle yonder, the first Lord Riversdale; and she married a prominent townsman, Roland Seston, of the Old Bank. I have a spoiled copy or two, which I could sell to you for half the price of the new ones."

"She is famous then?" said Jean Merle.

"She has won her rank as an author," replied the bookseller. "I knew her husband well, and he always foretold that she would make her mark; and she has. He died four or five years ago; and, strange to say, there was something about your step as you came in which reminded me of him. Do you belong to Riversborough?"

"No," he answered; "but my name is Jean Merle, and I am related to Madame Seston, his mother. I suppose there is some of the same blood in Roland Seston and me."

"That is it," said the bookseller cordially. "I thought you were a foreigner, though you speak English so well."

"There was some mystery about Roland Seston's death?" remarked Jean Merle.

"No, no, at least not much," was the answer. "He went away on a long holiday, unexpectedly without announcing it, on account of bank business, but Mr. Clifford, the senior partner, was on his way to take charge of affairs. There

was but one day between Roland Seston's departure and Mr. Clifford's arrival, but during that very day, for some reason or other unknown, the head clerk committed suicide, and there was a panic and a run upon the bank. Unfortunately there was no means of communicating with Seston, who had started at once for the continent. Mr. Clifford did not see any necessity for his return, as the mischief was done; but just as his six months' absence was over—not all holiday, as folks said, for there was foreign business to see after—he died by accident in Switzerland. I knew the truth better than most people; for Mr. Clifford came here often, and dropped many a hint. Some persons still say the police were seeking for Roland; but that is not true. It was an unfortunate concatenation of circumstances."

"You knew him well?" said Jean Merle.

"Yes; we were schoolfellows and friends," answered the bookseller; "and a finer fellow never breathed. He was always eager to get on, and to help other people on. We have not had such a public-spirited man amongst us since he died. It cuts me to the heart when anybody pretends that he absconded. Absconded! Why! there were dozens of us who would have made him welcome to every penny we could command. But I own appearances were against him, and he never came back to clear them up, and prove his innocence."

"And this is his wife's best book," said Jean Merle, holding it with shaking, nerveless hands. Felicitia's book! The tears burned under his eyelids as he looked down on it.

"I won't say it is the best; it is my favourite," replied the bookseller. "Her son, Felix Seston, a clergyman now, was in here yesterday, asking the same question. If you are related to Madame Seston, you'll find both of Madame's grandchildren visiting old Mr. Clifford. I'll send one of my boys to show you the house."

"Not now," said Jean Merle. If Mr. Clifford was living yet, he must be careful what risks he ran. Hatred has eyes as keen as love; and if any one could break through his secret it would be the implacable old man, who had still the power of sending him to a convict prison.

A shudder ran through him at the dread idea of detection. What would it be to Felicitia now, when her name was famous, to have it dragged down to ignominy and utter disgrace? The dishonour would be a hundred-fold the greater for the fair reputation she had won, and the popularity she had secured. And her children too! Worse for them past all words would it be than if they were still little creatures, ignorant of the value of the world's opinion. He bade the bookseller good-morning, and threaded his way through many alleys and by-lanes of the old town until he reached a ferry and a boat-house, where many a boat lay ready for him, as they had always done when he was a boy. He seated himself in one of them, and taking the oars fell down with the current to the willows under the garden-wall of his old home.

He steered his boat aside into a small creek, where the willow-wands grew tall and thick, from which he could see the whole river frontage of the old house. Was there any change in it? His keen, despairing gaze could not detect one. The high tiled gables in the roof stood out clear against the sky, with the spiral wooden rods projecting above them. The oriel window cast its slowly moving shadow on the half-timber walls; and the many-lattice casements, with their small diamond-shaped panes, glistened in the sun as in the days gone by. The garden-plots were unchanged, and the smooth turf on the terraces was as green and soft as when he ran along them at his mother's side. The old house brought to his mind his mother rather than his wife. It was full of associations and memories of her, with her sweet, humble, self-sacrificing nature. There was repose and healing in the very thought of her, which seemed to touch his anguish with a strong and soothing hand. Was there an echo of her voice still lingering for him about the old spot where he had listened to it so often? Could he hear her calling to him by his name, the name he had buried irrecoverably in a foreign grave? For the first time for years he bent down his face upon his hands, and wept many tears; not bitter ones, full of grief as they were. His mother was dead; he had not wept for her till now.

Presently there came upon the summer silence the sound of a young, clear, laughing voice, calling "Phebe;" and he lifted up his head to look once more at the house. An old man, with silvery white hair, was pacing slowly to and fro on the upper terrace, and a slight girlish figure was beside him. That was old Clifford, his enemy; but could that girl be Hilda? A face looked out of one of the windows, smiling down upon this young girl, which he knew again as Phebe Marlowe's. By-and-by she came down to the terrace, with a tall, fine-looking young man walking beside her; and all three, bidding farewell to the old man, descended from terrace to terrace, becoming every minute more distinct to his eyes. Yes, there was Phebe; and these others must be big girl Hilda and his son Felix. They were near to him, every word they spoke reached his ears, and penetrated to his heart. They seemed more beautiful, more perfect than any young creatures he had ever beheld. He listened to them unfastening the chain which secured the boat, and to the creaking of the row-locks as they fitted the oars into them. It was as if one of his own long lost days was come back again to earth, when he had sat where Felix was now sitting, with Felicitia instead of Hilda dipping her little white hand into the water. He had scarcely eyes for Phebe; but he was conscious that she was there, for Hilda was speaking to her in a low voice which just reached him. "See," she said, "that man has one of my mother's books! And he is quite a common man!"

"As much a common man, perhaps, as I am a common woman," answered Phebe, in a gentle though half-reproving tone.

As long as his eyes could see them they were fastened upon the receding boat; and long after, he gazed in the direction in which they had gone. He had had the passing glimpse he longed for into the Paradise he had forfeited. This had been his place, appointed to him by God, where he could have served God best, and serve Him in as perfect gladness and freedom as the earth gives to any of her

children. What lot could have been more blessed? The lines had fallen unto him in goodly places; he had had a goodly heritage, and he had lost it through grasping dishonestly at a larger share of what this world called success. The madness and the folly of his sin smote him with unutterable bitterness.

He could bear to look at it no longer. The yearning he had felt to see his old home was satisfied; but the satisfaction seemed an increase of sorrow. He would not wait to witness the return of his children. The old man was gone into the house, and the garden was quiet and deserted. With weary strokes he rowed back again up the river; and with a heavier weight of sorrow and a keener consciousness of sin he made his way through the streets so familiar to his tread. It was as if no eye saw him, and no heart warmed to him in his native town. He was a stranger in a strange place, there was none to say to him, here or elsewhere on earth, "You are one of us."

## CHAPTER XXXVIII.—A LONDON GARRET.

There was one other place he must see before he went out again from this region of many memories, to which all that he could call life was linked—the little farmstead on the hills, which, of all places, had been his favourite haunt when a boy, and which had been the last spot he had visited before fleeing from England. Phebe Marlowe he had seen; if he went away at once he could see her home before her return to it. Next to his mother and to his wife, he knew that Phebe was most likely to recognize him, if recognition by any one was possible. Most likely old Marlowe was dead; but if not, his senses would surely be too dull to detect him.

The long, hot, white highway, dusty with a week's drought, carried back his thoughts so fully to old times that he walked on unconscious of the noonday heat and the sultriness of the road. Yet when he came to the lanes, green overhead and underfoot, and as silent as the mountain-heights round Engelberg, he felt the solace of the change. All the recollections treasured up in the secret cells of memory were springing into light at every step; and these were remembrances less bitter than those the sight of his lost home had called to mind. He felt himself less of a phantom here, where no one met him or crossed his path, than in the streets where many faces looking blankly at him wore the well-known features of old comrades. By the time he gained the moorlands, and looked across his purple heather and yellow gorse, his mind was in a healthier mood than it had been for years. The low thatched roof of the small homestead, and the stunted and twisted trees surrounding it, seemed like a possible refuge for him, where for a little while he might find shelter from the storm of life. He pressed on with eagerness, and found himself quickly at the door, which he had never met with fastened.

But it was locked now. After knocking twice he tried the latch, but it did not open. He went to the little window, uncurtained as usual, and peered in, but all was still and dark; there was not a glimmer of light on the hearth, where he had always seen some glimmering embers. There was no sign of life about the place; no dog barking, no sheep bleating, or fowls fluttering about the little farm-yard. All the innocent, joyous gaiety of the place had vanished; yet he could see that it was not falling into decay; the thatch was in repair, the dark interior, dimly visible through the window, was as it used to be. It was not a ruin, but it was not a home. A home might have received him with its hospitable walls, or a ruin might have given him an hour's shelter. But Phebe's door was shut against him, though it would have done him good to stand within it once more, a penitent man.

He was turning away sadly, when a loud rustic voice called to him, and Simon Nixey, almost hidden under a huge load of dried ferns, came into sight. Jean Merle stepped down the stone causeway of the farm-yard to open the gate for him.

"What are you doing here?" he inquired suspiciously.

"A wood-carver, called old Marlowe, used to live here. he answered; "what has become of him?"

"Dead!" said Simon; "dead this many a year. Why, if you know anything you ought to know that."

"What did he die of?" asked Jean Merle.

"A broken heart, if ever man did," answered Simon; "he'd saved a mint o' money by scraping and moiling; and he lost it all when there was a run on the Old Bank over thirteen years ago. He couldn't talk about it like other folks, poor old Dummy! and it struck inwards, as you may say. It killed him as certain as if they'd shot a bullet into him."

Jean Merle staggered as if Simon had struck him a heavy blow. He had not thought of anything like this, old Marlowe dying broken-hearted, and Phebe left alone in the world. Simon Nixey seemed pleased at the impression his words had produced.

"Ay!" he said, "it was hard on old Marlowe; and drove my cousin, John Nixey, into desperate ways o' drinking. Not but all the money was paid up; only it was too late for them two. Every penny was paid, so as folks had nothing to say against the Old Bank. Only money won't bring a dead man back to life again. I offered Phebe to make her my wife before I knew it 'ud be paid back; but she always said no, till I grew tired of it, and married somebody else."

"And where is she now?" inquired Jean Merle.

"Oh! she's quite the fine lady," answered Simon. "Mrs. Roland Seston, Lord Riversdale's daughter that was, took quite a fancy to her, and had her to live with her in London; not as a servant, you know, but as a friend, and she paints pictures wonderful. My mother, who lives house-keeper with Mr. Clifford, hears say she can get sixty pounds or more for one likeness. Think of that now! If she'd been my wife that a fortune she'd have been to me?"

"Has she sold this place?" asked Jean Merle.

"There it is," he replied, "she gave her father a landlady promise never to part with it, or I'd have bought it myself. She comes here once a year with Miss Hilda and Mr. Felix, and they stay a week or two, and it's shut all the rest of the



time. I've got the key here if you'd like to look inside at old Dummy's carving."

How familiar, yet how different, the interior of the cottage seemed! He knew all these carvings, curious and beautiful, which lined the walls and decorated every article of the old oak furniture. But the hearth was cold, and there was no pleasant disorder about the small house telling its story of daily work. In the deep recess of the window-frame, where the western sun was already shining, stood old Marlowe's copy of a carved crucifix, which he had himself once brought from the Tyrol, and lent to him before finding a place for it in his own home. The sacred head was bowed down so low as to be almost hidden under the shadow of the crown of thorns. At the foot of the cross, in delicately small old English letters, the old man had carved the words, "Come unto me all ye that be weary and heavy laden, and I will give you rest." He remembered pointing out the mistake that he had made to old Marlowe.

"I like it best," said the dumb man; "I have often been weary, but not with labour; weary of myself, weary of the world, weary of life, weary of everything but my Phebe. That is what Christ says to me."

Jean Merle could see the old man's speaking face again, and the fingers moving less swiftly when spelling out the words to him, than when he was talking to Phebe. Weary! weary! was it not so with him? Could any man on earth be more weary than he was?

He loitered back to Riversborough through the cool of the evening, with the pale stars shining dimly in the twilight of the summer sky; pondering, brooding over what he had seen and heard that day. He had already done much of what he had come to England to do; but what next? What was the path he ought to take now? He was in a labyrinth, where there were many false openings leading no-whither; and he had no clue to guide him. All these years he had lain as one dead in the coil he had wound about himself, but now he was living again. There was agony in the life that he had entered into, but it was better than the apathy of his death in life.

He returned to London, and hired a garret for a small weekly rent, where he would lodge until he could resolve what to do. But week after week passed without bringing to his mind the solution of the problem. Remorse had given place to repentance; but despair had not been succeeded by hope. There was nothing to hope for. The irrevocable past stood between him and any reparation for his sin which his soul earnestly desired to make. An easy thing, and light, it would have been to put himself into the power of his enemy, Mr. Clifford, and bear the penalty of the law. He had suffered a hundred-fold more than justice would have exacted. The broken law demanded satisfaction, and it would have been a blessed relief to him to give it. But that could never be. He could never bear the penalty of his crime without dragging Felicitia into depths of shame and suffering deeper than they would have been if he had borne it at first. The fame she had won for herself would lift up his infamy and hers to the intolerable gaze of a keen and bitter publicity. He must blacken her fair reputation if he sought to appease his own conscience.

He made no effort to find out where she and his children were living. But one after another, in the solitude of his garret, he read every book Felicitia had written. They gave him no pleasure, and awoke in him no admiration, for he read them through different eyes from her other readers. There was great bitterness of soul for him in many of the sentences he had penned, now and then he came upon some to which he alone held the true key. He felt that he, her husband, was dwelling in her mind as a type of subtle selfishness and weak ambition. When she depicted a good or noble character it was almost invariably a woman, not a man; it was never a man past his early manhood. However varied their circumstances and temperaments, they were in the main worldly and mean; sometimes they were successful hypocrites, deceiving those nearest and dearest to them.

It was a wholesome penance to him, perhaps, but it shook and troubled his soul to its very depths. His sin had ruined the poor weak-minded drunkard, John Nixey, and hastened the end of dumb old Marlowe; these consequences of it must, at any time, have clouded his own after-life. But it had also wrought a baneful change in the spirit of the woman whom he loved. It was he who had slain within her the hope, and the love, and the faith in her fellow-men which had been needed for the full perfecting of her genius.

(To be continued.)

CLEARING OUT STUMPS AND ROCKS.

A writer in "The Country Gentleman" advocates the use of dynamite, considering its explosive force eight times greater than that of common blasting-powder, in the removal of stumps and rocks. When a stump is blasted by black powder, it is lifted from its place and split, but it is not thrown out of its bed, because the openings caused by the explosion are sufficient to permit the gases to escape, and there is no extra force exerted to throw the piece asunder as when the dynamite is used. Upon this peculiarity depends very much the different effects, and the consequent varied management of these explosives, for while one hundred pounds of loose blasting-powder might be exploded upon the surface of a rock without producing any useful effect, five pounds of dynamite so exploded would break the rock into fragments, or break a large hole into its face by the sudden violence of its force. In fact, while powder exerts a lifting or spreading force only, dynamite exerts a force in every direction, downward as well as upward and sidewise. On this account, powder must be tamped or confined closely to produce any tearing or breaking effect, while dynamite needs only the slightest covering, and in many cases no covering at all.

Another important difference is that powder is dissolved and spoiled by moisture, or is injured by damp even, and cannot be used in wet ground without the use of water-proof cartridges, while dynamite is not affected by water, and water may be even poured into the hole and used in-

stead of tamping, with great convenience and effect. Moreover, dynamite is only explosive by means of an explosive, such as a fulminating cap. A piece of dynamite cartridge may be placed in a stump, and a light touched to it will merely set it blazing and fizzing (just as a piece of saltpetre would do), but there is no explosion as with powder. It is therefore more safe to use than the powder, if only care is exercised when the cartridge is prepared for use, and the cap and fuse are attached. Dynamite is a preparation of nitro-glycerine made by mixing this fluid oil with twenty-five per cent. of its bulk of infusorial earth. This makes a sort of granular paste of it, much like moist brown sugar, but so what more adherent and plastic. Nitro-glycerine is made by pouring slowly glycerine (which is a clear, limpid fluid made from fat) into a mixture of equal parts of nitric and sulphuric acids.

This substance must be handled with great care, and is too dangerous for use alone, as it explodes by friction, concussion, or natural decomposition, and at a boiling heat. A blow from the heel of a boot will explode it and cause the person to be blown to fragments.

TENNYSON'S NEW SONG, FOR THE QUEEN'S BIRTHDAY.

First pledge our Queen, this solemn night,  
Then drink to England, every guest;  
That stars the best cosmopolite,  
Who loves his native country best;  
May Freedom's oak forever live,  
With larger life from day to day;  
That man's the true conservative  
Who lops the mouldered branch away.  
Hands all round! God the traitor's hope confound!  
To the great cause of Freedom drink, my friends,  
And the great name of England round and round.

To all the loyal hearts who long  
To keep our English Empire whole!  
To all our noble sons—the strong  
New England of the Southern Pole!  
To England under Indian skies,  
To those dark millions of her realm!  
To Canada, whom we love and prize,  
Whatever statesman hold the helm.  
Hands all round! God the traitor's hope confound!  
To the great name of England drink, my friends,  
And all her glorious colonies round and round.

To all our statesmen, so they be  
True leaders of the land's desire!  
To both our Houses, may they see  
Beyond the borough and the shire!  
We sailed wherever ship could sail,  
We founded many a mighty State,  
Pray God our greatness may not fail  
Through craven fears of being great.  
Hands all round! God the traitor's hope confound!  
To the great cause of Freedom drink, my friends,  
And the great name of England round and round.

THE MYSTERIES OF SHOES AND STOCKINGS.

Throwing the shoe after the wedded pair was also, no doubt intended as an augury of long life to the bride. In Yorkshire the ceremony of shoe-throwing is termed "thrashing," and the older the shoe the greater the luck, and in some parts of Kent the mode of procedure is somewhat peculiar. After the departure of the bride and bridegroom the single ladies are drawn up in one row, and the bachelors in another. When thus arranged, an old shoe is thrown as far back as possible, which the fair sex run for: the winner being considered to have the best chance of marriage. She then throws the shoe at the gentlemen, when the first who gets it is believed to have the same chance of matrimony. A somewhat similar custom prevails in Germany, where the bride's shoe is thrown among the guests at the wedding, the person who succeeds in catching it being supposed to have every prospect of a speedy marriage.

Many auguries are still gathered from the shoe. Thus young girls on going to bed at night place their shoes at right angles to one another, in the form of the letter T, repeating the rhyme:

"Hoping this night my true love to see,  
I place my shoe in the form of a T."

As in the case of the stocking, great importance is attached by many superstitious persons as to which shoe they put on first, in allusion to which Butler, in his "Hudibras," says:

"Augustus, having o' oversight  
Put on his left shoe 'fore his right,  
Had like to have been slain that day  
By soldiers mauling for pay."

An old writer speaking of Jewish customs, tells us that "some of them observe, in dressing themselves in the morning, to put on the right stocking and right shoe first, without tying it. Then afterwards to put on the left shoe, and so return to the right; that so they may begin and end with the right one, which they account to be the most fortunate." A Suffolk doggerel respecting the "wear of shoes" teaches us the following:

"Tip at the toe: live to woe;  
Wear at the side: live to be a bride;  
Wear at the ball: live to spend all;  
Wear at the heel: live to save a deal."

Among some of the many charms in which the shoe has been found efficacious, may be mentioned one practised in the north of England, where the peasantry, to cure cramp, are in the habit of laying their shoes across to avert it.—*Domestic Folk-Lore.*

The marriage of Prince Leopold will probably be postponed, on account of his ill-health.

BRITISH AND FOREIGN ITEMS.

THE Herzegovinian insurgents have been successful in some recent skirmishes with the Austrians.

THE Province of Catalonia, in Spain, has been proclaimed in a state of siege, on account of labour riots.

LABOUR strikes are still continuing in various parts of the United States, and new trades unions are being formed.

WITH one exception, the Czar has commuted the death sentences of the Nihilists recently tried at St. Petersburg.

THE newspapers throughout New Jersey claim that the salaries of the teachers of her public schools are much too low.

TWO steamers were sunk off the coast of Spain on Saturday, 1st inst., by a collision. Thirty-five lives are known to be lost.

ABOUT two and a half million copies of the Revised New Testament have been circulated in Great Britain and India.

SEVERAL thousand natives of Eastern Bengal have withdrawn from Roman Catholicism, intending to become Protestants.

ANOTHER comet is on the way to visit our system, and, travelling at the rate of 2,000,000 miles a day, is expected to be in sight next June.

A FIRE-DRILL has been introduced as a part of the exercises in some of the New Haven public schools, and has met with considerable success.

A PROTEST against the Channel Tunnel, on the ground of military dangers therefrom, has been extensively signed and published in the "Nineteenth Century."

THE Bethany Sunday school of Philadelphia, of which John Wanamaker is superintendent, at its recent 24th anniversary had 2,700 scholars on its roll.

THE Russian General Skobelev has been nominated to a commission for the reorganization of Turkestan. The appointment is considered a kind of honourable exile.

MR. EDWARD KIMBALL, the "financier," is visiting San Francisco, where he is helping the Howard Presbyterian Church to raise \$50,000 to secure its house of worship.

THE Sabbath Observance Prayer Union Society of Great Britain have set apart the second week of April for special and united prayer of Christians over the world for the observance of the Lord's day.

THE late Hon. Oakes Ames left a bequest of \$50,000 for the benefit of the children of North Easton, Mass. Part of it is used in placing a children's magazine in every family of school children in the place.

GENERAL GARIBALDI has written a letter to the people of Palermo, reminding them that to them belongs, as masters of the art of expelling tyrants, the initiative of expelling from Italy the prop of all tyranny, the Papacy.

THE "Watchman" pithily says that the bill restricting Chinese immigration, now awaiting the President's signature, might with propriety be called "the Chinese bill, as it substitutes the ancient Chinese for the American policy."

REV. JAMES SMITH, an English Baptist Missionary at Delhi, in speaking of the progress of the gospel in India, says, "Thirty years ago we used to have a convert every two or three years; now we count them by scores annually."

IN 1840 the American Board had 134 missionaries, while now it has only 158, an increase of only eighteen per cent. Its native pastors, preachers, catechists, and teachers, however, have increased from 122 to 1,717, or about 1,400 per cent.

OPEN-AIR religious services are now held every evening in Calcutta, without interruption from the police, when short addresses are delivered in English and Hindustanee, to which Hindoos and Mohammedans listen with respectful attention.

A CORRESPONDENT of the "Christian Commonwealth," writing from Bombay, on a tour around the world, says, "I have not seen anywhere, even in Turkey, Egypt, or India, among the Mohammedan or Hindoo women, a single happy or hopeful face."

VESSELS that arrived last week from Nova Scotia report having passed through miles of dead fish. Prof. Baird, of the Smithsonian Institute, pronounces them the tile fish, a new species found at great depths, which he thinks were killed by the recent storm.

THE Empress of Russia has gone to the summer palace of Iljiusk, near Moscow, on account of her ill-health. It is said to be a magnificent residence, that can be rendered unapproachable, being entirely surrounded by mountains, at the foot of which flows the Moskwa.

ATTEMPTS to blow up houses occupied by persons objectionable to the Land League, an affray between soldiers and people, and the barbarous mutilation of a man who canvassed for an unimportant office in opposition to the Land League candidate, are reported from Ireland.

THE Chinese Sunday school in Mount Vernon Church, Boston, having a surplus after paying the expenses of a recent festival, bought an easy-chair for the pastor, Dr. Herrick, gave their teacher a generous sum, and voted the \$70 that remained to the church "to help preach the gospel to the poor."

WARRANTS were issued against over 500 saloon-keepers, tobacco-dealers, grocers and other violators of the Sunday law in San Francisco, a fortnight ago. Only one Chinese firm was among the number. The "Pacific" says, "Here we have the spectacle of citizens who are law-breakers, and heathen who are law-keepers."

A SECOND attempt was made to destroy the Andre monument, near Tappan, N.Y., on the 31st ult. An explosion shook the village near midnight, and, upon investigation, it was shown that a nitro-glycerine cartridge had been placed on the monument and discharged. The pedestal of the monument was completely destroyed.



## BOOKS AND MAGAZINES.

**ST. NICHOLAS.** (New York: Century Publishing Company.)—The April "St. Nicholas" has a table of contents that promises abundant entertainment for its youthful readers.

**A NEW CHAPTER ADDED TO POLITICAL ECONOMY.** By T. Galbraith, Port Hope. (Toronto: Hunter, Rose & Co.)—Mr. Galbraith's scheme of a Mortgage Bank of Issue is worthy of consideration.

**THE CENTURY MAGAZINE** (New York: Century Publishing Company.)—The April number of the "Century" is out with the usual abundant supply of attractive reading matter, fitly illustrated. The most remarkable paper is one on "Russian Jews and Gentiles," by a Russian lady living in the United States.

**ROSE-BELFORD'S CANADIAN MONTHLY.** (Toronto: Rose-Belford Publishing Co.)—The usual contributors to this magazine are out in force in the April number, accompanied by some new ones; and their combined efforts, under the editor's able superintendence, have given the number a very rich and inviting table of contents.

**PICTURESQUE CANADA.** (Toronto: Art Publishing Co.)—Parts 6 and 7 of this beautiful work, just received, merit the same unqualified praise which we accorded to the opening numbers. The scenery is principally from the Ottawa River and its neighbourhood, including points of interest in the vicinity of the capital and different views of the Government buildings.

**THE ATLANTIC MONTHLY.** (Boston: Houghton, Mifflin & Co.)—Miss Elizabeth Stuart Phelps, author of "The Gates Ajar," etc., begins a new serial story in the April number of the "Atlantic." Its title is "Dr. Zay." Among the most interesting contributions to this number will be found, "Europe before the Arrival of Man," by John Fiske; "A Modern Hindu Reformer" (Keshub Chunder Sen), by Charles Wood; and "The Folk Lore of Lower Canada," by Edward Farver.

**LITTELL'S LIVING AGE.** (Boston: Littell & Co.)—The numbers of the "Living Age" for March 18th and 25th contain the most noteworthy articles that have appeared in recent issues of the principal British periodicals. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the "Living Age" for a year, both postpaid.

**THE CANADA EDUCATIONAL MONTHLY.** (Toronto: C. E. M. Publishing Co.)—There are some excellent papers in the March number of the "Educational Monthly," among which the two following are especially worthy of close attention, viz.: "Common Errors of Speech and their Correction," by H. J. Strang, B.A., of the Goderich High School, and "A Talk to Young Teachers on Primary Reading," by an Inspector. The practical departments, under the headings "University Work" and "School Work," are, as usual, well filled.

**REVIVALS: THEIR PLACE AND THEIR POWER.** By Rev. Herrick Johnson, D.D. (Chicago: F. H. Revell.)—After a careful perusal of this compendious manual we can recommend it as supplying all that has been wanting on the subject. When its principles are accepted and its directions followed, the number and extent of revivals will be vastly increased and the evils connected with them very much diminished. We feel that we cannot be too urgent in calling attention—especially that of ministers, office-bearers, and other active Christian workers—to this little book.

**ONTARIO DIRECTORY—1882.** (Montreal: John Lovell & Son.)—The continuous progress of the country demands the frequent issue of a fresh Directory. In 1857, when "Lovell's Canada Directory" was issued, the number of cities, towns and other places in Ontario, in which business operations were carried on, was only 830; now it is 1,733, and the business changes have also been very numerous. The Directory before us bears evidence of careful and laborious compilation. It extends to 1,441 pages; is alphabetically arranged as to places, names, businesses and professions; comprises an extensive collection of statistics relating to Ontario and to Canada generally, and includes historical sketches of the several provinces. It is scarcely necessary to add that to business men it is indispensable as a work of reference.

## MINISTERS AND CHURCHES.

THE Presbyterians of West Puslinch are building a new brick church at Crief, and expect to have it ready before the 1st of August.

ON the evening of the 7th inst. the ladies of Knox Church, Dundas, presented Mr. Joseph Riach, leader of the choir, with a very handsome black Italian marble clock, with silver plate appropriately inscribed.

THE congregation of Knox Church, Winnipeg, have given out the contract for the erection of a temporary place of worship on their new site, near Manitoba College. The new building will be 146 feet long and fifty-six feet wide, and of the height of two stories, with ceiling twenty feet high. It is so planned that on the erection of a permanent church edifice, it can readily be converted into a terrace of eight dwelling-houses. A call to the pastorate of the congregation has been tendered to the Rev. D. M. Gordon, B.D., of Ottawa. The salary offered is \$4,000 with manse.

THE printed annual report of Zion Presbyterian Church, Brantford, exhibits a total revenue, from all sources and for all purposes, of \$5,269.86. The sums allocated to the various schemes of the Church were as follows: Home Mission Fund, \$374; Foreign Mission Fund, \$150; French Evangelization Fund, \$30; College Fund, \$239; Aged and Infirm Ministers, \$25; Assembly and Synod, \$19. There are two Sabbath schools connected with the congregation, with an average attendance of 244 scholars and thirty-five teachers. Increased Sabbath school accommodation is to be provided, and the interior of the church is to be renovated and improved at an expense of about \$4,000.

THE total contributions of the congregation of the Central Presbyterian Church, Toronto, for all purposes, during the year 1881, amounted to \$6,768.36. Of this \$438.39 was given to the schemes of the Church, as follows: Foreign Missions, \$50; Home Missions, \$138.39; Aged and Infirm Ministers' Fund, \$40; French Evangelization Fund, \$75; Colleges, \$100; Manitoba College, \$20; Assembly Fund, \$15. The Sabbath school also gave \$75 to the Formosa Mission and \$25 to French Evangelization. The congregation supports a mission school on William street, which is doing good work in that quarter. The roll of the congregation shows a membership of 304, being a net increase of forty-nine within the year.

ON the evening of the 28th ult. a deputation from the congregation of Burns Church met with the Sabbath school and Bible class of Brooksdale in the manse there, and presented their pastor, the Rev. Robert Scott, with a beautiful set of single harness from Burns Church congregation, and an elegant sofa and arm-chair from the Brooksdale Sabbath school and Bible class, accompanied by suitable addresses, expressing their appreciation of his valuable services as pastor and teacher, and the warm affection and intimacy originated between them during the short time he has been placed over them as their shepherd. Mr. Scott, who was taken rather unexpectedly, replied briefly in a few appropriate remarks. The evening, enlivened with vocal and instrumental music by the choir, was spent in full enjoyment by all present.—COM.

A CONVERSAZIONE was held in Victoria Hall, Prescott, by the ladies of the Presbyterian church there, on Monday evening, the 27th ult., to mark the third anniversary of Mr. Stuart's induction into the pastorate of the congregation. The meeting was very successful, and all the arrangements were such as reflected the greatest credit upon the ladies. In the course of the evening, the Rev. G. Blair, M.A., an esteemed member of the congregation, read an address to the pastor expressive of the kindest feelings towards himself and partner in life, accompanying it with the presentation of a purse of over \$100 in gold. In reply, Mr. Stuart warmly thanked the donors for their generous expression of appreciation and goodwill, of which this was but one instance among many. A short programme of addresses, reading and music filled up a very pleasant evening.—COM.

WE are in receipt of a very business-like document, containing the statistics and financial statement of the Presbytery of Chatham for 1880-1, printed for circulation among the different congregations within the bounds. Opposite the name of each congregation

we find the number of families, number of members, stipend paid by congregation, stipend per family, stipend per member, contributions per member to each of the schemes of the Church separately, Sabbath school contributions, debt paid, debt remaining. This table is followed by a copy of the report presented at last meeting of the General Assembly. By this means congregations and individuals can compare their own giving with that of others. A good many Presbyteries now publish statements of this kind, and we are convinced that the universal adoption of the practice would be attended with beneficial results.

THE printed report of St. Andrew's Church, Ottawa, shows that the amount received from all sources and for all purposes during 1881 was \$9,476.98. Of this \$1,600 was devoted to the various schemes of the Church, as follows: Home Mission Fund, \$700; Foreign Mission Fund, \$300; French Evangelization Fund, \$200; College Fund, \$200; Ministers' Widows' and Orphans' Fund, \$100; Aged and Infirm Ministers' Fund, \$100. From the Poor Relief Fund of the congregation, \$286.52 was expended in rendering assistance to thirty-one families. Three Sabbath schools are in active operation, with an aggregate of 315 scholars and thirty-four teachers, not including a Bible class for young men and another for young women. The Ladies' Aid Society is doing good service, and the work of district visitation by members appointed for the purpose is conducted with diligence and success.

THE report of the North Westminster congregation for the past year—their first published report—indicates continued prosperity and a healthy Christian activity in the congregation. The report reviews briefly the past three years. On 1st January, 1879, there were ninety-one names on the roll. Ninety-three have been added since. The net increase in the three years is seventy-three. The Sabbath school has 146 names on the roll; average attendance during the past year, eighty-two. The contributions to missionary and benevolent purposes have increased from \$206 in 1879 to \$396 in 1881. The rate per family last year was \$4.61; per member, \$2.42. A new brick church, seating 420, was erected in 1880 at a cost, complete, of \$4,275, and the subscriptions and receipts for that purpose amounted to \$4,532. A Sabbath school-room is to be erected during the current year. The receipts for all purposes last year were \$2,716, the expenditure \$2,015, leaving a balance on hand of over \$700. The congregation is indebted to one of its members for a handsome communion service, presented during the past year. The pastor, Rev. F. Ballantyne, M.A., has received many tokens of sympathy and affection from his people during his protracted illness. Besides an appropriation by the North congregation for a month's holidays annually, the South congregation presented him with a purse of \$65 to assist in meeting unusual outlay for pulpit supply, and the North have added a cheque for \$126 for the same purpose, accompanying it with a resolution expressive of sincere sympathy with him in his continued affliction, and expressing also the hope that he will remain with them, and may soon be permitted to resume his work.—COM.

## GOSPEL WORK.

A BRAND FROM THE BURNING NEAR HOME.

MR. EDITOR,—On looking over your column on "Gospel Work" last week, I was struck with the similarity of the young man's conversion at Newcastle, related by Mr. Moody, and my own; and as our Lord and Master bids us tell to others what great things He has done for us, I give you a short account of my conversion, which you may use as you think best for the promotion of the glory of God and the spread of the kingdom of the Redeemer. I am the only son of godly parents long gone to rest. I left Scotland at the age of twenty, after being the cause of much grief and sorrow to my parents by the wild and careless life I led there. My mother refused consent to my coming to America so long as there was any hope of my changing to a more steady course of life. At last she committed me to the care of God and let me go. My last recollection of that dear mother on earth is her placing her hand on my head and invoking on me the blessing in Numbers vi. 24-26. I came to Canada, and for thirty years led a careless, irreligious life. Three or four times during these years my soul was troubled about eternity, and my mother's prayers

and admonitions would flash across my mind, but I turned a deaf ear to these warnings. I taught school for sixteen years, and gradually began to sink deeper into dissipated habits, so that I had to give up my profession. On the 4th day of October, 1879, when over fifty years of age, and after a week's dissipation and idleness, without a serious thought about religion or anything tending that way, I took up the "Globe" newspaper to pass an idle hour. In looking over the paper, I came to the story of a wicked son and a praying mother. The mother was pleading with the son to come with her and leave his evil companions, declaring to him that she had prayed to God for him, and that she believed that God would answer her prayer. She entreated him to come away. The son turned to his mother and asked "when?" She replied, "For Christ's sake, now." After reading these four words I folded up the paper, laid it down, went away into the fields alone, and then ejaculated, "That is for you," meaning myself. I knew that God's holy Spirit had called me, that He had found me out alone, and I thought it was the last call I should ever have; nevertheless, the struggle was fearful. Long habit, the love of sin, Satan with all his forces fighting for my soul, my only prayer and all that I could say was "Oh Lord, leave me not." In this state of mind I continued till the next day, Sabbath afternoon, when Jesus was presented to my mind in words like these: "Here is the Saviour whom you have so long rejected and despised as able and willing to save you now as He was when you were a boy at your mother's side; will you accept Him as your Saviour?" I cried out: "Yes, Lord Jesus, for life and death." The Holy Spirit had made me willing. I was saved, and I knew it at once. My first words of thankfulness were: "Thank God, my mother's prayers are answered at last." I was lost in wonder at the transforming power of the Holy Spirit. I knew I was changed, and yet the same wonder, love and praise expresses my state. Now comes what some of my good Christian friends find harder to realize than my conversion. You must observe that all this took place between God and my soul alone. I had no counsel or advice of any kind. Before I left the field I remembered my besetting sin, the love of strong drink. On the same spot that Jesus spoke peace to my soul, I implored the Lord my Saviour to take from me the curse of my life. I had perfect faith in His almighty power. After what He had already done I thought this a small matter for Him to do, but I knew it to be of great importance to me. As the words "Go away, I have done this for you also," came to my mind, I rose from my knees and stepped out a free man in Christ Jesus and a soldier of the cross; and to-day I am preaching Jesus Christ and Him crucified to all that I am able to reach with my voice as a Presbyterian missionary in Muskoka, and the Lord my Redeemer has been with me and kept me. The one hundred and twenty-first Psalm is my daily experience, and I pray my heavenly Father that He may spare me a little longer to preach to others the good news and glad tidings of a personal Saviour and a present salvation. Thank God for praying mothers!

THE WORK IN GLASGOW.—ESTIMATE OF A CORRESPONDENT.

All reflecting readers who have been at the Bible readings during the last fortnight must have discovered that Mr. Moody is far ahead of the rank and file of the Christian Church of the present day, both in doctrine and practice. That he has grown in experience and knowledge, grown in tenderness and spiritual power, makes itself every day more manifest; and the impression of *the man* is, to me at least, more striking even than his words. After all, next to the purely Divine element in such work, it is the *personnel* that tells. Even the east-end audiences of men who, in a transformed music hall, hung on the preacher's lips for the last ten days, have bent before his power. "I do not believe much in religion, but I believe in Mr. Moody," said an intelligent artisan to me at the close of the meeting the other night; and I fancy he was expressing a part of the feeling which induced many besides himself to remain to the after-meeting.

This east-end work has been one of the most remarkable features of the present movement. Hundreds have professed decision, and the sight of the hall after the main meeting is over is one never to be forgotten. From stage to gallery the entire building is crowded with little groups of men inquiring what

they must do to be saved. Here is a young convert who has brought two companions, and who is seeking some trusted worker to come and deal with them. There is another near the door pleading with a scoffer. All round the pit is a ring of standing figures, who, when asked to give an account of themselves, tell you that they received a blessing in this place two, three, four, five nights ago.

Mr. Sankey, who has gallantly headed a charge on his own account this week, has abundant reason to be satisfied with the experiment. His voice has been in splendid condition since its enforced rest, and immense crowds have been attracted to hear his powerful vocal method of presenting the Gospel. The inquirers at all his meetings, in which he is worthily helped by accredited evangelists, have been innumerable—the circus meetings perhaps being especially productive. The new "Songs and Solos" are finding their way into favour rapidly. Some of the airs are exceedingly beautiful. Surely no evangelistic movement has ever given to the religious public such a priceless legacy of sacred song.

ACKNOWLEDGMENT.—Mr. J. W. Dill, chairman of the Muskoka Relief Committee, acknowledges receipt of \$2 from "C. H.," Durham, through the publisher of this paper.

THE Internal Presbyterian Conference of Australia, which is held every other year, meets in Sydney this month. The meeting of the General Assembly of Australia will not, therefore, take place till March, 1883.

Mr. Mackay, of the Nyanza mission, writes: "Drink is the curse of Africa. Go where you will, you will find every week, and where grain is plentiful, every night, man, woman and child, reeling from the effects of alcohol."

THE veteran African missionary, Dr. Robert Moffat, is still in good health, though in his eighty-sixth year. He was compelled to leave London recently and go into the country, being overrun with callers, who taxed his strength too much for endurance.

DR. TAYLOR, of New York, referring to the Chinese question, recently said in one of his sermons: "There is no form of aristocracy quite so despicable as the aristocracy of race, and the selfishness, cruelty, and unchristian character of this spirit was never shown more strikingly than in this instance."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XVI.

April 13, 1882. } CHRIST WALKING ON THE SEA. { Mark vi. 45-56.

GOLDEN TEXT.—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."—Isaiah 43: 2.

TIME.—Night following the day of last lesson.

PLACE.—The Sea of Galilee.

PARALLELS.—Matt. 14: 22-36; John 6: 15-21.

Notes and Comments.—Ver. 45. "Straightway:" immediately after feeding the multitude; "constrained:" the disciples did not want to leave the Master; "other side:" of the Lake, from whence they had come, though not exactly to same place; "to Bethsaida:" marg. "over against." We agree with Meyer as against Lange, that it was the western Bethsaida. John says (6: 17) Capernaum and the places were nigh.

Ver. 46. He needed rest, but sought it in prayer rather than sleep. He would not even have His disciples with Him in His communion with His Father. Do you need strength for your work? seek it as the Master did.

Vers. 47, 48. "When even was come:" the second evening—the first commenced at 3 o'clock, the other at sunset. "In the midst—sea." John says, 6: 19, that they had rowed twenty-five or thirty furlongs, about three miles; "toiling in rowing—wind contrary:" Rev. "distressed in rowing"—lit. tormented—wind violent, sailing out of question. It is supposed they had been seven hours rowing that short distance. "Fourth watch:" which began at 3 a.m. and ended at 6 a.m. This was the Roman division of four watches—formerly the Jews had three. "Cometh:" the night had not hidden them from Him, nor were they for a moment beyond His care. "Walking upon the sea:" a new miracle, one that would come to the disciples with as mighty a force as stilling the storm; "would have passed:" to let them call for Him; so the two disciples—Luke 24: 28.

Vers. 49-51. "A spirit:" a phantom; Rev., "apparition." Their fears were excited, and in the darkness and tempest they did not recognize the dim outline of the Master; besides, walking on the sea was thought impossible, and was, in fact, the old Egyptian symbol for an impossibility. Their

weak faith made the approach of their Deliverer the climax of their fears. "Be of good cheer:" take courage; "it is I:" and there need be no fear where I am. They might mistake the form of Jesus, but they could not His voice and words of cheer. "The wind ceased:" there is present deliverance with a present Christ. "Amazed—wondered." Should this have been? How "slow of heart to believe!" John adds (6: 21) that they willingly received Him, and immediately the ship was at the port where they went. Safety and success with Christ.

Ver. 52. "Considered not:" did not understand or value as they should have done; "for their heart:" not now alone, but through the life of their Master, right along there was dulness, hardness, unbelief.

Ver. 53. "The land of Gennesaret:" a small strip at the north-west end of the lake, embracing Capernaum, said to be at that time very fertile.

Ver. 54. "When they:" Jesus and the disciples; "straightway they:" the populace.

Vers. 55, 56. These two verses describe a state of intense excitement attending the movements of Jesus right through the district. The description is most vivid, and can easily be made telling by a skilful teacher. For "streets," the Rev. reads "marketplaces," the special places of resort in Eastern towns. "Might touch—but the border:" as chapter 5: 27, "touched him," or "it," i.e., the hem. So *Engel*.

HINTS TO TEACHERS.

Dangers.—Ver. 49, if not guarded, will be an open door for a profitless talk on apparitions, ghosts, etc. Children are fond of the marvellous, and are as fond of telling as of hearing. The wise teacher will check this, and save the precious time for more profitable talk. So verse 48. Don't let your scholars for a moment imagine that there was anything unkind or deceptive in the action of Jesus.

Topical Analysis.—(1) Jesus alone in the mountain (vers. 45, 46). (2) The disciples alone on the sea (vers. 47, 48). (3) Fear, recognition, safety (vers. 49-52). (4) The Healer at work (vers. 53-56).

On the first topic—Jesus had taught His disciples that prayer was to be in secret—that they were to enter into their closet (Matt. 6: 6); and often do we find Him practising what He thus taught. He made the desert His closet—the mountain His secret chamber. Even Jesus felt constantly the need of being alone—of communion thus with His Father in heaven. Man He was, truly and really; and as man He needed the support and strength that God alone can give. So we may teach, that as the Master, is the disciple. If we would do the work we have been given to do—if we would be strengthened for the trials and battles of life—we must go where alone strength can be found—in lonely intercourse with God. Public prayer is right—ought never to be neglected (Jesus set us an example there); but it is in the special needs that every soul feels, and in the way of receiving, that we come into special sympathy and fellowship with our elder brother.

On the second topic—The teaching here is in some respects similar to that in Lesson X., yet there are points of difference you may note. In that, Christ was with them, but asleep; in this, He is absent, but through the darkness sees them toiling and rowing. In both trials they were crossing the sea by His command, and should have felt that in that was safety. In the first miracle they went to Him in their danger; in this they do not appear to have thought of Him, and did not recognize Him even when He came to their help, as He did. We may teach from these verses that though, while in the path of duty, we may be overtaken by trials and danger, yet the eye of our Lord is upon us, and we must toil on, as did the disciples—sure that Christ will come, and watch for the coming.

On the third topic we can show how the very methods God uses to aid and bless us are sometimes so strange to us that we cannot understand them. The coming of Jesus, which was really the safety of the disciples, was a cause of terror to them. They were "troubled," and "cried out." They never thought of the Master coming to them thus. Weak faith, like blind unbelief, is sure to err. But there came recognition. The blessed "It is I" was heard through the darkness and storm, and it told them that they might banish fear, for He who had before stilled the storm was with them now. But they knew the voice; and we must teach that if the voice of Jesus is to bring comfort, we must have come to make Him our Saviour—to love and to trust Him. Those only who are Christ's know His voice (John 10: 4, 27). Doubtless there were other boats out in that storm; they shared in the safety, as the world shares in the blessings Christ gives to His people, but they had not the comfort of His voice and presence.

The fourth topic is a wonderful picture of the healing power of Jesus. Show that "whithersoever he entered" there came healing, recovery of the sick, and a blessing to the place. So we may point out, wherever His gospel enters to-day, it carries blessing—it enlightens the dark and ignorant, heals the soul-sick, and gives life, even life everlasting. Pray and strive that your scholars may touch and be made whole.

Incidental Lessons.—That even the Master needed His seasons of retirement and prayer, and do not His servants?

That Jesus sometimes leaves His people to themselves, that they may find their own weakness.

That the path of duty is not always the path of ease, or even of safety.

That an absent Christ always means a present storm.

That we may be sure the eye of Christ is upon us in our hour of darkness and danger (Acts 7: 56).

That "man's extremity is God's opportunity."

That He will come to our help in His own way. Our duty is to wait and watch for the coming.

Main Lessons.—We are all upon the journey of life, and need the presence and guidance of the Saviour (Ex. 33: 13-15; Deut. 32: 10-12; Ps. 31: 3; Luke 1: 78, 79); Jesus is still a present help in time of need (Rom. 8: 6, 13; Eph. 2: 18; Heb. 4: 14, 16; 7: 25; Is. 63: 9).

## OUR YOUNG FOLKS.

### WHO DID IT?

Who made the stars look out at night?  
Who gave the sun his heat and light?  
Who framed the moon so clear and bright?  
'Twas God!

Who gave each little bird a wing,  
And taught it how to fly and sing,  
And make the woods with music ring?  
'Twas God!

Who made each pretty blade of grass  
O'er which my infant footsteps pass  
Wear drops of dew, like beads of glass?  
'Twas God!

Who filled the salt and stormy sea  
With water and with shells, for me,  
And fishes bright, that bound with glee?  
'Twas God!

Who shaped my little hands and feet,  
And warms me with His life and heat,  
And gives me clothes and food to eat?  
'Twas God!

Who built a happy place on high,  
A glorious city in the sky,  
Where all may go, e'en such as I?  
'Twas God!

### PROGRESS OF SIN.

The trees of the forest held a solemn Parliament, wherein they consulted of the wrongs the axe had done them. Therefore they enacted, That no tree should hereafter lend the axe wood for a handle, on pain of being cut down. The axe travels up and down the forest, begs wood of the cedar, ash, oak, elm, even to the poplar. Not one would lend him a chip. At last he desired so much as would serve him to cut down the briars and bushes, alleging that these shrubs did suck away the juice of the ground, hinder the growth, and obscure the glory of the fair and goodly trees. Hereon they were content to give him so much; but when he had got the handle he cut down themselves too. These be the subtle reaches of sin. Give it but a little advantage, on the fair promise to remove thy troubles, and it will cut down thy soul also. Therefore resist beginnings. Trust it not in the least.

### THE CHIPMUNK.

The chipmunk likes to dig his hole in the dry banks, and you may often hear a rustling in the thick beds of dry leaves loud enough to attract your attention from a distance of fifteen or twenty rods. A cautious approach to the spot will show you a couple of chipmunks chasing each other round and round through the leaves. They will cease from their sports as you come near, but, if you sit down quietly, they will soon conclude that you are not dangerous and commence again. They often include the trunk of a fallen tree in their circuit, running along its whole length; then, plunging like divers into the leaves, they rush headlong through them, seeming greatly to enjoy the noise and stir which they make. They play in this way for hours; if one stops, the other turns back to look for him, and away they go again. The chipmunk can climb as well as any squirrel, and frequently does so when the coast is clear, but if danger threatens he makes haste to descend. He never can realize that a tree affords

him the least security. If you get so near before he sees you that he dares not come down, he plainly considers the situation to be very serious. Sometimes he will make a desperate rush for the ground within reach of your hand, and as soon as you withdraw he comes down and scampers away, evidently feeling that he has got well out of a bad scrape. Let his larger cousin, red, black or gray, depend on trees for safety if they choose; his trust is stone walls and brush heaps, not to mention his burrow. Within reach of these, his easy impudence is in striking contrast with his panic-stricken condition when treed.

### WHO WINS?

Boys, this is a question of great importance. Who will succeed in life? The boy or man who spends his evenings away from home—attending music-hall, theatre, or billiard-room; playing dice, billiards, or cards; smoking tobacco, or gambling? or the one who is entirely free from all that we have named—whose inclinations are in the direction of home, industry, sobriety self-culture, of right, the truth, and of God? We have in mind a most worthy gentleman who stands high in business circles, because when but a boy on the streets he chose the right and maintained it. At eleven his father died, leaving a wife and four children. From that time for seven years that boy sold papers and blacked boots, all the while supporting the family out of his daily profits. At eighteen he commenced business for himself as a merchant, and to-day is highly respected by his many friends and acquaintances, and is doing a flourishing business.

Who wins? The boy or man of bad habits? No! The boy or man who can swear, cheat, lie, or steal, without being found out? No! But he wins who is not ashamed to pray to God in the hour of temptation for help—for strength more than human when adversity overwhelms. He who reads God's Word and trusts it; who is not governed by the motive, Is it expedient? but is it right?—he wins.

### A POOR BOY'S NOBLE RESOLUTION.

I know I am poor; but I am not ragged, and I will try to be honest. I can go to the Sabbath school, and there I can get many a tract and pretty book, and my teacher says, if I get the knowledge of Christ I shall be richer than many a man who owns thousands of pounds. Yes, I am poor! But I am not poor enough to steal, or to beg, or to lie. And I am not near poor enough to sell on the Sabbath, or to go to public-houses.

What if I am poor? My teacher says the blessed Saviour was poor. He says the apostles were poor. And he says God loves the poor.

I will sing a little verse before I work:

"He that is down need fear no fall;  
He that is poor, no pride;  
He that is humble over shall  
Have God to be his guide!"

Thank ye for that, good John Bunyan; they say you were a poor boy yourself once; no better than a tinker. Very well; you are rich enough now, I dare say.

I don't see, after all, but that I can sing as gaily as if I had a thousand pounds, Money

does not lighten people's hearts. There is Squire Jones, he is rich, but I never heard him sing a hymn in my life. His cheek is paler than mine, and his arm is thinner; and I am sure he can't sleep sounder than I do.

No, I am not so poor either. This fine spring morning I feel quite rich. The fields and flowers are mine. The red clouds yonder, where the sun is going to rise, are mine. All these robins and thrushes and larks are mine. I never was sick in my life. I have bread and water. What could money buy for me more than this?

*I thought I was poor, but I am rich.*

The birds have no purse or pocket-book, neither have I. They have no pains or aches; neither have I. They have food and drink, so have I. They are cheerful; so am I. They are taken care of by the Lord; so am I.

### ANIMAL FRIENDSHIP.

Cats and dogs, when on friendly terms, will occasionally combine against a common foe. The Rev. L. Jenyns was informed by a lady correspondent that a little Blenheim spaniel of hers once accompanied her to the house of a relation, and when being taken into the kitchen to be fed two large cats flew at it and scratched it severely. During the lady's stay at this house the spaniel gradually contrived to form a friendship with the gardener's cat, and one day persuaded it to follow him into the kitchen, where, finding one of his enemies alone, he set at it, and assisted by his feline ally, gave it a sound drubbing. The two victors then remained in possession of the field until the other foe appeared, when they both fell upon it, and drove it too from the kitchen. During the remainder of the visit the spaniel and the gardener's cat continued their friendship for each other, eating off the same plate in undisturbed amity.

### ONE RAY OF LIGHT.

The outer door of the house opened into the yard; but between this door and the one that led into the kitchen there was a passage about three feet long. Margie Lee's mother said to her one bright winter's day, "I wonder if my little daughter will go to the barn to get me some eggs."

"Yes, indeed, mother, that is a kind of fun that I always like."

"Very well; hurry off, girlie."

So Margie took a little basket and went out. In a few moments she came back with rosy cheeks and bright eyes, and a basket full of eggs. And as she set the basket upon the table she exclaimed, "O mother, when I closed the inner door there was just one ray of light came under the outer one, so the passage was really light and not dark at all."

And that made Mrs. Lee remember what I hope you will remark, that in the darkest place one ray of the light of God's love makes all bright. In sorrow, temptation, or sin, if we will open our hearts and let this great love flow in, there will be no more darkness, for the rays of peace and joy and love will make all light.

"THE fear of the Lord prolongeth days: but the years of the wicked shall be shortened."—*Prov. x. 27.*



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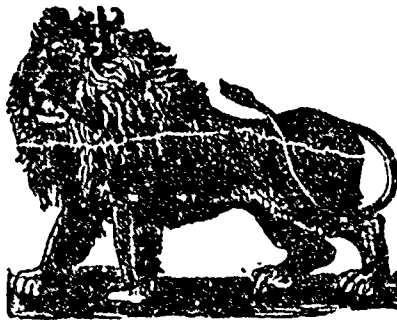
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Monday.—At Woodville, on Tuesday the 20th of May, at eleven a.m.

Huron.—At Scaforth, on the second Tuesday of May, at half-past ten a.m.

Kingston.—Adjourned meeting in St. Andrew's Hall, Kingston, on Tuesday, May 20th, at three p.m.

Georgian.—In St. Andrew's Church, Geolp, on the third Tuesday of May, at ten a.m.

Toronto.—In the usual place on the 8th of April, at eleven a.m.

At Bond Head, on Wednesday, the 10th of April, at eleven a.m., for ordination, trials and induction of Mr. J. K. Henry. At Barre, on Tuesday, 6th of May, at eleven a.m., for ordinary business, etc.

MAITLAND.—In Knox Church, Kincardine, on Tuesday, the 14th of July, at half past two p.m.

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