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Ladies' Journal Competition.

NO. 4.

DIFFICULT BIBLE PROBLEMS TO BE SOLVED, FOR WHICH ONE HUNDRED AND THIRTY-ONE COSTLY PRIZES ARE TO BE GIVEN TO THE FIRST ONE HUNDRED AND THIRTY-ONE PERSONS SENDING CORRECT ANSWERS.

The publisher of the *Ladies' Journal*, of Toronto, Canada, announces another Bible competition, which he says may be the last unless more interest is taken in the plan.

HERE ARE THE QUESTIONS:

1st.—What city named in the Bible is the oldest now existing in the world?
2nd.—Name the first sale of land recorded in the Bible.
3rd.—Who is the first recorded in the Bible as being buried in a coffin?

These questions are propounded by the Rev. Prof. Welden, of Toronto Baptist College, and Rev. E. B. Harper, Barrie, Ont., a leading Methodist minister of Canada.

The publisher of the *Ladies' Journal* is reliable, and these rewards will certainly be distributed without favour or partiality to the FIRST ONE HUNDRED AND THIRTY-ONE PERSONS, in order received, sending correct answers to the foregoing Bible problems. The questions have been made so difficult, we have no doubt that it may not be necessary to give all the prizes. If, however, one hundred and thirty-one persons should send correct answers to all the questions, we will stake our reputation that all the prizes will be promptly and cheerfully handed over to the successful ones. Please mention that you saw this notice in THE PRESBYTERIAN.

Bear in mind that *everyone competing* must send FIFTY CENTS by post-office order, scrip, or small coin (no stamps), with their answer, for which they may have the *Ladies' Journal* sent to any desired address for one year. Aside from the beautiful prizes offered, the *Journal* is the best half-dollar's worth published. It consists of twenty pages of choice entertaining reading matter, two pages of new music, household hints, a short story, full page illustrations of latest American and English fashions, with complete letter press descriptions. In short, just the paper to suit ladies particularly, and interest anyone.

The *Ladies' Journal* is issued monthly, single copies 5 cents, annual subscription fifty cents. The proper address is Editor *Ladies' Journal*, Toronto, Canada, if any of our readers wish to compete. The competition remains open till 20th April only.

HERE ARE THE REWARDS:

1st	—One Beautiful Cabinet Organ, valued at	\$20 00
2nd	—Five O'Clock Teat-a-Tete Extra Triple Silver Plated Tea Service, about	100 00
3rd	—One Lady's Solid Gold Hunting Case Watch	50 00
4th	—Chased, Tilting, Gold Lined, Triple Silver Plated Ice Pitcher, and Goblet to match	50 00
5th	—One elegant, heavy Black Silk Dress Pattern	45 00
6th	—One Extra Heavy Silver Plated Cruet Stand, with bell attachment	25 00
7th to 12th	Six Valuable Coin Silver Hunting Case Watches, each \$20	120 00
13th to 18th	Six Aluminum Gold Case Watches, each \$15	90 00
19th to 24th	Six Half-Dozen of Triple Silver Plated Teaspoons, each \$5	30 00
25th to 60th	36 beautifully bound volumes of Shakespeare's Poems, each \$2.50	90 00
61st to 121st	61 elegantly bound volumes of Tennyson's Poems, each \$2.25	137 25
122nd to 131st	10 Handsome Triple Silver Plated Butter Knives, each \$1	10 00
Total		\$687 25

NEARLY \$1,000

worth of valuable and costly presents to be given away to the first one hundred and thirty-one persons sending correct answers to each of the Bible problems given above.

In order that we may give all a fair and equal chance and to comfort them who do not happen to see the questions early, we will give the following consolation rewards to

THE LAST TWENTY-SEVEN PERSONS who send correct answers to the Bible questions given above. The last one will get number one reward and the next to last one number two, and so on. Of course the answers must be correct and the FIFTY CENTS for one year's subscription to the *LADIES' JOURNAL*, must accompany the answers.

The letter must be all post-marked at the office where mailed, *not later than the closing day of this competition, which will be MARCH 20TH.*

CONSOLATION REWARDS.

1st	—That is to the last one sending the correct answers—"WILSON" Sewing Machine, admitted to be one of the best machines in the market, valued at	\$70 00
2nd to 5th	6 Elegant Hunting Case Solid Nickel Silver Watches, valued at \$12 each	72 00
6th to 12th	6 Fine Open Face Heavy Bevelled Crystal Nickel Silver Watches, valued at \$10 each	60 00
13th to 18th	5 Renowned Waterbury Watches, latest improved series, \$5 each	25 00
19th to 27th	9 Beautifully Bound Volumes of Longfellow's Poems, \$2.00 each	18 00
Total		\$221 00

Making in all the most valuable lot of rewards yet offered aggregating over \$1,200.00 IN VALUE.

Now you see, whether you are late or early, you have a good opportunity of gaining something valuable in addition to the *LADIES' JOURNAL*, which alone is well worth the half-dollar subscription.

WHAT Toronto's well-known Good Samaritan says: "I have been troubled with Dyspepsia and Liver Complaint for over twenty years, and have tried many remedies but never found an article that has done me as much good as Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure."
CLARA E. PORTER.

CRUSHED BY THE CARS.—A little son of John Spinks, Toronto, had his feet crushed by a G.T.R. Express train some time ago. Two doctors attended him without benefit, and amputation was proposed, but Hays' Yellow Oil was tried, which gave prompt relief and effected a speedy cure, even removing all stiffness of the joint.

F. BURROWS, of Wilkesport, writes that he was cured of a very dangerous case of inflammation of the lungs, solely by the use of five bottles of Dr. Thomas' Electric Oil. Feels great pleasure in recommending it to the public, as he had proved it (for many of the diseases it mentions to cure) through his friends, and in nearly every instance it was effectual. Do not be deceived by any imitations of Dr. Thomas' Electric Oil. Be sure you get the genuine.

FOR ALL AGES.—The aged, debilitated and infirm will find renewed vigour and strength by taking Burdock Blood Bitters. The young hastening to early manhood will also find in this revitalizing tonic a reward worth trying.

JAS. SHANNON, Leaskdale, writes: For many years my wife was troubled with chilblains, and could get no relief until about two years ago; she was then not able to walk and the pain was then so excruciating that she could not sleep at night. Your agent was then on his regular trip, and she asked him if he could cure her. He had Dr. Thomas' Electric Oil with him. She tried it, and judge of her astonishment when in a few days, the pain was allayed and the foot restored to its natural condition. It is also the best remedy for burns and bruises I ever used.

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Miscellaneous.

FOR FELON.—Take equal parts of gum camphor, gum opium, castile soap, and brown sugar; wet to a paste with spirits of turpentine. Prepare it, and apply a thick plaster of it.

AN economical and really delicious way to flavour a cake that is to have icing over the top is to grate part of the peel of an orange or lemon over the cake before putting the icing on.

HANGING baskets are best watered by plunging them in a pail or tub of water until the ball of earth is well soaked. Allow the excess to drip, and when this ceases return the basket to its place.

GOLD-POWDER for bronzing is made by grinding gold-leaf with honey, and washing the mixture to obtain the gold by deposition, the honey-water being decanted. German gold is yellow alloy leaf similarly treated.

COOKIES.—Two cupsful of sugar, one cupful of butter, half a cupful of sweet milk, one egg, a heaping teaspoonful of baking powder. Make stiff enough with flour to roll out. Roll quite thin, cut into cakes and bake in a quick oven.

HOUSEKEEPERS will find on inspection that they can get better value in blankets, quilts, sheetings, pillow-cottons, table-linen, table napkins, towels, etc., at Pettleys, than in any other house in the City. A call will convince the most sceptical that the above statement is strictly correct.

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ONE EGG TEA CAKE.—One egg, whipped till very light, put into a teacup, and the cup filled with sweet cream, one small tea-cupful of white sugar, one good-sized tea-cupful of flour, with one heaping, teaspoonful of baking powder evenly sifted through it; half a teaspoonful of lemon extract, and a little pinch of salt.

ORANGE CAKE.—Two cups of sugar, two cups of flour, the yolks of five eggs, and the whites of three; two tea-spoonfuls of baking powder, the juice of an orange. Bake in layers, and spread the following mixture between: beat the whites of two eggs until light; add the grated peel of the orange and four tablespoonfuls of sugar.

TO PREVENT PICKLES FROM MOULDING.—Horse-radish will prevent pickles from moulding. Cut in little round slices a piece of horse-radish root as large as your finger, and twice as long, and throw into a two gallon jar of sweet pickles just before setting it away, and you will find them all right when you go in haste to get a dishful for the table.

CROPPED CABBAGE.—Take a small, very hard, firm head of cabbage. Strip off the outside leaves, slice the remainder into a wooden bowl or tray and chop quite fine. Add one teaspoonful of fine table salt and a sifting of pepper, one heaping teaspoonful of sugar and one cupful of good vinegar. Let stand one hour in a cool place, then dish and carry to the table.

BAKED APPLES.—Take a good variety of not too sour apples; Belmonts, Hubbardston's Nonsuch and Russets, are all good. Wash, cut through the centre, trim out the blow end and the core, cutting or breaking the halves as little as possible. Set the pieces, round side down, in a pie tin; fill the hollows with good brown sugar; pour a small cupful of water into the pan, but not over the apples, and bake till tender.

SOFT TEA CAKE OR MUFFINS.—Take one cupful of good buttermilk, stir into it one teaspoonful of salt, one tablespoonful of sweet cream, and one level teaspoonful of saleratus. Stir in sifted flour till as stiff as pancake batter, then one tablespoonful of melted fried-meat drippings, and one well beaten egg. If eggs are scarce it will do very well without. Add more flour till about like stirred sweet cake. Turn into a well-greased deep pie-tin, and bake in a hot oven twenty minutes. Double the receipt if your family is large.

BAKED COCOANUT CUSTARD.—Grate as much cocconut as will weigh a pound. Mix half a pound of powdered white sugar with the milk of the cocconut, or with a pint of cream, adding two tablespoonfuls of rose-water. Then stir in slowly a pint of rich milk. Beat to a stiff froth the whites of eight eggs, and stir them into the milk and sugar, a little at a time, alternately with the grated cocconut. Add a teaspoonful of powdered nutmeg and cinnamon. Put the mixture into cups, bake them twenty minutes, set in a pan of boiling water in the oven. When cold, grate loaf sugar over.

THE CANADA PRESBYTERIAN.

VOL. 1.

TORONTO, WEDNESDAY, MARCH 12th, 1884.

No. 11.

NOTES OF THE WEEK.

SPECTACULAR displays of more than ordinary magnificence have been held at Rome within the last few weeks. Funeral celebrations have been held in honour of Pius IX. Grand masses have been sung and princes of the Church have assisted. The funeral gloom has given place to rejoicing. The sixth anniversary of Leo XIII.'s coronation was last week celebrated with splendid accessories in the Sistine chapel. The ceremonial is described as "unprecedentedly magnificent." It is pretty certain it had no precedent in primitive times.

THE singer of the Sierras, Joaquin Miller, has been giving his opinions on the Mormon problem at Washington before the House Committee on Territories. He characterized the Mormons as "Cranks and Gulleaus." He opposed repressive measures as only tending to incite them to further lawless acts, instead of subduing them. Polygamy, he thought, was on the decrease, and he prescribed education as a panacea for all the ills from which the people of Utah suffered. The Mormons, as a people, in his opinion, were extremely ignorant persons, led by cranks and those who had their own ends to serve, and all that was necessary to bring them back to the paths of morality was to show them their true condition. If sharper methods than those the popular poet suggests are not adopted, Mormonism will become a hoary institution notwithstanding the power of education. Education alone is unable to cope with so radical an evil as that which overspreads Utah.

THE Queen's new book, which has given rise to varied comments, has not yet made its appearance on this side of the Atlantic. Several extracts, however, have appeared in the press. The following will be interesting to our readers:—In 1871 the Queen witnessed the Scotch communion service one Sunday at the Crathie Church, near Balmoral. She writes:—The communion is most touching and beautiful. It impressed and moved me more than I can express. It is impossible to say how deeply we were impressed by the grand simplicity of the service. It was all so truly earnest. No description can do justice to the perfect devotion of the whole assemblage. I longed much to join it. To see all these simple, good people, in their nice, plain dresses, including the old woman in her mitch, so many of whom I knew, and some of whom had walked far, although they were in deep snow, was very striking. Since 1873, the Queen adds, I have partaken of the communion at Crathie every autumn.

LAST week's papers contained an almost incredible account of an act of religious persecution, a parallel for which could only be found in the records of the Inquisition. A serious disagreement between a Roman Catholic priest and a parishioner occurred at Corning, Ohio. The precise nature of the quarrel cannot yet be fully understood. One account attributes it to what is called the parishioner's "apostasy." Other accounts contradict this, stating that there was no doctrinal disagreement. Every version yet given of the painful affair admits that one serious cause of the quarrel was the part the priest played at a church fair, where gambling, etc., was carried on under his sanction. The victim of the late atrocity persistently opposed the priest's course of action. The rest followed. Denunciation, the gathering of armed men, who spirited away the obnoxious opponent of a holy fair, his friends warned off, and his exposure to cruel hardships in a bitterly cold night. The wonder is that the victim escaped with life. In any case the lottery is a mischievous affair, and the church lottery worst of all.

THE proposal of Mr. Charlton to make seduction a criminal offence has in a measure been less fortunate this session than it was last. Then it carried by a majority in the House of Commons and suffered euthanasia in the Senate. This time it has not reached the Senate at all. The Bill occupies a most anomalous position. Its principle is accepted, and cannot be

met fairly and squarely. The strongest ostensible opposition the measure has had to encounter is not that it is evil in itself, but its adoption might lead to other evils, therefore it is better to retain in our midst a certain and destructive evil, in case its restriction should lead to other evils. Even this has not been extensively repeated this time. The Bill has simply been manoeuvred out of the House for the session. The leader of the Government intervened with the motion to postpone consideration of the Bill, which Mr. Charlton pressed because the Premier's proposal meant the smothering of the measure for this session. Sir John's worst enemy would not venture to impute ignorance as to the result of his proposal. Mr. Charlton and his Bill will come again and come to stay.

APART from the political muddle caused by rival legislation, the temperance question has had another airing in the House of Commons. In moving the resolutions agreed upon at the Dominion Alliance meeting at Ottawa the other week, Professor Foster made a most elaborate speech in favour of temperance legislation. These resolutions are radical, declaring in express terms that prohibition is right and the only effectual legislative remedy for the evils of intemperance. He quoted largely from the published opinions of moralists, statesmen, and members of the learned professions in support of the cause he advocated. Of course the fate of the resolutions in the Dominion Parliament can be easily anticipated. Public opinion is not yet matured on the question of prohibition. And its interpreters in the House of Commons will not especially on this question legislate in advance of public opinion. There are many reasons why they should. We would not only be saved from some of the scandals revealed by our election courts, but the members themselves would gain much in self-respect as well as in pocket were the custom of treating abolished. Prohibition would be an effectual extinguisher of this burning shame. It will come some day.

AT its last meeting, several members of the Presbytery of Toronto spoke of the injurious influence on personal religion of secret societies. The remarks made, as might be expected, have given great umbrage to the Masonic and other fraternities, some of whose representatives have given expression to views that will not tend to create a favourable impression of the organizations with which they are connected. Personal abuse and imputation of despicable motives to such men as Rev. D. J. Macdonnell and Professor Gregg are felt to be entirely beside the mark. Neither of these gentlemen would have made the observations they did unless they were persuaded that the position they assumed was correct. Neither Masonry nor any other institution can in these days claim exemption from criticism, but such criticism should be fair and honest. Mr. Macdonnell's sincerity, and Professor Gregg's honesty and prudence are so well known that it is a marvel why they should have been personally singled out for personal misrepresentation. The Masonic body, like every other organization, contains within its ranks good, bad, and indifferent. Men of all sections of the Christian Church are to be found within it pale, but there is no reason why it should be shielded from honest criticism. In dealing with mysterious organizations, however, their critics should be thoroughly acquainted with the facts on which their animadversions are based.

THE Belfast *Witness* states that the preparations for the approaching meeting of the Pan-Presbyterian Council are going on vigorously and successfully under the care of the Rev. Dr. Watts, whose whole heart is in the business. Belfast has come out well in the matter of funds, having subscribed nearly \$6,000 towards the expenses, while contributions from other places bring up to a total of over \$6,500, as reported at the meeting of the committee yesterday. Dublin is about to make a beginning in the same direction. The Maiden City, notwithstanding the fact that it has the General Assembly to entertain next summer, will, we are sure, do its duty, as it always does; and Cork, Coleraine, Ballymena, and other towns, will, doubt-

less, not be behind. We are specially pleased to notice the particularly strong delegation which the old Church of Scotland is likely to send over to the Council—Dr. Marshall Lang, of Glasgow, whom Belfast people had the pleasure of hearing for the first time last autumn, is a host in himself; Dr. Charteris will be a most able and welcome co-adjutor; Dr. Matheson, of Inellan, is one of the foremost men of the Kirk; and Mr. J. A. Campbell, M.P., and Mr. Cuthbertson will well represent the laity. Professor Godet is coming from Switzerland, and many representatives from America and the Colonies. The meetings are intended to begin on June 24th, and must be of surpassing interest. If the rest of the country only does its duty as Belfast is doing, they must prove a magnificent success and do much to further the interests of Presbyterianism the world over.

THE Free Library has been auspiciously opened on the fiftieth anniversary of the incorporation of Toronto. The spacious hall, handsomely decorated, was crowded to its utmost capacity. Many had to retire without a chance of witnessing the opening ceremony. Many remained who were equally unfortunate. The spaces within the hall were filled and the corridors were crowded. The building has been reconstructed. It seems admirably adapted for the purpose to which it is now devoted. The ceremonial began with the declaration by the Lieut.-Governor of Ontario that the Free Library was now open. Dr. Daniel Wilson, the President of Toronto University, delivered an admirable and appropriate address. The Hon. G. W. Ross, Minister of Education, then addressed the assemblage, remarking that free libraries were the proper complement of the Provincial educational system. Mr. Henderson, Oshawa, a student at Toronto College, effectively read the celebration ode. Rev. Dr. Withrow then delivered an appropriate address, and Professor Goldwin Smith, who was very cordially received, concluded the more formal part of the proceedings with a characteristic speech. Amid considerable amusement, ex-alderman Hallam, chairman of the Board, who presided on the occasion with tact and ability, loaned the first volume to the Lieut.-Governor, and others to two of the oldest citizens of Toronto. Much praise was deservedly accorded to Mr. Hallam for the generous and energetic manner in which he has conducted the Free Library movement from its inception to its successful consummation. Prof. Goldwin Smith also paid a well merited compliment to Mr. Bain, the librarian.

WEEKLY HEALTH BULLETIN.—The disease conditions of this week are of a similar character to those of last, both in nature and amount. A change, very extreme indeed, took place in the temperature in the latter part of the week, and in this respect must have produced very serious effects. It will be noticed that Bronchitis, Influenza, and Pneumonia have all increased. As remarked last week, the relations of Bronchitis with extreme cold seems closer than either Pneumonia and Influenza. Tonsillitis and Consumption do not, as usual, show a marked change. The two infectious zymotics affecting the respiratory organs, Whooping Cough and Diphtheria, show in the case of the first a slight decrease, and in that of the latter an increase. An illustration of the infectious nature of Diphtheria has been given by a correspondent, where two deaths from the disease were caused in the following way: "A baker took a cat belonging to one of the families affected with diphtheria out into the country one and a half miles, and dropped it from the waggon near a house by the roadside in which were three children under five years of age. The eldest child took a fancy to the cat and continued to fondle it for two or three days, when he was attacked and died, as also did his little sister." Comment is unnecessary. Regarding Measles and Scarlatina, nothing need be said, further than that neither occurs in the six most prevalent diseases in any District, and Mumps is still present in small amounts. Amongst Fevers, Intermittent still prevails to about the extent that it has during past weeks of the winter months, though less than last week. It is noticeable that Typho-Malarial appears for the first time in many weeks amongst the twenty most prevalent diseases.

OUR CONTRIBUTORS.

THE CANADIAN MISSION AT INDORE.

MR EDITOR, I fear not a few in Canada have the idea that because of Holkar's action in the past, all work in Indore city has been at a standstill. Such, however, is a very great mistake. Mr. Douglas's school was closed in May, 1880, by the police, but in no other school has this been done. Holkar, however, has again and again done what has amounted to the same thing. Policemen would come to the school, take down the names of the scholars, then go to the parents and say, "Your children are going to a Christian school; Holkar knows it; you had better take care." Result—next day no scholars appear and, therefore, no school.

This, however, only would lead us to seek out another spot for a school to begin again, or else to wait quietly for a month or two and re-start in the old spot. Of course it was very annoying to start school after school and have it broken up just when it was becoming encouraging, but little by little Christian truth was taught and friendships formed that prepare the way for better results in the future. Even although there has been such activity on the part of the police there are at the present time three schools under Miss McGregor's care, one under Miss Ross, and two under mine, that are flourishing in the city and doing good. The only two that I have been able to save are amongst the lowest castes, but they are very encouraging indeed. On Sabbath we have in each of them a Sabbath school where often forty (old and young) scholars are present to sing our Christian hymns and learn of Jesus. In one of these I, a few months ago, gave to between 200 and 300 people an exhibition by means of the sciopticon, kindly sent by the Guelph ladies when they sang out most lustily the Christian hymns as I would throw them on the screen; and then at its close invited me into the house of the head man. First I was decorated with garlands of flowers and then offered a variety of sweets and fruits. I thanked them for their kindness, expressing the joy it gave me to find them so friendly, but expressing also the hope that we should be so through eternity, through our all being saved by Jesus Christ. At once the headman said "We are all your children," "We do believe in Jesus Christ as the only true Saviour," etc., and on my saying to them that they then ought to come out as His open followers and receive the sign of such, at once at least half a dozen said "we are ready to be baptized now." These I have not yet admitted, but I believe that we shall have a large ingathering there before long. Being of a low caste the Brahmin despise our efforts amongst them and so let us alone.

Again, as to preaching, we have regularly gone into the city and preached in the squares around which the people of particular castes live; or in the evening we would go in with the sciopticon, have an exhibition of the life of Christ, etc., for perhaps two hours, and then be out of the city again before it was known to the authorities. In Raneepoora, where we had the first fight and where liberty was granted, we also have continued freely to preach. So in the camp, villages round about, etc.

Some may ask, "then why all the agitation?" To this we reply that what we now with difficulty do and with continued interruptions are enabled to do, we would soon not have been able to do at all. Holkar, before my coming out at all issued an order to stop all Christian work, and sought to carry out his order just as far as he could. Colporteurs were arrested, Mr. Douglas's school closed, all Christian preaching or teaching stopped here except such as was done privately in the houses. To such an extent was Holkar feared that when I came out I was told to keep very quiet and not show myself, lest Holkar on hearing it should cause the A. G. G. to drive not only me but the mission out of the camp.

In Raneepoora the fight was long and hard, but Sir Lepel Griffin forced them to let us alone. Then all over the city liberty was enjoyed by all for some months. On Sir Lepel changing front, however, a change became manifest all around, which ended in the police so seriously again interfering with our work that we had to appeal to the Viceroy.

To show you Holkar's feelings I may say that Col. Bannerman, the acting A. G. G., as the result of a communication from Holkar said it would be very

difficult for us to carry on any Christian work either in or out of our houses, and so much did he dread Holkar that he threatened to forbid my going into the city, and if that would not do to drive me out of the camp altogether. So strongly did he put it that I felt compelled to intimate that no order of that kind would stop my work—that only by forcibly carrying me out of the cantonment could he end it—a course which he would not think of.

Since my return from the hills in conversation two leading members of the Durbar stated that Holkar was determined to stop every form of work we might attempt that could possibly lead to conversions.

We have been allowed a few privileges therefore, simply because the matter was *sub judice*, and are only allowed these till such times as the question is settled in our favour by full liberty being granted, or in his favour when all Christian work will be absolutely stopped; and if stopped in Holkar's territories it will speedily be stopped in all the native territories of Central India, if not of India as a whole. The question of religious toleration has been here raised. The missionary bodies almost all over India feel the importance of this fight and are with us to do what they can, and I can only hope you in Canada will also do what you can to assist.

I thought the Viceroy's reply would have been sufficient even though very indefinite in its character, especially so as a very much milder statement from Sir Lepel Griffin two years before did stop all opposition. Holkar has, however, been encouraged in his policy of opposition by both Sir Lepel's after-action and by the criticisms of the English press, and especially the *Times of India*, which, I am sorry to say, is almost entirely anti Christian. On my return, therefore, I found that the opposition was as keen as ever. Most determined efforts had been made to drive us out of the houses we had rented, the poor landlord in one case being dragged out of his bed at midnight and carried to the gaol. Some of our schools had been visited with a view to frightening away the scholars, if not of closing them. The Bible Society colporteur was stopped in a village near by, and on our attempting to preach from our verandah facing a small piece of common, *is*, away from the thoroughfares; the police, shaking their sticks in our faces, ordered us to stop, and on our refusing, drove away the people, gave us any amount of abuse, and sought to drive the people to worse measures. I called on the Chief Justice and Prime Minister, told them what had been done, that I was unwilling to carry it further if it could be avoided, but that we must do so, and that the missionary bodies were with us in it, if they persisted in such conduct. The result was more than a week's perfect freedom. Since then, however, more serious rows have taken place. One day I was struck, whilst the people were thrown on me by the police only, stones were thrown and the most insulting language used, and now the Hindoos have started preaching or rather abusing Christians a short distance from us on a roadway and are allowed to do so freely whilst even those who came into our house were beaten and ordered to go away from us.

On my way home from Darjeeling I met with most of the missionary bodies of Northern India, and on informing them fully of the facts found them prepared to act heartily with us. We do not wish to carry it home if it can be settled here, but I fear from present appearances much more decided action will yet have to be taken ere we are allowed to work freely.

I am glad to say that though we have so many difficulties we still have much to encourage, the number of inquirers being greater than ever before. Three weeks ago I baptized three adults and one child. One of those a converted Mahomedan, who had a short time before returned from Mecca, only was permitted to sojourn with us one week after baptism, being called home the following Sabbath. So amidst much that is very trying to the flesh we have much to encourage. God is for and so who can be against us.

J. WILKIE.

SOME NOTABLE HINDU WOMEN OF TO-DAY.

III.—THE BOSE SISTERS.

The heredity of superior mental power is, I think, undisputed, often climaxing in one distinguished remnant of the line which may again sink to a mediocrity further on. In the case of the Bose ladies, of Calcutta, the culmination of a long line of clever ancestry seems

to be doubled, and we find Kadambini Bose and Chunder Meekhi Bose standing before the world of Indian public opinion, equal in ability, culture, refinement and modest grace.

At the convocation of the Calcutta University, held at the Senate House, March 18th, 1883, amidst again and again repeated applause from the brilliant assemblage, European and Native, gathered there, the degree of "Bachelor of Arts" was conferred upon them, the first time Native ladies in Bengal have ever obtained this distinction.

Kadambini Bose has received her entire collegiate education at the Bethune school for native ladies, which, under the fostering care of Sir Ashley Eden had been converted from an infant's day-school into a collegiate and boarding establishment. It is ably presided over by a European lady, Miss Lipscombe, as superintendent. Under her is a select staff of male and female teachers.

Since her graduation, Kadambini has become the wife of Babu Dwaraknath Ganguli, a prominent literary gentleman of Calcutta (June 14th).

Chunder Mukhi Bose received her early literary education at the Free Church Normal School, and there passed successfully her first "Arts" examination. Afterwards she joined the Bethune School, and from there took her B.A. degree.

In view of the high standard of proficiency required by the Calcutta University, it is a matter for congratulation that it is now proven beyond dispute that Indian ladies are capable of a high degree of mental culture. Not only have these ladies passed in the regular college curriculum, the test of written examinations in every way being made equal with the male candidates, but the graces and refinements of life have not been neglected. They have both given careful attention to music, vocal and instrumental. On the occasion of the close of the Bethune School for the term, each lady rendered some fine selections, both in English and Bengali, with taste and spirit before a mixed audience. The Bethune school sent out from the same class also two very promising pupils, Miss Ellen D'Abren and Miss Abala Das to study medicine in the Madras Medical College.

How painfully different from all this is the condition of the Mohammedan women of India. Secluded, ignorant and hopeless of relief, they sit in their zenanas, confined by custom, prejudice and timidity. Too often is their bondage self-imposed, being as frequently due to their own intense conservatism as to the tyranny of the men.

The usage of centuries cannot, however, be laid aside in a day. Lasting change in national habits will not be brought to an end by any sudden convulsive movement, but slowly, even as the grey dawn melts into the perfect day. We trust, however, that the time for awakening draws near to the daughters of Islam as faintly from the depths of the zenana, from behind the veil, comes to us the murmur of rebellion against the iron hands which custom, stagnant and unyielding, has welded about living human souls.

May I insert here an extract from an essay by a Mohammedan lady, Bibi Tahrian Nisa, of Bodah, Julpigori district in Bengal. It may help us the better to appreciate the lights and shadows of Native life in India to-day, in this division of its people. She says: "The present condition of the Mohammedan women in India, in consequence of the lack of education, is deplorable beyond description. They have neither the teachings of religion, nor the light of knowledge requisite to dispel the darkness of their minds and to lead them to better and higher aims. They know nothing whatever of public affairs as they should do, in order to take their position in society, and are incapable of understanding the most trivial affairs of every-day life. They are like caged birds, debarred from the refinements and the enjoyments of social life.

It is grievous to think that they have no opportunity of obtaining even a rudimentary education, for they are given in marriage very early in order that their parents may be relieved of the burden of their maintenance.

Among the Hindus, European education, as well as their own has made great progress. We find some of their women even holding the degrees of L.A. and B.A., and in their own language, *Pundita*, etc., but as for the Mohammedan men, they are not even well educated in their own Arabic and Persian languages. While they are in such a degraded state, how is it possible for their women to obtain opportunities of acquiring education? Men can acquire some knowledge by

mixing in society, associating with strangers and transacting their business; but the poor women have no such chances."

When such a cry comes to us from behind the Paria of a Mohammedan home, may not the missionary find a welcome and the soil prepared for the acceptance of the Gospel with all that it brings to a woman. May Bibi Nisa soon be privileged to read, not with the understanding alone, the Gospel according to Jesus.

ARE NOT CHURCH COURTS REPRESENTATIVE?

MR. EDITOR,—Allow me to record my dissent from some of the views expressed by your correspondent D. D. M., in your last issue. In respect to the matter of representation, I think you have shown conclusively that all our courts, according to Presbyterian order, are representative. One cannot be a member of Presbytery or Synod except he represents some constituency. A minister or elder in any other capacity has no vote. Nor am I able to see any profanity in your making comparison of the representative character of a Presbytery and a county council. Our Lord compared the Church to a vineyard with wicked husbandmen, and the ways of "The children of this world" with those of "The children of light." Comparisons do not necessarily put the things compared on the same plane.

I dissent from the doctrine that a minister's expenses to Church courts should be paid, merely because of inadequate stipend. Such expenses are no part of his personal or family outlay, for which his stipend is provided. It (the stipend, not salary,) is for the support of the clergyman and for that alone, and whether liberal or otherwise, it is, in the nature of the case, no payment of expenses other than those pertaining to himself and his family. Could we say to an elder: "Your income is sufficient. Bear your own expenses to Presbytery, Synod or Assembly!" Would that be just? The elder and minister go together to the same courts, on the same footing, on the business of the Church of God; not on their own, and neither ought to be sent on their own charges. Paul and Barnabas were sent to the Synod in Jerusalem, but "They were brought on their way by the churches." The same rule applies to all members of committees, e.g., Home, Foreign, etc. If a minister should pay his expenses, so should they all, and *vice versa*. To me it would seem as reasonable to tell our minister to pay for communion expenses, wine etc., and fire, light and the sacristan, and say the stipend must cover all. I think all such expenditure should be a charge on the revenue of the church or congregation, as much as Presbytery, Synod and Assembly Fund. To lay it on the minister is unjust.

But the mode of raising some of these funds is manifestly unfair. Congregations far from the centre have heavy draughts on them, while those near—often more able have little or none. There should be "equality." Should there not be a fund for the whole Church, to cover all expenses connected with her courts and committees? I agree with D. D. M. in the view that when our people are well informed they will do their duty in relation to the expenses of their representatives to Church courts. I know of very few congregations who do not. Nor do I think it is the fault of the people. I am sure this little discussion in your columns will be beneficial. JUSTICE.

February 28th, 1884.

AN APPEAL FROM QUEBEC.

MR. EDITOR,—The Rev. T. Charbonnel, missionary for the Presbytery of Quebec, in the eastern townships, is at present engaged in erecting, with consent of Presbytery, a building to be used both for church and school purposes, by the French Protestants in Ditchfield in the county of Beauce. The building is very much needed. The members of the mission are very intelligent men and women, some of them from France, and likely to be very influential after a little in extending our work. A good teacher will be a great help. According to their means the people have subscribed liberally and seem to be very much in earnest. I spent a very pleasant day with them last summer, when with the clerk of the Presbytery and the missionary I visited them to arrange preliminaries in connection with the proposed church. The various congregations of the Presbytery of Quebec have sent contributions to the building fund, of which I am

treasurer. The building is up but not completed, and our missionary has issued a circular to members of our denomination and other Christian friends in Ontario and Quebec, asking for aid. While every congregation and district has its own pressing work, many may be disposed to think favourably of this appeal and to send contributions to aid work of such promise.

J. C. CATTANACH.

Sherbrooke, 16th January, 1884.

SYNOD OF TORONTO AND KINGSTON.

MR. EDITOR,—The Synod's Committee on State of Religion invite all members of Synod, both ministers and elders, to a religious conference, which it is proposed to hold on Monday evening, April 7th, and Tuesday morning and afternoon, 8th, in St. Andrew's Church, Belleville, the place of meeting of Synod. The satisfaction expressed on all hands in regard to the Conference held at Guelph last year has led the committee to prepare a similar Conference this year. They trust that as many as possible will come to Synod one day earlier, and so make the Conference a success. Those purposing attending Conference will confer a favour by stating the fact to Mr. Hugh Walker, Belleville, in reply to his card respecting entertainment of members of Synod.

D. FRASER, Convener of Com.

The Manse, Canada, March 5th, 1884.

PRESBYTERIAL SABBATH SCHOOL CONVENTION.

The Presbytery of Glengarry held its fifth Sabbath School Convention at Martintown on Tuesday and Wednesday, February 12th and 13th. There were four sessions in all, Tuesday afternoon and evening, Wednesday forenoon and afternoon. The chair was occupied by the president, Mr. Hill Campbell, of Cornwall; Mr. William J. Scott, of Lancaster, being secretary.

The meetings were held in the large hall in connection with St. Andrew's Church. At the very first meeting all the seats were occupied; at the evening meeting even standing room could not be had for all, some remaining out in the lobbies.

Addresses of welcome were made by Rev. Messrs. John S. Burnet, John S. Matheson, and Mr. D. T. Cresswell, and replies equally happy by the president, by Mr. John McGinnis and Rev. Mr. McGillivray.

Fourteen congregations were represented out of twenty. The delegates from schools alone numbered over one hundred, while the audience was about four times that.

The programme consisted of

1. Short reports from Sabbath schools, most of which were very encouraging.

2. An address, Tuesday evening, by Rev. James Hastie, of Cornwall, on "The Influence of Home on the Sabbath School."

An address by Dr. Alguire, of Cornwall, on "The Responsibility of the Sabbath School to Temperance."

3. A prayer-meeting, Wednesday morning, led by Mr. Wm. J. Scott.

Next, a lesson taught (Acts xvi. 25-40) by Rev. A. McGillivray, of Williamstown, the entire audience forming the class on the occasion. This exercise was very good.

Next, "How to Conduct Reviews," was to be handled by Rev. James McCaul, of Montreal, but in the unavoidable absence of that gentleman it was taken up by Rev. A. McGillivray, Dr. Alguire, the president, Rev. John Ferguson and others.

From eleven to twelve o'clock a mass meeting of children was held, who were addressed most suitably by Rev. J. Hastie and Miss Maggie Scott.

4. The last session was taken up with answers to questions sent in.

An address by Mr. Elder on "How to Study the Bible," which he illustrated very vividly by means of the black-board.

An address by Rev. J. K. Baillie on "The Teacher's Daily Life," had the right ring. And the last address by Rev. Mr. McGillivray, on "Sabbath School Finance," a subject on which this gentleman is well qualified to speak on account of the success which has attended the financial side of his own congregation and Sabbath school.

In many respects this convention was a model one. There was the large and deeply interested audience

from first to last. There was the marked suitableness of all the addresses. There was the admirable singing by the large union choir of the two Presbyterian churches of Martintown, and the service of song is worthy of special mention that was rendered by the choir Tuesday evening. Then the kindness and hospitality of the people and the two pastors, Mr. Burnet and Mr. Matheson, were of the very best Highland type. In the rear of the hall tables were provided for all the delegates and visitors from a distance where dinner and tea were served, and these were patronized to the formidable number of some six hundred meals.

At the convention held at Cornwall less than six months previously, it was resolved to ask the several Sabbath schools to contribute each a sum which would aggregate enough to build one of Dr. McKay's chapels in Formosa, \$250. At this convention the gratifying fact was announced that going beyond the amount asked for the sum actually sent in was \$388. One or two schools gave twice the amount apportioned, while one school belonging to a congregation not in the Union Lancaster sent a contribution unasked, so interested was it in the Formosa mission.

In addition to those appointed to speak a prominent part was taken in the discussions by many others: e.g., Rev. Messrs. John Ferguson, John Cormack, John S. Burnet, John S. Matheson, also by Rev. Mr. McKillop of the Sunday School Union, and Rev. Mr. Powell, now travelling agent for the Montreal Witness publications. Some 2,000 children in all are under Sabbath school instruction in the Presbytery, and new schools are being opened in some needy places.

HOME MISSION AND AUGMENTATION SCHEMES.

PRESBYTERIAN CHURCH IN CANADA

The following circular has been sent to all the ministers in Ontario, Quebec and Manitoba:—

MY DEAR SIR, The regular half-yearly meeting of the Home Mission Committee takes place on the 25th March. At this meeting the claims of mission stations and supplemented congregations for the past six months, October to March, are passed and paid. On account, however, of the special effort now being made to increase the stipends of ministers in supplemented congregations, the Committee cannot make appropriations until they know exactly the sum placed at their disposal for distribution. It is therefore of the utmost importance that all the congregations and mission stations in the Church, send their contributions for Home Mission work and the Stipend Augmentation Scheme, to the Rev. Dr. Reid, not later than the 22nd day of March. Unless this is done the ministers of supplemented congregations may be put to great inconvenience in not receiving the supplements due them on the 1st day of April.

May I ask you then to assist the Committee in their work by having the contributions from your own congregations sent in by the above date.

Yours very truly,

WM. COCHRANE,

Convener Home Mission Committee.

Brantford, Feb. 26th, 1884.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following anonymous contributions for the schemes of the Church, viz.: In Memoriam for Foreign Mission, Formosa, \$50; A Friend of Missions, Ledesto, for Foreign Mission, \$5; A Member of Wroxeter congregation, for Foreign Mission, Indore, \$5; A friend, Irequels, for Waldensian College, \$5; A Friend, Layton, for Foreign Mission, \$1.25.

PRESBYTERY OF LINDSAY.—This Presbytery, at its meeting at Uxbridge on the 26th February, received reports from deputations appointed to visit the congregations requiring supplements or augmentation of Stipends, and prepared business to bring before the Home Mission Committee. The following delegates were appointed for the General Assembly: Rev. H. Sinclair, Rev. S. Acheson, Rev. A. G. McLachlin, B.A., and Messrs. John Mattheie, T. H. Glendenning, and James Leask, elders. The Rev. Prof. McLaren was unanimously nominated as moderator of the General Assembly. The next regular meeting of Presbytery was appointed to be held in Knox Church, Beaverton, on the last Tuesday of May, at eleven a.m.—J.R. SCOTT, Pres. Clerk.

PASTOR AND PEOPLE.

FOR WHAT DO WE GO TO CHURCH?

"Where have you been this long time? I have not seen you at church for several Sabbaths, nor at evening meetings for a long time."

"No, I haven't been a great deal lately I drop in occasionally at the hall, but to tell the truth, there's such a coldness and distance in church members, so little inclination to make acquaintance with strangers, that my husband's about discouraged as to taking a seat in any church."

"Ah, I'm sorry for that, for though there's too much truth about the coldness apparent in church members, and I have felt it as much as any one, yet I am sorry you are inclined to give up attending on that account for I am afraid you will be a loser by it."

"I don't know but I shall be; but now, Mrs. Norton, do you think it right for church members to see strangers come Sabbath after Sabbath to church, take their place week after week in prayer-meetings, and never by look or word make them welcome, greet them cordially as brethren of the same family?"

"No, I do not. I deplore these things as much as any one can, but let me tell you, Mrs. Weston, how I'm getting comforted, and ceasing to care for it. I ask myself—as I come down the aisle and out of the church with these unspeakable ones—for what do I go to the house of God? Is it to meet human beings, gain their friendship, or to meet my God, have audience with Him, get so lifted up out of this world's trifles as to be unmindful of slights from my fellows, if only I may bring home to combat sin with, the strength from above?"

Mrs. Weston looked at her friend a moment as they parted at the corner of the street for their several homes, and said:—

"I don't know but you are right, but I never thought of it in this light."

"Think it over now, won't you, Mrs. Weston, and pray do not decide to give up church attendance, will you? Good-by," and they parted.

Now it is not for want of looking at it in *this* way that our churches are thinning out year by year, religious interest declining even in the hearts of professed disciples? Are children now-a-days early instructed as to the real reason they should attend upon worship of the sanctuary?—that it is for something beside fairs, festivals, barter and money-getting, and a good time generally? Should these be the attractions to draw them there? Alas that the higher and more spiritual attractions are so seldom impressed upon their young minds!

There is a good deal of truth in your correspondent's words, under the heading of "Stranger Within the Gates," as I myself have more than once met with this "air of polite surprise" when kindly accosting strangers in church. Truly there is "another side" to this question. But is it not possible the churches have so long ignored strangers in the prayers offered, the friendly advances, as to make it a matter of surprise to them when met with courtesy, and so occasion this half-hearted acceptance of civilities?

But I am far from thinking Christians feel as indifferent toward strangers as they appear often to do. I think in their hearts they give them a warm welcome, but from over-sensitiveness, the fear of seeming obtrusive, they wait to be "introduced;" that word should never be used in connection with Christian brethren, believers in the same Christ, strangers though they be.

In face of all repulses and "icicles" let all church members continue to "show themselves friendly."—*Watchman.*

THE ETERNAL VERITIES.

The Rev. Moses D. Hoge, of Richmond, addressing the graduating classes of Jefferson Medical College, and of the Medical Department of the University of Pennsylvania, said: While I accept the Bible in its totality as the Word of God, with an assured belief in its inspiration, I come to speak to you of some of the facts outside of Revelation, which give confirmation, emphasis and immediate practical and personal interest to the truths within that Revelation. I wish to show how secular history and literature, how classic and pagan writers, how infidel scoffers in ancient and modern times, how venerable tradition and recent discovery, how the admitted beliefs of men who make no

profession of the Christian faith, how the consensus of great thinkers and the common sense of plain, unlettered men, all unite to confirm, to elucidate and enforce the truths of Revelation.

I do this to counteract the popular impression that Christianity is a religion of abstract dogmas, difficult to define and hard to comprehend. The theories which men invent and the creeds they formulate may be true or false, but, whether true or false, the underlying facts remain and are not changed by all the speculations which either faith or unbelief may frame. You may build upon the living rock an edifice of granite or a Montreal ice palace, but the stability of the one and the fragility of the other does not affect the rock beneath. So there are certainties with regard to a man's spiritual character and condition which would remain certainties forever, were there no creeds, no church, no Bible. It is important to remember this, because the impression is as common as it is erroneous that Christianity is something which owes its origin to the Bible, whereas the facts which are cardinal to Christianity had to exist before the Scriptures were written.

Let me enumerate some of the certainties of religion which are independent of revelation. We do not have to go to the Bible to ascertain that man is a sinner. It is certain that sin has a reflex action awakening the sense of guilt in the soul and exciting a foreboding of retribution. Christ is a matter of history, for besides the testimony of the Evangelists, there is that of Tacitus and Pliny, of Celsus, Lucian, and Julian. Christ held his own place in chronology and history, as really as Pontius Pilate, who condemned him, or Tiberius Caesar, in whose reign he was crucified. It is a certainty that no character was ever subjected to such scrutiny as that of Christ and that no character was regarded with such admiration, just in proportion to the intensity of that scrutiny, and that no character ever was the theme of such eulogy from men who differed about everything else. No character, it is certain, is such a model for young men. No one ever lived who so impressed himself upon the political history, the art, the literature, the social life of the world. It is certain, too, that society must have religion, and that the Christian religion has the best capacity for becoming the religion of the world. So, then, it is deserving of the attention of every rational man. Christianity makes life worth living, and crowns the noblest life with an immortality of happiness and of joy

THIRTY MONTHS OF PROHIBITION.

The prohibitory law, in Kansas, went into effect on May 1st, 1881. At that time there were 708 saloons in sixty-six counties (from the remaining 15 frontier counties, I have no statistics in actual figures). About Dec. 15th, the secretary of the State Temperance Union gathered statistics from these sixty-six counties, showing at that time there were 313 saloons in existence, a decrease of 395 in about thirty months. But in 41 counties of the 66, there were no saloons at all. During the 30 months, there was a total number of 729 convictions for violation of the prohibitory law, with an aggregate of fines amounting to \$95,200. In addition to this, 81 saloon keepers were imprisoned in the county gaol, on an average of fifty days each. During these 30 months, there were 75 acquittals and 59 hung juries.

Of the 313 open saloons, 160 of them are in Leavenworth, and a large majority of the remainder in Atchison, Wyandotte, and Kansas City, Kan. (A part of Kansas City reaches across the State line into Kansas, and has a population of 5,000.) Hence the places where prohibition has failed in Kansas, are almost entirely confined to the towns bordering on Missouri. In this there are several notable exceptions, as for instance, Fort Scott and Paola. And unless Missouri will soon strike for prohibition, our chief difficulty in the enforcement of the law will be near the State line. Since these statistics were gathered (about two months ago), district courts have been and are still, in session all over the State, and convictions have occurred throughout the State, except in the border towns above mentioned. Within the two months, the larger towns of Topeka, Lawrence, Wichita, and others have rid themselves of the pest. It is safe, therefore, to conclude that at this time there are not more than 200 open saloons in all the 81 counties of Kansas.

During the time that prohibition has existed in Kansas, our population has increased over 12 per cent.; and had there been no prohibition, the whiskey

interest would, no doubt, have increased in about the same ratio, which would now give the 66 counties above mentioned, 800 saloons. But under the law, we have only about 200, or a loss of about 600 saloons. Thus we have an increase of population of about 12 per cent., but a decrease of 75 per cent. of the whiskey interest.

We believe these statistics are close approximations to the real status of prohibition in our State, and therefore present a reliable basis from which to formulate a conclusion as to the working of the law in Kansas. It is a decided success, and especially when it is considered that this law has met the fiercest opposition through every avenue known to the liquor interest. During the issue in Iowa and Ohio, the liquor men of Kansas sent men there to work clandestinely to defeat prohibition, while they still declared it was a failure here. Their public cry is, "failure," but secretly they feel that their business is stabbed to the heart. Let every State and every community be encouraged, and let the watchword be, onward, and by and by, this great incoming tide will sweep away every saloon on our shores. May God hasten the day, and let all the people say, Amen.

THE UNSEEN WORTH OF LOVING DEEDS.

Dorcas used only a little needle, but how she set the needle going through the earth! Mary had an alabaster box of ointment. It was not worth much, I suppose, but she dropped it upon the feet of the saviour, and the fragrance of it is in the Church to-day. I do not know that Mary was a strong-minded woman, or that she was wealthy or beautiful; perhaps she did not move in the very best society, but there is one thing I do know—she could love. Wherever the Gospel of the Son of God is preached that story is told out. I suppose Mary forgot all about herself, but she loved the master and she poured that ointment out upon Him. Eighteen centuries have rolled away, but the name of Mary of Bethany is as fresh as it ever was. I suppose there is no woman's name so fresh as her's except the name of Mary the mother of the Saviour. I can imagine some man when Christ was on earth prophesying that that story would be told in the nineteenth century and not a man on the face of the earth would have believed it. We look back on the days of miracles, but we forget that we are living in the days of miracles. Missionary societies in New York and London have put the story of Mary into 250 languages and have sent out millions of copies of it. That story will live as long as the Church of God is upon earth. She made herself immortal by that one act. Nothing you do for Jesus Christ is small. I suppose if reporters had been living in the days of Mary, and heard on the streets of Jerusalem, that she had broken that alabaster box upon Him they would not have thought it was worth noticing; but it has outlived everything else that took place then. If they had seen that widow cast those two mites into the treasury of the Lord they would have said, "There will be no one in Jerusalem who will care for that." But see? Eighteen centuries have rolled away and that story has outlived everything else that occurred there. If a man gave a thousand pounds to the temple the Jerusalem reporters would have published that in their papers. When the widow cast in her mite the Lord saw her act, and He said, "She hath given more than all of them."—*D. L. Moody.*

THE VALUE OF A RELIGIOUS NEWSPAPER IN THE HOME.

Our good friend and namesake the Philadelphia *Presbyterian*, presents the following for the thoughtful consideration of its constituents. We hasten to give our readers the same privilege:—

A correspondent says for the religious newspaper that which we feel somewhat reluctant to say for ourselves, but which ought to be said by some one:

Many people express astonishment at the amount of pernicious literature which is read in these days; but it is more of an astonishment to see how little they do to check it. It is not sufficient merely to restrain our children from reading bad books and papers. Human nature is too active and too "live" to be kept right by mere negations. You must give it its true food; in other words, you must substitute good for bad.

It is at home that the children begin to form habits and tastes. As the family was the first institution that God created in the world, it lies at the foundation of

both the other institutions, the Church and the State. If the fountain be corrupt, all the streams will be corrupt. If the nursery have only bad trees, then the trees taken from it for the orchard will be bad, and only bad fruit can be expected. Home influence may be estimated from the great force of its impressions. It is either a *blessing* or a *curse*.

Now home should have the sweetest and holiest associations connected with it. The father should be the priest in his own household to offer up spiritual sacrifices of prayer and praise, and to teach his children divine things. A holy atmosphere should pervade the Christian home at all times—week-days and Sunday.

It is the sincere desire of Christian parents to train their children for God and the Church. In order to do this they want to surround themselves with as much help as possible. It is not sufficient to take our children on Sabbath morning to Sabbath school and church. We want something for the afternoon. Our children ought to learn to spend the hours of this sacred day, not occupied in the house of God, in the home circle. Next to the Bible, the religious newspaper will help to occupy the day in such a way as to make it positively useful for spiritual development. The religious weekly is a companion with which we can safely trust our children.

Whatever they read in such a journal they find instructive and beneficial. What a teacher, for example, such a paper as the *Presbyterian* is in our families! . . . Next to the Bible the religious newspaper is a necessity in every Christian home.

JOSEPH COOK AND THE NEW THEOLOGY.

Joseph Cook is moving along in what the English call "better form." So for his "new theology" is nothing more than the old theology meeting new attacks from new hilltops in the natural world. It is the same old army of the Lord, under the same Captain, flying the same banners, and on the march for the same goodly land. It is the same old way of fighting, though—sturdy blows for some enemies, while others, like Jericho, are blown away by a contemptuous blast upon a ram's horn. He has not shown us any "new theology" yet—has not told us how he manages to have Wendell Phillips meet with "Phocion, Aristides, Demosthenes, the Roman Gracchi," and an host of other such sages and heroes on the pearly battlements of heaven, "and, having their approval care little for ours." Most of us think that if we can have the approval of one hero and martyr, whose name he did not mention, we will give ourselves little concern for other welcomes. One approving glance from Christ to the newly arrived soul will so fill it with overflowing joy that Demosthenes and the Gracchi will most likely be shut out from view. When Mr. Cook comes to show us Phocion, and Hector, and Helen of Troy, and Sarpedon, and Shishonk, and Absalom, standing in bright array as the reception committee, and explain to us how they got there, then we shall consider ourselves to have arrived on the confines of the "new theology."—*In.rior.*

"NO CROSS, NO CROWN."

There is a great gulf fixed between the teachings of the world and the teachings of the Gospel, and the subject of easy living. According to the popular view, the one thing worth living for is to have money to spend, fine pictures to admire, pleasant books to read, soft carpets for the feet, easy couches for tired limbs and delicate dishes for the palate; and yet the God whom we believe in and worship has only revealed himself to human eyes and hands as one who was crucified, whose brow was wounded with thorns and whose side was pierced through with a spear; and the Gospel which he brought teaches that all pampering of the body and all undue indulgence of its desires, so far from being the supreme object of life, may be a snare and stumbling-block to the soul. If there are any of us who really believe in our hearts that personal enjoyment is the true object of our lives, let us honestly acknowledge to ourselves that we are lovers of pleasure rather than lovers of God, and so go back to crowns with roses the forgotten statues of the kindly pagan gods who loved not life and the beauty of sense. There ought not to be room in one house for both the cross of Christ and the ivy-crown of the wine-god, or the myrtle of the goddess of pleasure, "No man can serve two masters," so runs the old saying, but the les-

son I hard to learn. Nevertheless it is one which must be learned sooner or later, when every man must make the deliberate choice whether he will count his own pleasure the chief object of his life, or whether he will yield his will, for pleasure or for pain, to the will of God. And on that one decision hangs every man's destiny for both here and hereafter.—*S. S. Times.*

FOR THE CANADA PRESBYTERIAN.

CROWN GARLANDS.

While dew of morning lingers,
Ere days of youth have flown;
Go cull with willing fingers
Some flowers for Jesus' crown.

But wherewith shall I garnish
A gem all sparkling;
Can my poor fingers burnish
The coronet of a King.

Yes! Even a penny given,
That some one else may know
That God sent One from heaven
To Bethlehem long ago.

And on to Calvary, willing,
Salvation's path He trod;
The law divine fulfilling,
To buy us back to God.

A naughty word unspoken,
A falsehood cast aside,
Are gins of Satan broken,
And Jesus glorified.

When God's great name is hallowed,
His day and word rever'd,
A pastor's teaching followed,
A parent's counsel heard.

Another's burden borne,
When toiling with our own;
Such flowers as these adorn
The blessed Saviour's crown.

—F. M. MASTER.

A HINT FOR THE PULPIT.

Rev. J. Baillie, of Bath, believes that ministers make a great mistake in not attempting to place themselves in the position of working-men. The latter, if unable to appreciate high literary culture, can at least discern sympathy; and "if they had found more brotherliness in our pulpits," says Mr. Baillie, "and more consideration in our pews, they would not have been so eager to march to the sound of the cymbal and the drum, or to respond so readily to the goddess patriotism of Charles Bradlaugh." We need the broad religious culture set forth in parable by Goethe, in his "Wilhelm Meister," a culture which extends to reverence and sympathy for those who are beneath us, in order that we may constantly vitalize their dying self-respect; Christ-like regard for the most worthless, in order that, feeling they have not wholly lost the sympathy of man, they may also find that the compassionate heart of the Great Father is open to receive them.—*The Christian Leader.*

PASTORAL WORK OF ELDERS.

On this subject the *Presbyterian Banner*, of Pittsburgh, says: Cottage prayer-meetings—that is, meetings for prayer held in private houses—have been an effective means of stimulating the piety of the Church, of bringing the children of the Church to confess Christ, and even of gathering many from the world into the fold of Christ. Such meetings were common in the early Christian Church, and abounded at the Reformation, and in later times in Scotland and also in this country. At them both Presbyterianism and Methodism won some of their great triumphs. As a matter of course pastors can only attend these occasionally, but in them elders can make full proof of their high calling. Dr. Theodore L. Cuyler, of Brooklyn, told us that he attributed no small part of his success in the ministry to the cottage prayer-meetings held in all parts of his congregation.

But there must be hearty co-operation between pastors and elders, if the latter are to work efficiently, or if the former is to make full proof of his ministry. If the pastor is satisfied with merely holding his people formally together and has no desire for their growth in grace and no intense yearning for the conversion of the impenitent and will not as far as in him lies preach the gospel from house to house, all that the elders can do will not amount to much—indeed they will soon have but little inclination to do anything. And on the other hand, if the elders are slow to come to the help of the pastor, and are ever ready to dis-

courage him and throw obstacles in his way and lessen his influence, they must not be surprised if the tone of his preaching is lowered, as well as his heart chilled, and his pastoral work become a burden rather than a delight.

There is a vast amount of undeveloped power in the organization of the Presbyterian Church, which ought not to lie dormant any longer. A part of this is found in the eldership, and it is the duty of all who hold this office to acquaint themselves with its duties and to enter vigorously and wisely upon their discharge. The Church and the world need such services.

WELSH PREACHERS.

Rev. J. Ossian Davies lectured recently in London on "Christmas Evans." In the course of his remarks Mr. Davies, himself an out-and-out Welshman, said: "We are not ashamed of our rude evangelists of the past. Their holy feet have made the mountains of Wales beautiful forever, and they have their stately monuments on hillsides and in valleys. For what are our Pisgahs, and Hermons, and Tabor, and Ebenezers but the monuments of their faithfulness to the Master's flag? Let Bohemia boast of its John Huss; let Germany proudly boast of its Luther; let Geneva boast of its Calvin; let France boast of its Rassillon; let England boast of its Whitfield; let Scotland boast of its John Knox, who in his pulpit was a mightier monarch than Mary on her throne. All these countries have a right to boast of their great preachers! But little Wales need not hang her harp on the willows while Snowdon's peak pierces the sky. Walter Cradoc, and Vavasor Powell, and William Worth, and Dr. Rowlands, and Howell Harris, and John Elias, and Williams of Wern, and Christmas Evans will stand in the forefront of the servants of the living God.

BEARING ONE ANOTHER'S BURDENS.

Dr. Howard Crosby speaks on bearing one another's burdens thus:

"Sickness, ignorance, perplexity, and bereavement are burdens which we can alleviate. No matter how unworthy a man may be, he should have our sympathy if he is suffering. But some people get into the habit of talking sympathy who never feel sympathy. They say they are very sorry that Mrs. A— has been so unfortunate, and yet they take a great deal of satisfaction in saying so. They talk sympathetically with Mr. B—, who has failed in business, and hasten to his forced action to buy his new piano for \$50, and bid a shilling per yard on his Brussels carpet. They are sorry Mrs. C— is so poor, but they never buy any thing at her shop without beating down the price and making her wait two or three months for her money. No ill-timed curiosity, no unseemly efficiency carries the Christian to the house of mourning. His lips bear no frigid axioms. He may be cheerful, nay, he ought to be cheerful, but with a cheerfulness that is not incompatible with sympathy and sorrow.

BEARING TROUBLE.

There are persons who emerge from every affliction, the trouble and vexation purified like fine gold from the furnace. There are others—and they are the more numerous—who are embittered, and soured, and more despondent and apathetic. We think the latter belong to the class who try to stand alone during the storms of life, instead of looking above for aid. When one can truly say, "He doeth all things well," the sting is taken out of affliction, and courage is given to bear what the future has in store. This, we think, makes the great difference between these two classes.

The Evangelical Alliance Council met in Stockholm Sweden, during the last week of August this year. The Rev. J. S. Black, Montreal, has received a communication from the general secretary, stating that a full representation from all colonial churches is specially desired. Arrangements are being made to give a cordial welcome in the Swedish capital to the members of the Alliance. Several of the brethren from Canada, in attendance at the Pan-Presbyterian Council in Belfast, might also arrange to attend the Evangelical Alliance meetings in Stockholm. Those who intend doing so, will find it advantageous to correspond at once with Mr. Black, the Canadian secretary of the Alliance.

THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, MARCH 12, 1884.

WHEN the Fenians made a raid upon Canada in 1866, a stalwart Highlander of Zorra was reported to have said—"They may take Toronto, and they may take Hamilton, and they may take London, but they can't take Zorra." That Highlandman was right. They could not have taken Zorra. A more dangerous foe, however, than the Fenians has invaded Zorra and every other township in the Province. The men of Zorra will be brought face to face with that foe on the 20th of this month. Shall it be said that the men who were both able and willing to hurl back the Fenians are afraid to face this foe? The liquor traffic does more harm to this country in our day than the Fenians could have done in a year if they had held all the soil they got possession of. We hope to see the Presbyterians of Zorra roll up such a majority for the Scott Act on the 20th as shall prove that they are just as willing and able to fight against whiskey as they were against the Fenian scamps.

WEDNESDAY of last week was ladies' day in the Local Legislature. Mr. Gibson, of Hamilton, opened the proceedings by moving that "in the opinion of the House provision should be made for the admission of women into University College." This motion Mr. Gibson supported by a very able speech, and was followed by Mr. Harcourt, the Minister of Education, and others, who said about all that can be said on the question. The motion passed unanimously. It must not, however, be inferred that the Legislature has decided in favour of co-education as co-education. Even Mr. Gibson himself does not seem to be a pronounced admirer of that system. The position of the Legislature as we understand it is this: "We are unanimously in favour of granting university privileges to women, and as the Province cannot afford to establish a separate college for them they may attend lectures in University College." That is as far as the Legislature has gone—we don't believe they would have gone so far if we had a quarter of a million to spare for a Provincial Female University and College.

IMMEDIATELY after the passing of Mr. Gibson's motion providing for the admission of women to University College, Mr. Waters moved the second reading of his bill to enable widows and unmarried women to vote at municipal elections. A lively debate ensued and all party considerations were for once thrown to the winds. Mr. Fraser led off against the Bill, and was ably assisted by Mr. Meredith in trying to defeat it. Tories and Grits mingled promiscuously in the fray and got badly mixed in voting. Three members of the Government—Messrs. Mowat, Ross and Ross, took the ladies' side, and two—Messrs. Pardee and Fraser, voted nay. Keighton, Carnegie and other leading Conservatives went for the Bill, but Messrs. Meredith, Morris and other prominent members of the party said no. The second reading was carried by a majority of sixteen. Mr. Mowat voted against a similar Bill six years ago, but has changed his mind on the question. Mr. Merrick voted in favour of the Bill but has changed his mind the other way. The plain truth is that a good many members don't seem to know whether ladies should have the franchise or not.

OUR friends in Oxford county should remember that the eyes of Ontario are upon them. If they carry the Scott Act on the 20th inst. by a sweeping majority the law will be submitted immediately in several other counties. If they fail, or succeed by a small majority, temperance men all over the Province will be discouraged. Indeed, we would scarcely advise a trial in other counties at present if the people of Oxford declare against the law. There is no better jury in Ontario to submit the cause to than the yeomanry of that splendid county. The temperance sentiment has been strong there for many years. The Dunkin Act was carried by a handsome majority six or seven years ago. The county is not near any large city, and is therefore free from the immense influence that the liquor interest of a city can always bring to bear upon the surrounding country. The people are above the average in point of intelligence. The yeomanry are wealthy and no ledger influence can affect them. The jury is a good one, the case is being well laid before them and many are awaiting the verdict with anxiety. We hope the Presbyterians of the county will give a good account of themselves on polling day. It would ill become the men who have founded a college in Formosa, and who, by their deeds are fighting against heathenism in that distant Isle, to be beaten by whiskey at home.

SELDOM have we seen a greater amount of interesting and valuable matter put into the same space as Dr. Reid used in sketching the history and growth of Presbyterianism in Toronto. At a glance we see one congregation grow into fourteen with two more in the suburbs. The Doctor's closing words are well worthy of consideration, not only on account of the source from which they come, but because they are applicable to many other places as well as Toronto:—

There is increased liberality in sustaining ordinances, and still more increased liberality in contributing for missionary objects and deeper interest in the advancement of the Redeemer's kingdom in heathen lands. It is hoped there has been progress also in regard to vital religion. But higher advancement is needed. We have a good number of churches, and of church members, and of Sabbath schools, and of appliances of various kinds. But we need more of the Holy Spirit, that life may be infused into our means and appliances, that the hearts of professing Christians may be warmed and quickened, and that each may be as a living epistle known and read of all.

In many of our congregations in all parts of the Dominion the machinery is as nearly perfect as it can well be made. There is little or nothing lacking in the "appliances." What is needed first and most is more life. This question should come home to the heart of every worker: Has the life grown in proportion to our numbers and the amount of ecclesiastical machinery in use? Is there not some reason to fear that too many rest satisfied with increased numbers and increased liberality? Indeed it may be questioned if there has been much increase in liberality. The sum total has no doubt increased immensely, but has the sum increased in a greater proportion than the wealth of our people. That is the real test. Be that as it may, all earnest souls will join with Dr. Reid in the prayer that we may have increased spiritual power as well as increased liberality and numbers.

PUBLIC CHARITIES OF ONTARIO.

THE tax collector is not always a welcome visitor. His occupation is not very popular. Yet there is no failure in keeping his appointments. Whatever visitor fails to make his appearance the emissary of the State is sure to call. He never fails. Sure as fate he presents his missive. He not only never fails in his visits, but he never fails in his object. The State is the most successful of all collectors, and people grumble at the load of taxation they have to carry. They are promised with undeviating regularity that the estimates will be prepared with a due regard to economy and efficiency. Yet it is not to be doubted that ratepayers generally believe that a good deal more economy might enter into all the budgets annually prepared—the national, the provincial and the civic. It is right and proper therefore that full details as to the ways in which the people's money is spent should be given. This is annually done both by the Dominion and Provincial Governments. There is one department of public expenditure at which there is less grumbling than any other. What is expended on the public charities of Ontario is approved of by both political parties and by the public generally.

However sternly the battle of life may be waged by the healthy and the strong, there is always more or

less sympathy and substantial help for those stricken down by disease and accident. The hospitals and other charitable institutions are necessary adjuncts of our Christian civilization.

Dr. O'Reilly, Inspector of Prisons and Public Charities, has issued his report for 1883, and formal as its contents inevitably are they are full of interest. The total number of hospitals in Ontario receiving public aid is thirteen. They include the general hospitals in the different cities of the Province. Of these five are Roman Catholic institutions. Catholics are the only religious body in the Province having separate hospitals receiving Government aid. It is due to them to state that in all of them Protestant patients have been cared for. The public charities under Government inspection in Ontario are not wholly supported by Provincial funds. They are always open to receive the contributions of the charitable, municipalities also contribute to their aid while those patients, or their friends, possessed of sufficient means, pay for their maintenance.

For instance take the General Hospital, Toronto. It received on maintenance account—

From the Province of Ontario	\$17,993 62.
From the City of Toronto, in payment of patients' maintenance	10,324 80.
From the county of York, in payment of patients' maintenance	1,023 60.
From other municipalities of the Province	639 95.
From paying patients themselves	11,258 71.
Income from property belonging to Hospital Trust	11,630 03.
Subscriptions, donations, and bequests of private individuals in cash	4,760 00.
From all other sources not above enumerated	2,557 00.
Total	\$59,897 71.

This is by far the largest of the charitable institution in the Province. The next highest number of patients was in the City Hospital, Hamilton, being 559; the lowest was in the General Hospital, Mattawa, 185. The total reported for the Province being 6,238. This is an increase over last year of 206. Of the total number of patients, 3,518 were male and 2,720 female; Protestant, 3,640; Roman Catholic, 2,586; unknown, 12. As to nationality there were Canadians, 2,669; English, 1,148; Irish, 1,680; Scotch, 391; United States, 181; other countries, 169. During the year the total number of deaths enumerated in the separate reports of the different hospitals is 480. There is an elaborate tabulation of the various diseases for which patients were treated. It would be still more complete did the general report summarize the results of treatment by stating not only the number discharged, but the number wholly or partially cured.

Provincial aid is given to the public charities under the conditions of the Charity Aid Act which stipulates that—

Hospitals are entitled to a fixed allowance of 20 cents per day for all adult patients adjudged to have been properly in residence, and 7 cents per day for chronic cases not undergoing active treatment, and who could as well be cared for outside the walls of the Hospital. In addition to which, the Act provided for a supplementary allowance of 10 cents per day for those patients in respect of whom the fixed allowance of 20 cents is granted, provided such supplementary grant does not exceed one-fourth of the revenue the Hospital received for purposes of maintenance, from sources other than the Government of Ontario.

The sums placed opposite the names of the hospitals in the following table represents the amounts earned during the year by each in respect to work done, and which will be reported for payment, subject to the conditions imposed by Orders in Council affecting the same, and the inspector's recommendations in each particular case:—

General Hospital, Toronto	\$18,850 56
City Hospital, Hamilton	6,359 79
General Hospital, Kingston	3,919 74
Hôtel Dieu Hospital, Kingston	2,598 28
General Protestant Hospital, Ottawa	4,076 56
Roman Catholic Hospital, Ottawa	4,152 00
House of Mercy Lying-in Hospital, Ottawa	2,211 42
General Hospital, London	4,439 84
General and Marine Hospital, St. Catharines	1,820 21
General Hospital, Guelph	1,695 72
St. Joseph's Hospital, Guelph	1,454 70
General Hospital, Pembroke	693 60
General Hospital, Mattawa	1,272 60

Total \$53,544 92.

During the year considerable additions to the accommodation for patients have been made in several of the hospitals, and Dr. O'Reilly expresses gratification at the increase in the number of training schools for nurses by the establishment of one in connection with the General Hospital in London, this being the third of these useful institutions now doing excellent work in the training of nurses in Ontario, the other two being located in Toronto and St. Catharines.

Not only will the people of Ontario feel that the money voted for hospital maintenance is usefully and economically expended, they will also feel that they have a direct part in a humane work, and no doubt some whose means are ample, and who can commend opportunities, may be able to follow the example of Him who bore our sickness and carried our sorrows and be disposed to aid the work of ministering to the physical and spiritual wants of the distressed, to whom the hospitals of Ontario afford a welcome shelter.

FOSSILIZED CHURCHMANSHIP.

A SHORT time ago a considerable commotion occurred from the visit to Halifax, Nova Scotia, of a band of "missioners," whose teaching was of the most pronounced High Church type. Dr. Burns, of Fort Massey Presbyterian Church, in a courteous and Christian spirit was led into a discussion of the dogmas to which the missionaries gave special prominence in their teaching, viz., Absolution and Confession. There is amongst High Church adherents an intense degree of self-satisfied assumption. They take many things for granted, and in so doing complacently assume that they are right, and all who differ from them are absolutely in the wrong. They are specially great in patristic literature. When driven by stress of argument from one position to another, they seek shelter in the tangled retreat afforded in the mazes of patristic theology. Others have explored these recesses beside themselves, and come to conclusions widely divergent from those reached by the altitudinarians. Before the polemic contest at Halifax was concluded, it became obvious that Dr. Burns was as well read in patristic lore as the best of them, and that he was no less skilled in "the art of putting things."

And now from far away British Columbia comes an echo of the parrot-cry of High Churchism. It is seeking a congenial home for itself beyond the Rocky Mountains. These new representatives of extra-superfine Anglicanism are trying hard to convince themselves that they are right, and all who refuse assent to their arrogant assumptions are as heathen men and publicans. These ultramontane exponents of æsthetic apostolicity control an organ, such as it is, which certainly has the merit of giving no uncertain sound as to the tenets they hold. A few specimens from its pages will interest not a few of our readers.

Some individual—pardon—"priest," with an ill-founded suspicion that he is a profound Church historian, an acute logician, and above all, a charitable Christian, in a series of articles on "The Church—What is It," now appearing in the *Churchman's Gazette*, published at New Westminster, thus expresses himself:

Imagine what would be the effect now, if for one century the world was utterly deprived of every copy of the New Testament! In such a case it must necessarily fall back on the Church as the only teacher of the pure Gospel which would then exist. The innumerable sects of the present day, nonsensically calling themselves "Churches," which talk so loudly of the Bible as that on which they depend in contradiction of the Church's teaching, which they profess to despise as human invention, forget, and many artfully so, that if it had not been for the Church, they would not ever have possessed the sacred volume itself, much less the proofs of its inspiration.

It would be a great stretch of imagination certainly to conceive of the Bible being lost at all, but, winging our flight with this most nonsensical of Churchmen, and "imagining" his supposition, on which Church are we to fall back? Not the Protestant Episcopal Church of England or America. Though a trifle supercilious occasionally, she does not venture to unchurch all other denominations. Certainly not the caricature of Catholicism evolved from the Oxford movement inaugurated by Newman, Pusey and Keble, the latest born of all the pretenders to exclusive churchmanship. There is no necessity for any falling back. So long as Christian people have free access to the living words of Scripture, there is no inducement to listen to the distorted echoes of the uninspired dead.

But let us cull another bouquet from the luxuriant growth of Pacific slope Anglicanism. Here is one:

Take the writers of the second century; these had access to all the writings of the apostles that we have and probably many more since lost; they had the same Spirit of God to enlighten them, and besides this they were familiar with—had at their fingers' ends as it were—the Christian doctrine that had been orally taught while the New Testament was being collected in one volume. Can any reasonable individual then argue that the works of such men as these are not more reliable than the wild private opinions of men of late years who had many private reasons too for concealment and distortion of facts and principles?

To be sure, there are men holding "wild private opinions" very different from those entertained by the writer in the *Churchman's Gazette* which are anything but reliable. At the same time, happily we are not reduced to the alternative of choosing between patristic paradoxes and the "wild private opinions" of the Anglican scribe, so long as we have the more sure Word of prophecy to which we do well to take heed.

In the unpretending, yet most pretentious, little organ before us, there are a number of items original and selected, that throw more light on the true inwardness of the High Church movement than we are accustomed to in these latitudes, but space is precious. Our readers will bear with one more extract, original in more senses than one:

NINE REASONS WHY I AM A PRESBY.—A little tract with this title has recently been put into our hands. They are very good reasons, probably, from a Presbyterian point of view. A system would be weak indeed that could not adduce nine reasons for its own existence. A Methodist, probably, could reason in his own favour with equal success. Possibly Mr. Brigham Young has at least nine reasons for being a Mormon. The trouble is to know which set of reasons to accept, all being equally good from their respective points of view. We have one very good reason to set against them all, viz. this:—that Christianity existed for 1,500 years before Presbyterianism or Methodism or Mormonism were ever heard of; and we want more than nine reasons to satisfy us that the Christian Church in all those centuries was wrong and the modern development of Christianity, in any one of its 250 various forms, right. "No man having drunk old wine straightway desireth the new, for he saith the old is better."

Why does this fragment of the Christian Church make itself so ridiculous by its unpardonable assumptions? Unconsciously it occasions inextinguishable laughter. The stalwart Protestantism of this century can scarcely have patience with it. The great body belonging to the Episcopal communion are grieved at its perversions of Evangelical truth, and the Church of Rome on which it foolishly dotes, despises its pinchbeck popery. The age calls Christians of all denominations to work for the common Master, and the good of mankind, not to blink like owls in mediæval moonshine.

BOOKS AND MAGAZINES.

THE GREYS. By Abby Ethelridge. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.) This is a well-told story showing how an excellent character was formed through varied changes of outward circumstances. It is admirably adapted for the purpose for which it is intended—the Sabbath school library and home circle.

FIRST THE BLADE. By Hannah More Johnson. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—The authoress of this story knows children's ways and modes of thought. There is great directness and simplicity in the narrative. It will at once secure interested attention and retain it to the end. Its tone is healthy, and the lessons it teaches are valuable. The volume is intended for Sunday school libraries and home reading.

GARDEN AND FARM TOPICS. By Peter Henderson. (New York: Peter Henderson & Co.)—When Horace Greely published his "What I Know About Farming" there was no end to the merriment at his expense. Peter Henderson is perfectly safe from such treatment. The life-long experience of an intelligent practical man, fully entitles him to speak accurately on subjects with which he is intimately acquainted. Peter Henderson is a reliable authority on horticulture and agricultural matters generally. The book recently published by him under the above title will be of great value to all interested in gardening and farming.

SHOT AND SHELL FOR THE TEMPERANCE CONFLICT. By Rev. D. Rogers. (Toronto: William Briggs).—Creditable contributions to Temperance literature are always welcome. By its dissemination, the popular mind is informed and public opinion moulded. Mr. Rogers is a Methodist minister in the London Conference. He has compiled a most serviceable book for the promotion of sound views on the temperance question. Several of the representative men of the day speak with their accustomed eloquence in its pages. Dr. Dewart pithily and sensibly writes a suitable introduction. A portion of the work is specially adapted to the young. It is illustrated with engravings. It is a little book fitted to produce beneficial and lasting results.

THE PULPIT TREASURY. J. Sanderson, D.D., Editor. (New York: E. B. Treat.)—Dr. Buckley contributes a sermon of much ability on the question of future punishment, and Dr. Marvin Vincent an excellent discourse on "Thyself and Thy Teaching." "The Resurrection of Christ" is treated by Dr. William M. Taylor with characteristic spirit and ability. The address delivered by Dr. John S. MacIntosh at the funeral of Rev. John Hall Magowan in Fifth Avenue Presbyterian Church is reproduced in this number of the *Pulpit Treasury*. The other contents are fresh, varied and attractive. This magazine is a valuable aid to the Christian minister and ought to be a welcome guest in the Christian household.

MEMOIR AND RIME. By Joaquin Miller. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This is a pleasant, readable book by the Poet of the Sierras. It can be read through systematically or it may form a most agreeable companion for the odd moments of leisure that occur in the busiest lives. The first part is "Notes from an Old Journal." There are brief gossip descriptions of the author's trip to Europe with his impressions on notable places he visited and people he met. Other sections are devoted to Western scenes and events. California, Oregon and Colorado afford admirable subjects for treatment. "Rhymes for the Right," form another section, and various poems lie scattered through the book. Forming as it does one of the cheap Standard Series this book by a popular writer is brought within the reach of everybody.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—To every one who wishes to keep abreast of the intellectual and moral currents of the time *The Living Age* is indispensable. The numbers for March 1st and 8th, contain "The English Church in the Eighteenth Century" (*Quarterly*); "The Uncertainties of Science" (*London Quarterly*); "Fray Gerundio—a Clerical Don Quixote" (*Church Quarterly*); "A Walk to Coomassie" (*Nineteenth Century*); "Sir Theodore Martin's Life of Lord Lyndhurst" (*Blackwood*); "The Character of Dogs" (*English Illustrated Magazine*); "The Pottery Districts of Fiji" (*Leisure Hour*); "The True Story of Adam Bede" (*Sunday Magazine*); "Chinese, Gordon, and Recreation of Men of Letters" (*All the Year Round*); "Christianity and Politics" (*Spectator*); "The Defence of Canton" (*China Mail*); with instalments of "A Wizard's Son," "The Baby's Grandmother," and "Valerie's Fate," and the usual amount of poetry.

RECEIVED.—The *Sideréal Messenger*, conducted by William W. Payne, Carleton College Observatory, Northfield, Minnesota. "Catalogue of the Museum of the Education Department, Ontario," compiled by authority of the Hon. the Minister of Education by S. P. May, M.D., C.L.H., Superintendent.

THE Brant County Sabbath School Association held a successful conference at Brantford last week. Interesting addresses were delivered by earnest friends of the Sabbath school. The Rev. J. McEwen, secretary of the Sabbath School Association, took an active part in the proceedings. Mr. W. N. Hossie delivered an address on "Township Organization; how to secure that object and establish a Sabbath school in every vacant section of the country." At the conclusion of an animated debate, the president and secretary were instructed to take immediate steps to secure township organization and establish schools in every needy district. The following officers were appointed for the ensuing year:—W. N. Hossie, President; Rev. J. Grant, Vice-President; S. Dawson, Paris, Secretary. Committee—W. Whitaker, R. Schell, Dr. Nichol, G. Foster, T. S. Shenstone, J. Mann, Rev. H. T. Crossley, and Rev. F. R. Beattie, Brantford; H. Moyle and W. E. Adams, Paris; T. Shaw, Cainsville; W. B. Wood, St. George; and R. Hay, Scotland. Local Secretaries—Wm. N. Hossie, Brantford; Dr. W. Clarke, Paris; George A. Chrysler, St. George and South Dumfries; W. Moyle, Brantford North; D. A. White, Brantford South; D. M. Lee, Burford. The various reports showed for Brantford a total of nineteen schools, with an attendance each Sunday of 3,000; teachers, 250; while for Burford township a total of twenty-two schools had an attendance of 5,000 pupils each Sabbath, taught by 250 teachers. The treasurer's report showed a favourable balance in the hands of the society, which is in an exceedingly flourishing condition.

CHOICE LITERATURE.

JOHN OLIPHANT'S CHEQUE.

The husband and wife sat by some dying embers one winter evening, talking over the situation. A rosy young Robert was soundly sleeping in the next room, and Alice was carefully setting a patch into the sleeve of a little jacket. It was rounded to a chub by arm, and the rent was discouragingly large.

"I confess, Alice," the pastor said, "I don't see just how we are to get over this hard spot, wind and tide are against us. This is one of the dark days I had a presentiment of, dear wife, when I dared not ask you to share my lot," and the voice had a sad note in it.

"Sorry you asked me!" Alice answered, smiling, a gleam of fun breaking out even then.

The wife's irrepressibly buoyant nature had been better than medicine in many a dark hour to her graver husband, who sometimes suffered torture for having allowed her to share his life of self-denial.

"I sometimes think," he went on, "we had better come to it and grow huddle enough to apply for another box. If we had even a few articles of clothing to take us through the winter, we might possibly get along until spring."

"Oh, don't send for a box," his wife said, while she carefully trimmed her patch. "If we are going to starve and freeze and so on, let us do it as comfortably as we can—not be wrought up by having a quantity of old shoes pitched at us while we are going through the process."

"Alice, you are growing censorious and ungrateful, I do believe," he said, breaking down in a laugh.

The laugh was the wife's triumph. She always made him laugh when he was inclined to see the dark side of things—fearful only for her, he was.

"Well, don't you recollect what was in that box that happened to fall to us? I do. Four pairs of old shoes, an antiquated green silk bonnet, a forlorn old hat—very tall and narrow-brimmed, for you, a moth-eaten coat with long swallow-tails, and so small that if you ever should get it on you could never get it off. I have had many a good laugh to myself, thinking how we would look rigged up in those things; even this people would open their eyes. Then there was a number of old magazines and newspapers, besides two or three much soiled worsted dresses. Ugh! No, no, if I have trials before me I want to meet them in a Christian spirit and not be thrown into a tempest of anger, as I fear I should be, by another box like that."

She was laughing now, and her husband joined her for a moment, and then a spasm of indignation flushed his face, that it was possible for Christian people to offer such indignities to this fair, cultured woman. He did not speak it out, though, he only said, with a suppressed sigh:—"Something must be done," and then there was a silence, while the thoughts of each were busy.

"At last Mr. Adams said.—"There is one thing we might do if worst comes to worst," and he shut his lips close and gazed into the coals a moment, as if he were reluctant to speak the words.—"We can return to the east. Dr. Wilson assured me if I wished it any time, he could easily introduce me to most desirable vacancies, and you know the church as Linden called me last summer. I presume there would be no difficulty in obtaining a position where our pecuniary troubles would be at an end and at the same time we be doing the Lord's work."

There was silence again, while the wife turned down the frayed edges, and set careful stitches, the husband, meanwhile, searching her face from under the hand that shaded his own.

It was a tempting picture those words brought up; a home in a pleasant eastern town, an ample salary, a roomy parsonage, no more scrimping and patching and what would be more delightful, have something to bestow upon others.

"Robert," came at last, and this time the tone was softer, "Do you want to go east?"

"No!"

"Does it not seem as if it would almost break your heart to abandon this undertaking just now?"

"I confess it would be a great trial, but I cannot let my wife and children come to want."

"Have you a conviction that, dark as things look now, the Lord Jesus would be better pleased to have you stay here and trust Him?"

"When I search my heart closely I must own that such is my conviction."

"Then let us stay," she said, half under her breath.

"Let us consider it impossible for us to leave. You know you said in your sermon last Sunday, that we must never forget that 'our Father is in heaven, and that He is rich.' Now, if it is true that we have a rich Father who loves us, why should we give ourselves any more concern? Other children who have rich fathers to send them money whenever they need it, feel in that way—why should not we? I am sure He will soon put into your mind the means you are to use. Let us trust Him."

"Alice, you are a blessed comforter," he said. "I did not think my faith would be the first to falter. You strengthen me more than you can think." And then he fell into a remorseful reverie concerning doubts he once entertained as to whether Alice Thornton would be a suitable wife for a missionary.

One who has never tried it cannot imagine the satisfaction that may be derived from a patch. The very effort to fit it in smoothly, to make the line where sleeve ends and patch begins, almost invisible by means of tiny subtle stitches, fires one's ambition, and, if successful, the effect on the spirits is most exhilarating. It is one of the compensations of poverty. Alice felt something of this as she smoothed out her work, and, holding it out for her husband's inspection, exclaimed, "Do see what a beautiful patch I have put in Robbie's jacket! Wouldn't that do credit to your great grandmother?"

It was well that she did not know that the eyes which

rested for a moment on her work were blinded by tears, and that the voice was too unsteady for words, and that was why he only smiled an answer, for a man's tears make a woman feel that all the defences are giving way. Robert Adams was not a weak man, but that patch was the last straw.

While the others were quietly sleeping, he sat alone gazing into the last red coals, his thoughts busy with the perplexing problem, for no proposition in Euclid was ever more abstruse than this—how to keep warm from the door, and yet stay at his post. He had a strong arm if it were skilled in any kind of labour, he sadly thought; he could earn something, but even that would necessitate leaving this poverty-stricken flock. Ah! by leaving them he could insure a royal living, and that without manual labour. A little, a hundred dollars, with what was allowed by the board—which was smaller than usual this year—would, by the strictest economy, enable him to pay what he owed and carry them almost through. But where was it to come from? He had no friends to whom he could apply. They had already been generous beyond their means. He tried to stay his heart upon God and His rich promises, but a wave of despair would roll over him and sweep away hope and faith till he felt like a miserable wreck alone on a wide dark sea, with not a star above him. If Satan tempted Christ, Himself, will he not much more worry His servants?

And so the conflict went on. At times he walked up and down, and then he bowed in an agony of prayer, and Satan walked with him and whispered in his ear while he prayed. Such plausible suggestions he knows how to make—

"You have been here now seven years; you have given the church a good start; now let somebody else take up the work. You have no right to allow your wife and children to come to such straits. Write a letter this very night about securing a church at the east. You could take high rank there; you could get a large salary; you could even give part of it to support this church. Think of that! Why is it not a duty to help yourself and the church too at the same time?" and much more, until the poor hunted soul scarce knew which whisper was satanic and which divine. He only knew that no relief came to his burdened heart.

Into the tired brain came another thought now—write to some religious newspaper a statement of his case. It might be that some one of God's people would heed it and help him. But there was an immense obstacle in the way of doing that—a whole mountain of pride—the pride natural to a self-reliant nature. "Just the same as begging," Satan buzzed into his ears; and, moreover, if he did write, it would probably go into the waste-basket. This plan was not to be thought of for a moment.

The suggestion would not be dismissed, though; it forced itself persistently before him till he knelt again to pray. He humbled himself anew, and told the Lord he would do even this, if it were His will; that he would do anything rather than disobey. Then for the first time the pressure was taken from his heart, and peace took possession. By this sign he knew the Lord had been speaking.

The first faint streak of dawn was in the sky when he went to his desk and wrote. It was a manly, simple appeal, but its unstudied pathos might have melted a heart of stone. This done he laid himself down calm and trusting.

The letter went on its way to the great newspaper office. The managing editor read it with swimming eyes, and it did not go into the waste-basket. Just one precaution the sagacious editor took. He reached down that interesting and invaluable volume which holds the stories of the ministers, the "Minutes of the General Assembly," and discovered that there was such a man as "Robert Adams," and such a town as Oakwood, and a mission church there. Then he went back in previous volumes of the same work, and verified the general statements of the letter. Not yet satisfied, he went to a rack of maps hanging on the wall, and pulling down one, scanned the position of Oakwood. "It'll never do to surrender that point," he said. Then the article went into the type-setter's hands and in another day or two appeared in the paper, signed only "A missionary."

Mr. Oliphant was a prosperous merchant in a thriving eastern city, a staunch Presbyterian who made it a point of conscience to read every article from editorial to advertisement in his chosen and well-beloved paper. Thursday was the day on which it arrived, and notwithstanding he was a grave elder of sober years it was his habit on that day to hurry home with somewhat of the expectant flutter of one who has almost within his grasp a precious missive from the dearest one on earth. And on that evening, he was wont to shorten, somewhat, the season of social chat with his family, and retire into the privacy of his library, where gown and slippers and easy chair waited his occupancy.

It looked more than usually attractive to-night, with a fierce storm pelting against the windows—this cosy room, with its glowing fire, shaded lamp, and fresh newspaper on the table. As he unfolded it and stretched out his feet to the fender, he could not refrain from a long drawn out "A—h!" which, with him, meant gratitude and satisfaction. He was an intensely appreciative reader. He ejaculated "Capital!" to a ringing editorial, smiled over some of the sparkles on the same page, and once laughed outright. He knit his brows sternly over what he deemed bad logic and sophistical arguments by a contributor, and then he came to an article which held his attention closely from first to last. Once he was obliged to take off his glasses and remove the mist that somehow had gathered there, and when he had finished reading it there were tears in his eyes. He let the paper slide from him, and leaned his head on his hand and looked into the fire, and thought and thought. "What a shame that our grand, rich Church is starving its missionaries! And such a man! A man that can write an article like that!" Then he got up and walked excitedly about the room, and said, half aloud.—"Bless me! that man's a hero! What a great soul he must have to stay through it all!" Then he fell to considering some gigantic scheme whereby the Church should raise more money for such heroes.

"And while they are talking about it this fine fellow will starve," he said, again coming back to the chair and taking up the paper. There was a spicy article from one of his

favourite contributors in the next column, but he did not glance at it now. He read the home mission letter carefully through once more, and wiped his glasses once more, and not only those, but his eyes. Then he studied the subject in the fire once more. The result of meditation was a soliloquy.

"It is noways likely that the editor of such a paper would be imposed upon. They are sharp fellows, those editors. Even suppose him to be an impostor, the matter of a hundred dollars or so is not much. I take business risks every day greater than this; they may fail, too. Suppose he is not an impostor, and is suffering this very night, then will not the Lord hold me accountable when the story has worked so powerfully upon me? 'I'll do it,' he said, drawing pen and paper to him; 'I'll invest, and see what comes of it, and if it's all right, why, I'll just take that church and that pastor under my wing. If I tend up well to one little corner perhaps it will be better than for me to scatter what I have all over the earth—and that would be a magnificent plan,' mused Mr. Oliphant, in his munificence making plans for his brethren. "Each of us who has plenty of money just take a mission station, and be responsible for it, and take good care of it. Why not? I'll talk that up next missionary meeting."

His awakened zeal did not evaporate in reveries or in talk, going out in smoke like many a kindled flame. Neither did he shirk responsibility by hiding behind a whole church, and telling what they ought to do. This man's conscience was not after that pattern. He drew up a generous cheque, and wrote a warm, sympathizing letter to keep it company.

"Hold the fort, my dear brother," he wrote. "You and I are both soldiers under the same great Commander, only you are at the front. We cannot all be at the front. I have been detailed at this point to raise supplies for carrying on the war against our enemy. I enclose a small supply. It is not charity; it is a little of my part of the work. When you need more let me know, and always believe me to be, in deepest sympathy and love of the same Lord Jesus, your brother, JOHN OLIPHANT."

"The King's business requires haste." The letter was quickly enclosed with a note to the editor, and a servant despatched at once to the post-office. That done, and a few words of prayer breathed for a blessing to attend it, Mr. Oliphant was free to enjoy the article of his favourite writer, having no twinges of conscience but a calm consciousness that his mission station had been well attended to.

Affairs were coming to a crisis in Oakwood parsonage. Supplies were very low, indeed. Ten days had passed with no rift in the clouds. Even the wife's sunny face grew grave when she discovered that the wood-pile was fast diminishing, and the flour would only last a day or two longer. However, they prayed and waited and hoped. It was on a cheerless evening when a cold, drizzling rain made the world desolate, that the letter came. Mr. Adams came in out of the storm, took it from his pocket, and drew near the light to see if he recognized the handwriting. Then Alice came, and they both studied the blurred post-mark with that curious feeling people have when they linger on the outside of something on which much depends, instead of going straight to the inside to learn the worst at once. At last it was read, and the crisp cheque lay before them, and the two silently looked into each other's faces with joyful eyes.

If Mr. Oliphant could that moment have known the burden that bit of paper lifted, he would have been a happier man than he already was.

"It seems we have a rich brother, too," said Alice, in an unsteady voice betwixt smiles and tears.

"A dear brother," answered her husband, "who carries out our Father's orders. I am sure it is your faith, not mine, dear wife, that is thus rewarded, for mine often wavered."

Some day, perhaps, when we shall know as we are known, Mr. Oliphant will be able to put things together and understand why, in those days, several business enterprises turned out far more successfully than he had hoped, so that it would seem that almost everything he touched turned to gold, and why his own soul was drawn very near to Christ, and he had peace like a river. He will understand that it was not alone due to the fulfilment of the promise, "He that watereth shall be watered," but as well to the fact that God hears and answers prayer. The fervent petitions of his children that night on the frontier, that blessings might come down upon their newly-found brother, were not in vain.

Meanwhile, Mr. Oliphant had waited in not a little anxiety to know the result of his venture. He had too much knowledge of the world not to know that he had done what most men would call a very foolish thing; to place implicit trust in the word of an entire stranger. So he was more than delighted when word came from the secretary of the Board that no truer man or more efficient worker than Robert Adams ever lived. Especially was he rejoiced to receive from the man himself a long letter acknowledging the gift with deepest gratitude.

Mr. Oliphant was as good as his word. He took the Oakwood church under his wings, and strong, true wings she proved them. Not only was the pastor henceforth relieved from all anxiety on his own account, but the church was tided over financial embarrassments until she became grand and strong, able to stand alone without aid from the Board or private benevolence.

In after years when Oakwood had grown to be a large and important city, had changed its name, was girt about with a network of railroads, and the buzz and whirl of commerce and manufactories filled the air, then the Oliphant Church, a substantial stone edifice, stood on a broad, handsome street, and reared its graceful spire among a score of others.

The pastor was Dr. Adams, revered and loved by all the country. The parsonage stood next the church, roses bloomed on its broad lawn, and the elegant structure was not of logs.

There is a band of white-haired old elders who delight to rehearse past conflicts and triumphs, and the courage and

perseverance of their young minister in those early, dark days. He will always be young to them.

And there is a story that the pastor, whose locks are now glistened with gray, sometimes tells in the twilight to his own young daughters. It is of a fair girl who left her city home and went with him to a desert place. Her courage and patience, her lofty faith and sweet spirit are themes of which he never tires.

The story, though, he oftenest tells to young parishioners is that of John Oliphant's cheque.

Nobody need waste time in looking up Robert Adams or the "Oliphant Church" in some western city, as their names are in reality spelled somewhat differently.—Mrs. C. M. Livingstone.

THE TARTAN.

When or by what authority the several clans assumed the clan tartans which have distinguished them, and to which they cling with affection that neither time nor distance seems able to distinguish, is not clearly known. The Mackays, the Southerlands, the Campbells, the Macraes, the Macgregors, the Macdonalds, the Macintyres, the Macleods, the Macnabs, the Macphersons, the MacLaurins, the Mackintoshes, the Grants, the Forbeses, the Frasers, the Gordons, the Camerons, and the rest of the historical clans, go where they will—to the United States, to Canada, to India, to South Africa, to Australia, or to New Zealand—preserve their love for the distinctive and highly-venerated tartans of their families. They wear it on great occasions, and citizens of the world and cosmopolitans although they be, encourage in their wives the love for the old dress and the old associations, and traditions which the tartan implies. And if this feeling be strong among civilians, why should we wonder that it should exist with greater intensity among the military, and that the Highland Regiments—officers and privates alike—should resent the meddling of the War Office in a matter greater to them, though small to the mind of the cut-and-dry officials, who, being partially machines themselves, imagine that all the rest of mankind are as dull and unsentimental as they are?

The two predominant colours of ancient tartans were dark green and red, which gradually grew into seven—the maximum accorded by the Druids to the high priest and to the dominant king or "Pendragon" of all the clans and tribes. These seven were green, blue, black, red, yellow, purple, and white. The tartan of the Black Watch—or Forty-Second Highlanders and Mackays, consists of the three first colours, somewhat differently arranged as to set or stripe, and form a very handsome, but not showy tartan. Into and intermingled with this main ground-work, some other class have woven a stripe of red, or yellow, or of white, as the distinctive colours of their tartan, by means of which a considerable variety of pattern has been produced.

The Macgregors—who claim to be the royal clan—or "Clan Alpine," as they poetically call themselves, by virtue of dissent from the great Kenneth Macalpine, king of Scotland in the long bygone ages, have more of red, yellow, and white in their tartan than any other clan, with the exception of the Stuarts. These latter, who are quite modern in the history of the clans, call their tartan the Royal. The Stuart tartan is closely imitated from that of the Macgregors, although not quite so handsome or harmonious in its arrangement and stripe of colour; and this latter, or a variety of it, called the Hunting Stuart, is said to be the still more modern and fanciful tartan which the War Office proposes to substitute for the time-honoured tartans of the clans of the north. The black and red check, commonly called Rob Roy, is not a real tartan of the Macgregors—not even an imitation of it—but a modern innovation, which was possibly first introduced as the colour of the hose rather than of the kilts and plaids of the clan.

The word "phillibeg," which is sometimes used for the kilt, is the Gaelic "fìleadh-beag," a fold or plait; and "phillimore," in like manner, is the "fìleadh-mòr," or great plait or fold. The patronymic "Phillbrick," a not uncommon name in England, is "fìleadh breac," or variegated fold, otherwise "tartan." There is this to be said for tartan, for the kilt, for the Highland dress, and all its appurtenances, that Englishmen, who sneer at in no sooner go into Highlands than they learn to admire it, and speedily to love it; and that gentlemen who sport, and shoot, and stalk the deer on the wild mountain tops and in the straths and glens of Caledonia, are generally even more enthusiastic than the Highlanders themselves in their appreciation of the costume.—All the Year Round.

THE NIGHTINGALE'S SONG.

In the March Century John Burroughs describes his "Hunt for the Nightingale" in England, with the following result of an almost fruitless chase: "When my patience was about exhausted, I was startled by a quick, brilliant call or whistle, a few rods from me, that at once recalled my barber with his blade of grass; and I knew my long-sought bird was inflating her throat. How it woke me up! It had the quality which startles; it pierced the gathering gloom like a rocket. Then it ceased. Suspecting I was too near the singer, I moved away cautiously and stood in a lane beside the wood, where a loping hare regarded me a few paces away. Then my singer struck up again, but I could see she did not let herself out; just tuning her instrument, I thought, and getting ready to transfix the silence and the darkness. A little later, a man and boy came up the lane. I asked them if that was the nightingale singing; they listened, and assured me it was none other. 'Now she's on, sir; now she's on. Ah! but she don't stick. In May, sir, they makes the woods all heccho about here. Now she's on again; that's her, sir; now she's off; she won't stick.' And stick she would not. I could hear a hoarse wheezing and clacking sound beneath her notes, when I listened intently. The man and boy moved on. I stood mutely invoking all the gentle divinities to spur the bird on. Just then a bird like our hermit-thrush came quickly over the hedge a few yards below me, swept close past my face, and back into the thicket. I had been caught listening;

the offended bird had found me taking notes of her dry and worn-out pipe there behind the hedge, and the concert abruptly ended; not another note; not a whisper. I waited a long time and then moved off; then came back, implored the outraged bird to resume; then rushed off, and, as it were, slammed the door indignantly behind me. I paused by other shrines, but not a sound."

WITH HUSKY-HAUGHTY LIPS, O SEA!

With husky-haughty lips, O Sea!
Where day and night I wend thy surf-beat shore,
Imaging to my sense thy varied strange suggestions,
Thy troops of white-manned rancers racing to the goal.
Thy ample, smiling face, dash'd with the sparkling dimples
of the sun,
Thy brooding scowl and murk—thy unloos'd hurricanes,
Thy unsubduedness, caprices, willfulness;
Great as thou art above the rest, thy many tears—a lack from
all eternity in thy content
(Naught but the greatest struggles, wrongs, defeats, could
make the greatest—no less could make thee),
Thy lonely state—something thou ever seek'st and seek'st,
yet never gain'st,
Surely some right withheld—some voice, in huge monotonous
rage, of freedom-lover pent,
Some vast heart, like a planet's, chain'd and chafing in
those breakers,
By lengthen'd swell, and spasm, and panting breath,
And rhythmic rasping of thy sands and waves,
And serpent hiss, and savage peals of laughter,
And undertones of distant lion roar
(Sounding, appealing to the sky's deaf ear—but now, rap-
port for once,
A phantom in the night thy confidant for once),
The first and last confession of the globe,
Outsurging, muttering from thy soul's abysses,
The tale of cosmic elemental passion,
Thou tellest to a kindred soul.

Walt Whitman, in Harper's Magazine for March.

AN UNSTEADY ISLAND.

Once, during a heavy gale from the east, a party of spongers in an open boat were driven off shore, and so fierce was the hurricane that their only hope was to keep the boat before the wind and run out into the Gulf. For four or five hours the headlong race was kept up; but finally the wind abated, and by early morning the sea was as smooth as glass, a peculiarity often noticed there after a gale. They had been carried far out of sight of land, and were well-nigh worn out, when one of the spongers exclaimed that they were nearing shore, and soon the entire party saw a familiar sight that seemed to signify a reef—a flamingo standing motionless in the water. As the boat drew near, the bird raised its graceful neck, straightened up, and stretched its wings as if to fly; then, seeing that they were not going to molest it, it resumed its position of security. To their astonishment, the men soon perceived that, instead of resting on a reef, the bird had alighted on a huge leather turtle that was fast asleep upon the water. Indeed, the flamingo was in distress, like themselves, having been blown off shore by the same storm, and it had evidently taken refuge on the sleeping turtle. The men did not attempt to disturb it, and their last view as they pulled away to the east was of the flamingo attempting to lift one leg and go to sleep, an act which the undulating motion of the floating turtle rendered well-nigh impossible.—From "Blown out to Sea," by C. F. Holder, in St. Nicholas for March.

THE PULSE OF ANIMALS.

The health of animals as well as that of human beings may often be guessed at very shrewdly by simply feeling their pulse. In a horse a good and strong but quiet pulse beats forty times a minute, in an ox fifty to fifty-five, in sheep and pigs not less than seventy or more than eighty for ordinary health. It may be felt wherever a large artery crosses a bone. In the horse it is generally felt on the cord which crosses over the bone of the lower jaw, in front of its curved position, or in the bony ridge over the eye; and in cattle over the middle of the first rib. In sheep it may be easier to place the hand on the left side, where the beating of the heart can be felt. A rapid, hard and full pulse in stock, points to inflammation and high fever; a rapid, small and weak pulse, to fever also, but to fever accompanied by a poor and weak state of the subject. A very slow pulse will be found to indicate brain disease, while a jumping and irregular pulse shows something wrong with the heart.

A CURIOUS CALLING.

There are various strange callings exercised in great cities by which people earn their daily bread, and that followed by what is termed the "waker-up" in Paris is one of them. The wakers-up are generally old men past active work, and the winter is their best season. When the nights are long, and the comforts of a warm bed are apt to militate against early rising, the reveilleur sets out between three and four in the morning, taking his way through the suburbs adjoining the fortifications, mostly inhabited by labourers and artisans. His duty is to arouse those whose employment necessitates their being up before daybreak, and who, but for his services, might very frequently oversleep themselves. He calls them by uttering a loud whoop or cry, and waits before a house to ascertain that it has been heard, either by the opening of a window or a door, or an answer from within. Every workman pays him a sou daily for his trouble. The profession of reveilleur, though not of course a very remunerative one, enables, it is stated, a certain number of men, incapacitated for work by advancing years, to provide for themselves without being dependent on the charity of the public.

The Rev. John Macnaughton, Belfast, is seriously indisposed.

BRITISH AND FOREIGN ITEMS.

A THEOLOGICAL book club is being formed in connection with the Established Church of Scotland.

THE Bible and a good atlas is all the personal (?) luggage carried by General Gordon when he travels.

OF 771 students in attendance at the Free Church training college, Edinburgh, 150 are pledged abstainers.

THE Rev. Principal Tulloch is about to publish a new work entitled "Modern Theories in Philosophy and Religion."

A GERMAN biography of Burns will appear this Easter, containing a large selection of translations from the poet's best pieces.

IN the Calcutta Exhibition there is a collection made by the local Bible society of Christian Scriptures in 160 different languages.

THE degree of D.D. has been conferred by St. Andrew's university on Bishop Wordsworth of St. Andrew's, and Dean Randall Davidson of Windsor.

PROF. CANDLISH, of Glasgow, is the Cunningham lecturer this year. His subject is "The Kingdom of God, Biblically and Historically Considered."

THE Duke of Westminster continues to close public houses on his property in London as the leases fall in. Already between forty and fifty have been suppressed.

A MAGNIFICENT statue in bronze of Gambetta is to be unveiled at Cahors on his birthday, April 2nd. It has been privately subscribed for to the extent of 162,000 francs.

THE Rev. Father Bessonier, Vicar-General of Vincennes, Ind., and the Rev. Patrick Donoghue, Vicar-General of Milwaukee, have been created domestic prelates by Leo XIII.

MR. ARCHIBALD NIMMO, of Carnwath, an ingenious shoemaker, the editor of an excellent collection of the ballads and songs of Clydesdale, died on the 13th ult., aged upwards of eighty.

CANON STUBBS, of St. Paul's, distinguished as an historian, has been appointed bishop of Chester, and Dr. Ridding, headmaster of Winchester, to the new diocese of Southwell.

ARCHDEACON FARRAR, of Westminster, addressed the temperance societies of the Free and U. P. Church theological halls, on the 26th ult., in the Free Assembly Hall, Edinburgh.

THE Sultan, "in testimony of high satisfaction" with Mr. Edwin Arnold's "Pearls of the Faith" as a poetical exposition of the religion of Islam, has conferred on him the Order of the Osmanie of the third class.

THE Scottish ladies' society for female education in India and South Africa collected £6,118 last year. This society claims to have been the pioneer of the work in India, and to have carried it on successfully for many years.

THE Chemist and Druggist (Eng.) states that in twenty years the sales of single packages of patent medicines in Great Britain have increased from 6,661,657 to 18,457,990. The number of vendors, formerly 10,193 is now 19,404.

THERE are 125 licensed distilleries in Scotland, to say nothing of the illicit stills that are in active operation. Argyshire heads the list with thirty-five distilleries. Last year from Cambeltown alone 1,400,000 gallons of whisky were exported.

A PARIS paper says that the English gamblers at Monaco are the most determined, and lose the most. It is said that each day when the play begins the bank has in hand \$200,000; as play becomes brisker this is sometimes raised to \$600,000 more.

ON a recent public occasion Sir Alexander Arbuthnot, K.C.S.I., said, "the working classes alone spend on drink more than the entire agricultural rent of the kingdom, and that this fact conveys a melancholy and startling picture of the existing state of things."

AT an immense gathering of Anglican sisters of mercy at the dedication of a new wing of the orphanage in Kilburn the friends present from all parts of England numbered nearly 1,000. The sisters are described as "the most pleasant and persistent of beggars."

MR. GEMMELL's conduct at the Edinburgh U. P. Presbytery at a recent meeting was so outrageous that a police officer had to be twice sent for, after a formal motion had been adopted to "apply to the civil magistrate" to protect the Presbytery from interruption.

DR. JOSEPH PARKER has been speaking and writing very strongly in favour of Britain assuming the protectorate of Egypt. "As for the Sultan," he says, "I would treat him as the father of lies, if I did not thereby fasten upon falsehood too humiliating a paternity."

A LONDON millinery firm advertised lately for a young lady, tall and of good figure, for the show-room. Three hundred applied, about 240 in person, the great proportion of them, evidently holding different views from the firm in respect to what a good figure is.

ACCORDING to the Lyon Medical, women practised medicine and surgery over a century and a half ago. There were then in Lyons forty-three master surgeons and thirteen widows of surgeons in regular practice. All doctors' widows had the right to practice medicine and surgery.

A SERIES of evangelistic meetings, extending over the week, was held in Renfield Street Church, Glasgow, lately. The opening service was conducted by Principal Cairns. Revs. R. I.itch, of Newcastle, J. Wells, M.A., Dr. A. A. Bonar, A. G. Fleming, of Paisley, and J. G. Scott conducted the other meetings.

MR. DICK PEDDIE has given notice of his disestablishment resolution in the House of Commons, and Mr. J. A. Campbell has introduced a Church Rates Bill. The intention is to relieve farmers of such burdens, and make rates payable only by landowners on the agricultural value of the land. This was the law up to the beginning of this century.

MINISTERS AND CHURCHES.

IN addition to the amount formerly announced from the Presbyterian Church in Ireland, and the Free Church of Scotland, Dr. Cochrane has received last week £100 from the former and £25 from the latter.

THE Presbytery of Toronto at its last meeting nominated the Rev. Professor McLaren for the Moderatorship of the General Assembly. The Presbytery of Lindsay made the same nomination, while that of Lanark and Renfrew have proposed the Rev. J. K. Smith, of Galt.

THE Rev. John Neil was lately presented with two handsome robes for his cutter by the members of the Cambellville Bible class. This is not the first proof Mr. Neil has had of the kindness of his people. A short time after his induction he received from the ladies of the Nassagaweya congregation the present of a cutter, robe, harness, and dining-table, and from the Cambellville congregation a valuable buggy.

THE congregation of Richmond, Presbytery of Ottawa, have commenced the erection of a new brick church to cost about \$3,000. It is expected to be ready for opening about the 1st of January next. The present church was erected forty-five years ago, and the first minister was Rev. Mr. Evans, from Ireland. The present pastor is the Rev. T. S. Glassford, B.A., a graduate of Queen's College. The people are united, harmonious and hopeful.

LAST Thursday evening the Rev. Dr. Moffat of Walkerton, lectured to the Mechanics' Institute, Hespeler, before an excellent audience. Subject, "Abraham Lincoln, or the Power of Pluck and Character." The Association of Mechanics' Institutes for Ontario, is doing a splendid work for the people in providing one free lecture to every Institute desiring the same, if given before the last day of April. Dr. Moffat is one of the lecturers, and the only minister of our Church so engaged.

THE organ of the French Protestants in the province of Quebec, *L'Aurore*, contains the following:—"The *Lowell Daily Courier* gives us an account of the demission of his charge by M. Côté and of the projects of the Home Mission Society of Boston for the evangelization of the French Canadians of Massachusetts. It appears that this society has confided to M. Côté the superintendence of the mission it has established, as well as a school of theology for French-speaking students under the care of Rev. Mr. Ameron, late of Three Rivers, who will be called to the pastorate of the church founded by M. Côté, and of which he has been the beloved pastor for several years." Both men are well qualified for the special work they are called to undertake.

THE annual meeting of the Philosophical and Literary Society of the Presbyterian College, Montreal, was held on the evening of Friday, March 7th. The annual report was read by Mr. J. H. Macvicar. It shows that the work of the society has been carried on in a successful manner. There are at present fifty-nine names on the roll of membership, eighteen of which were added this year. Ten ordinary meetings were held with an average attendance of twenty-three. Two public meetings were also held, both of which were largely attended and successful in every respect. The financial statement shows an expenditure of \$139 52, leaving a small balance on hand. After hearing these reports, the society proceeded to the election of the following new officers for the session 1884-85: President, W. K. Shearer, B.A.; 1st vice-president, A. Currie; 2nd vice-president, J. A. McFarlane; recording secretary, George McLennan; corresponding secretary, S. Rondeau; treasurer, S. A. A. Thomas; secretary of committees, J. McDougall; councillors: D. L. Dewar, D. A. McRae, C. McKerchar, J. Naismith and G. A. Blair.

THE managing committee of the Presbyterian Church, Hespeler, report financial progress during the year, they have succeeded in paying the debt on the manse, also improved the church property to the amount of \$300. We have had morning and evening services during the last year, and an increase of twenty-four members, and now both pastor and people rejoice together that church and manse are free from debt. On the evening of the 22nd inst., the manse was taken possession of by about twenty of the members of the congregation, to the surprise of pastor and family, with baskets full of eatables, after a general

shaking of hands and greetings, the meeting was opened by singing and prayer, when Mr. Johnston made a few appropriate remarks, presented a purse containing over \$70 as a token of esteem and friendship of the people to their pastor. Mr. Haigh thankfully received the gift and feelingly referred to the kindness and good will of his people and hoped to prove himself worthy of their esteem, confidence and support. Mr. James Little and others gave addresses, after which sociability reigned supreme, and after heartily partaking of the refreshments, so neatly arranged and so bountifully provided by the ladies, we bid good night to pastor and family, feeling it was good to be there.

ON the 21st February a new Presbyterian church was opened for worship at West Farnham, Que., under the name of St. John. West Farnham is a town of some 3,000 inhabitants which has sprung up as if by magic in a few years. It prides itself in a fine railway station, beet sugar factory, and refinery, etc., and bids fair to become one of the leading centres of the eastern townships. So far, Presbyterianism, as an organization, was unknown there. Two and a-half years ago the Board of French Evangelization requested the Rev. D. P. Duclos to open French and English services there, which he did at first in a school-house. After some time, the flock having increased, Mr. Duclos induced them to build a church. A lady at once offered a lot valued at \$1,100, the members subscribed, Mr. Duclos collected. Now a fine brick church 67x36, able to hold three hundred, well laid out and tastefully finished, invites worshippers within its walls. It cost \$4,800, \$3,000 of which is already paid. At eleven o'clock the opening services began, Rev. Mr. Duclos presiding. Rev. J. S. Black preached, and Rev. Messrs. Cruchet, Cauboue, McFarlane, and McDowell took part. There was a large attendance. In the evening the same gentlemen, along with Rev. Jos. McCaul, and Messrs. Thomas, McFarlane, Thompson, and McAyeal, of the Presbyterian College, Montreal, took part in a successful social. All the invited guests admired the activity and *savoir faire* of the ladies, and the energy and perseverance of the acting pastor. Presbyterianism is taking root in the eastern townships.

THE annual congregational meeting of Knox Church Stratford, was held last week. The report of the session was of a very encouraging character. It shows a steady increase of membership, the number now on the roll being 528. The manager's report is on the whole exceedingly satisfactory. The ordinary revenue has met all the expenditure and yields a surplus of over \$350, which has been applied to lessen its liabilities. The average giving per Sabbath for ordinary purposes is \$90 and the total amount raised for all purposes during 1883 was a little over \$6,000. This, however, does not include several sums of money paid in 1883 on behalf of Knox College endowment, or amounts which the ladies have raised for foreign missions, as these sums are not passed through the books of the congregational treasurer. The total for all purposes is a little short of that for 1882; but in that year provision had to be made for a considerable outlay in frescoing the church, etc. The Sabbath school report was probably the most encouraging ever presented in this connection. The attendance is larger than ever before, there being now fully 500 pupils on the roll. The pastor has been relieved of the duties of superintendant by the appointment of Mr. A. S. McGregor near the end of the year. The question of Sabbath school accommodation was discussed, and its necessity cordially acknowledged; but owing to the financial depression bearing more or less heavily both on town and country it was deemed inexpedient to incur such additional financial responsibilities at present.

THE annual meeting of the Knox College Meta physical and Literary Society was held last Friday. The following gentlemen, by election, compose the staff of the *Knox College Monthly* for next session.—Editors—Messrs. J. C. Smith, B.A., W. L. H. Rowand, B.A.; A. Blair, B.A.; J. A. Jaffray, B.A.; J. L. Campbell, B.A.; R. Haddow, B.A. Business Manager—Mr. J. McKay, B.A. Assistant manager and treasurer—Mr. Jno. McGillivray. The following officers were elected for the society for the coming session.—President, Mr. J. C. Smith, B.A.; First vice-president, Mr. R. McNair; second vice-president Mr. A. Blair, B.A.; critic, Mr. John McKay, B.A.; recording secretary, Mr. J. L. Campbell, B.A.; cor-

responding secretary, Mr. R. C. Tibb, B.A.; treasurer, Mr. James Hamilton, B.A.; secretary of Committees, Mr. S. S. Craig; curator, Mr. A. Patterson; councillors, Messrs. J. B. McLaren, G. A. Francis, D. McKenzie. The prizes for public speaking and reading were awarded as follows.—public speaking, Mr. G. E. Freeman; 2nd, Mr. J. S. Mackay, M.A.; Scripture reading, Mr. A. Hamilton; 2nd, Mr. H. C. Howard; secular reading, Mr. T. Manson; 2nd, Mr. W. S. McTavish. The first vice-president for the present session then read the valedictory address, urging upon the members the increasing value of such exercises as the society afforded to its members for the cultivation of force and directness and fluency in speech, and of effectiveness in reading. With a few well-chosen sentences the president dismissed the society to meet at the call of the president-elect in October next.

THE induction of the Rev. John McAlpine, lately of St. Marys, into the Presbyterian church at Chatsworth, took place on Wednesday of last week. There was a very respectable representation of the congregation, the more so that the day was one of the inclement ones of the season, adding another barrier to attendance to that afforded by the badness of the roads rendered difficult of travel from the softness of the previous days. The charge had become vacant by the demise in the month of August preceding, of its late minister, the Rev. James Cameron, a man whose decease was a loss not only to Chatsworth, the Presbytery, but to the church at large. At the close of the year Mr. McAlpine preached and received a hearty call to become the pastor of the congregation. Accepting the call tendered to him the Presbytery of Owen Sound appointed the induction for last week. The various brethren designated to the usual services of an induction were on hand, although in some cases somewhat late, owing to the weather and the roads. The Rev. Mr. Somerville of Owen Sound presided; Dr. Fraser, lately inducted to South Road and Annan preached an admirable sermon from 1 Peter ii. 21, upon various features of the example set us by Christ. The Rev. Mr. Currie, of Desborough, addressed the minister, pointing out that he is a servant to the congregation only to the extent in which he is a servant of God, and the people were addressed in a simple, earnest, effective manner by the Rev. Mr. Scott of Owen Sound. At the close of the services Mr. Currie, at the request of the moderator, led the new minister to one of the doors of the church where he received a very cordial welcome from his people.

A SHORT time since, a statue and monumental tablet in memory of the late Rev. Robert Irvine, D.D., formerly of the Presbyterian Church in Canada, were unveiled in the First Presbyterian Church, Augusta, Georgia. The deep interest manifested in these services evidences the kindly feelings with which the memory of their late pastor is cherished by the congregation and people of Augusta. The statue, bearing appropriate inscriptions, is described as a masterpiece of art. The act of unveiling was performed by a granddaughter of Dr. Irvine. The Rev. James Bennet, D.D., of St. John, New Brunswick, a fellow-student and lifelong friend, delivered the principal address on the occasion. It was the best of all tributes—the utterance of a manly Christian heart. The story of Dr. Irvine's life was lovingly told by a large-hearted friend who understood him. Unusual demands on our space prevent us from giving Dr. Bennet's address, and condensation would only spoil it. The following are his closing sentences: I would that that statue had no need yet to be reared—that I could only speak to Robert Irvine and recall with him the pleasant days of school, of boyhood, college, of the wanderings over hill and dale. One such hour to me were worth a hundred statues. But it may not be, and since he is gone ours is the melancholy joy of erecting and beholding this tribute in stone to his memory and worth. Farewell, dear friend, companion of my boyhood; farewell, the faithful pastor of many churches; farewell, the wearer of the trophies of attachment—the tributes of admiration of many hearts; farewell, the great heart of sympathy now hushed from its beating; farewell, the active brain that teemed with quaint conceits and grand ideas; farewell, the tongue from which rolled the tides of eloquence; farewell, the love, the help, the upholding which he was wont to extend to the worthy—to the unworthy. Farewell, all till we meet thee again in the better country—farewell, 'I am distressed for thee, my brother. very pleasant hast thou been to me. Thy

love to me was wonderful, passing the love of women, how are the mighty fallen and the weapons of war perished."

AN exceedingly interesting meeting of the members and adherents of Knox Church, Ottawa, was held last week. After praise and prayer Rev. Mr. Farries, pastor of the congregation, stated that the meeting had been called on the authority of the session to thank God for what had been done in so largely reducing the debt of the congregation. As collateral security to the mortgage on the church a personal bond had been entered into by fifteen members of the congregation to pay in certain circumstances the sum of \$12,000. By a vigorous and determined effort this large sum has been raised and the personal bond has been cancelled by the holder. The following resolutions were unanimously carried:—1. Moved by Mr. Hay, and seconded by Mr. Porter, "That while deeply conscious of our own unfaithfulness to the trust committed to us by the Great King and Head of the Church, as His witnesses, we would yet seek with devout thankfulness, to call to our remembrance the manifold tokens of His goodness and mercy manifested toward us during our past history as a congregation." 2. Moved by Mr. Blackburn, seconded by Mr. Cunningham and Mr. Henderson, "That inasmuch as on the 15th of February our Temporal Committee was enabled by the liberality of our congregation to reduce our church debt by the sum of about \$12,000, and thus to place us financially in a much more satisfactory position both in regard to present duty and future obligation, therefore we desire to bless God for enabling us to achieve this result which must prove of so great value in enabling us to overtake with confidence and courage all our present responsibilities as a congregation." 3. Moved by Mr. Macmillan and seconded by Mr. D. Masson, "That the measure of success with which God has been pleased to crown our efforts in the past, and the favourable financial position which we occupy at present, demand from us a more entire consecration to God, a more active and energetic participation in all congregational and other Christian efforts and a more faithful and prayerful attendance upon the means of grace." Supper, which had been liberally and bountifully supplied by the ladies of the congregation, was then partaken of, when one of the most interesting meetings in the eventful history of the congregation was brought to a close. The large-hearted liberality which has characterized this successful effort is worthy of all commendation, and should result in largely building up and increasing the usefulness of the congregation.

THE thirty-third annual meeting of the Orillia Presbyterian Church of which the Rev. R. N. Grant is pastor, was held in the school room of the church, on Wednesday, the 20th ult. The Rev. R. N. Grant presided, and Mr. G. A. Chase acted as secretary. Short addresses were delivered by the Rev. Messrs. Grant and Gray. Mr. W. I. Forbes, session clerk, read an interesting address from the session, expressing gratitude to God for the continued prosperity of the congregation. It stated that fifty-five communicants had been added to the church during the year, and thirty removed by death or otherwise, and that the roll of membership was now about 300. It referred in terms of thankfulness to the encouraging attendance on ordinances during the year, to the prosperity and progress of the Sabbath school, to the harmony and good feeling that has prevailed in the session and throughout the church, and especially to the noble spirit of liberality manifested by the congregation. At the last congregational meeting, a special effort was decided on to wipe off the debt, and a committee was appointed for that purpose. Including sale of cemetery lot and subscriptions, the sum of \$1,876.70 was raised, paying off the entire mortgage debt; of the subscriptions only a small sum remains unpaid. Gratitude is due to the Lord for so inspiring the hearts of the people that they gave so readily and cheerfully for this purpose. The Sabbath school report was read by Mr. T. J. Decatur, and showed gratifying progress and prosperity. The number of names on the roll is 279, of teachers and officers of the school thirty-three, and of classes twenty-five. The infant class numbers ninety-seven. The names on the roll of the Bible class is sixty, and the average attendance has been improving. The Young People's Association report was read by Mr. Robert Grant. It was stated that over \$100 had been realized from the several entertainments. The contributions for all purposes for

1883, are contained in the under-mentioned statement: weekly Lord's Day offerings, collections, etc., \$2,749.32; Debt Extinction Fund, \$1,876.70; Sabbath School and Bible class, \$238.70; Missionary Association, \$410.93; Cemetery Fund, \$432; Young People's Association, \$150; total \$5,857.95. With certain other miscellaneous items contributions in all amount to about \$6,000. The year 1883, will therefore be remembered and recalled with gratitude as the most remarkable financially in the history of the Orillia Presbyterian Church. The only debt, now remaining is \$100 on the infant school room, for which the funds are partly provided, and an indirect debt of \$300 on the cemetery, being the only burdens on the whole property. The congregation has great cause for thankfulness to Almighty God for his goodness to them, and for the willing mind to devise liberal things shown during the year.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XII.

March 23, 1884. } CHRISTIAN DILIGENCE. } Thess. 3:1-18.

GOLDEN TEXT.—"Be not weary in well doing."—2 Thess. 3:13.

TIME.—A.D. 52 or early in 53.

PLACE.—As the former epistle, this was written from Corinth.

Introduction.—The cause of the writing of this epistle appears to have been, that some expressions in Paul's former letter were understood to mean that the coming of the Lord might take place at any day: Some one or more had been preaching this as a revealed truth, causing great disturbance to the ordinary affairs of life, the people neglecting daily duties and allowing everything to fall into disorder, because of the expectation of the end of all things. He now corrects this error, repeating what he had said when with them, that before that day there would come the great apostasy of the Man of Sin; this had to be manifested in all the abomination of its unrighteousness, and finally destroyed. He exhorts them, therefore, to attend to the concerns of this life, as they had known him to do; and he prays that they may be directed into the love of God, and into the patient waiting for Christ?

Notes and Comments.—Vers. 1, 2.—In these verses Paul asks the prayers of the Thessalonian Christians "that the work of the Lord may have free course." REV. "run." So says the Psalmist 147:15, "His Word runneth by swiftly." The idea is of a torrent that shall overlap all obstacles and run swiftly along. "Glorified:" by its results, the proof of its divinity. "As with you:" and not, possibly, where he was then labouring, Corinth. "That we may be delivered:" then he was in the midst of such men at that time, and his work was being hindered thereby. "All men have not faith," as the Thessalonians, judging by their own readiness to believe, had perhaps thought.

Ver. 3. Men may be evil "but the Lord is faithful;" so 2 Tim., 2:13, there God's faithfulness is the seal of the future blessedness of His people. "Establish:" in the faith. "Keep from evil:" REV., "Evil one:" as representing all his own power and that of his servants.

Ver. 4. Confidence "in the Lord," that is, his confidence in their Christian life and walk rested on the power and love of God to keep them. "Command you:" he could command, for he spoke by the spirit of God.

VER. 5. "THE LORD:" Jesus, as Paul constantly means by this title. "Love of God:" love toward God. "Patient waiting," rather, as in REV., "into the patience of Christ:" such patience as Christ Himself showed. "Then you will be able to endure unreasonable and wicked men:" love toward God; patience for Christ.

Ver. 6. Now a further command "withdraw," or, as in verse 14, "have no company." "Disorderly:" those who, in the name of religion, and with professions of superior devotedness were disorganizing the church and society—the phrase is a military one, and is of soldiers who did not keep the ranks—were regardless of order. History repeats itself, we have plenty of such to-day. "Tradition:" not in the modern sense of legends, but the apostle's own teaching, written or verbal.

Vers. 7, 8. Well it is for teachers when they can appeal not only to their teaching but to their lives. Paul could. He appealed to the Thessalonians' knowledge of him—he was not disorderly; so 1 Thess. 2:10: "Wrought—labour—travail, night and day:" preaching the gospel, and yet not looking to them for support, working with his own hands, doubtless at the same occupation he followed at Corinth—tent-making. He had a right to "live by the gospel," but that right he waived for the sake of the example to the Thessalonian converts.

Ver. 10. "Not work—is not willing—neither should he eat" not that food should be denied any, even the most disorderly, but it is an argument; eating bread and earning bread should go together; men must eat, therefore they should work, if they will not do the one, let them try to do the other. See a similar style of argument on another subject, 1 Cor 11:6.

Ver. 11. "Busybodies" lounging, gossiping intermediaries. "Busybodies who do no business" as *Conybeare* renders, or as *Jowett*, "Busy only with what is not their own business." We have specimens left to-day, some in the church, alas!

Ver. 12. These were in the Church, be it remembered,

Such "we command and exhort by our Lord:" as having authority over them. "Quietness," ceasing from their babbling gossip. "Own bread:" not that of another, or of the church.

Ver. 13. "Be not weary in well doing." if taken in connection with the previous verses it may mean, do not let the abuse of your brotherly love by these men cause you to cease from its manifestation; or if taken generally—be not weary in all well doing, serving the Lord Jesus Christ patiently waiting for Him and living toward the brethren and the world as becometh His followers.

Ver. 14, 15. "Obey not—this epistle" some had set at nought the warnings and admonitions of the first letter, hence this caution. "Note"—lit. "mark." "no company:" the idea is that it was not to be simply an individual, but a collective avoidance. "May be ashamed:" that when he finds himself cut off from the fellowship of the saints he may feel that it is because of his wilful disobedience of apostolic teaching, and may be ashamed of his actions. "Yet," or as REV., "and:" which is better, this is to be done, not in the spirit of bitterness as to "an enemy," but in the spirit of love as to "a brother," a lesson for Christians of all ages.

Ver. 16. "Lord of peace" (Christ, He is the "Prince of peace") (Isa. 9:6); He cometh to bring peace (Luke 2:14); The legacy to His disciples was peace (Jno. 14:27), and His Gospel brings peace to those who receive it (Acts 10:36). "All means," REV., "all times:" in every circumstance, worship and work, individually and collectively.

Ver. 17. "Mine own hand:" the epistle then had been written by another hand: probably to prevent the churches being imposed upon with pretended letters from himself, he wrote in each epistle the salutation with his own hand. "Every epistle:" he had, even now, written several, doubtless many were not preserved: but God has kept all that were needful.

Ver. 18. "Grace:" we have thirteen epistles written by Paul, and each contains near to the close: "The grace of our Lord Jesus Christ be with you." During his lifetime no other apostolic writer used the phrase, but after his death it was used by John in the Revelations. The "Amen" is omitted in REV., as also the "written from Athens," which was added by a later hand, and is, without doubt, incorrect.

HINTS TO TEACHERS.

Our subject is *Christian Diligence*, and we will briefly consider the various aspects in which the apostle presents this virtue to the Thessalonian brethren.

1 Diligence in prayer. In Paul's epistles the subject of prayer is made prominent; it is either that they should "continue instant in prayer," generally, or that special subjects should be the object of their prayers; frequently, as here, he asks for their prayers for himself and his work. So we may impress upon our scholars that we should ever manifest a deep interest in, and pray for the success of the gospel. To the heathen cry for help this is the only answer. Some can give; let them not fail to give it. It is a great privilege which the poorest have, that they can help on the gospel by their prayers.

2 In Obedience to Teaching. In the early churches there were some, as there are, unhappily to-day, who were disobedient, some that walked "disorderly;" but those in whose hearts the love of God ruled, listened to the teaching of His servants, and were not disobedient; and the apostle sets this forth as a Christian grace, and expresses his confidence in its exercise amongst those to whom he writes. Perhaps there is not a school but is troubled in a greater or less degree with disobedient scholars; you may have some in your class; show them how strongly the apostle condemns such conduct, and, in the spirit he indicates, urge a change.

3. We have diligence in daily labour. It is one of the Devil's ties that honest work in any shape has disgrace attached to it. The Master was a carpenter, the Apostle Paul was a tent-maker, others were fisherman, and we know not what besides, but of this we are sure, that there was not a loafing idler in the apostolic band. The tendency of the age is, unfortunately, in an opposite direction, too many of our young people are growing up with a reluctance to do any labour that will soil their hands or bring the sweat to their brow; teach that this is opposed to the spirit of the gospel, to the manly independence of the Christian character, and empathize the apostolic teaching "that with quietness they work, and eat their own bread."

4. Diligence in well doing. Not only in the abstaining from what is sinful, but in active, earnest working for others, especially for their highest welfare—the leading to the cross of Jesus. Point out and illustrate in how many ways the young can do this. They can "Work for Jesus." Happy those who began early, as they grow up it will be easier and sweeter, and the results will cluster in golden fruit along their path through life.

INCIDENTAL TRUTHS AND TEACHINGS.

Do not expect to find the church perfect; there were busybodies and disorderly workers even in apostolic days. Pray for God's workers and work.

Work is the law of God; idleness is sin.

Christian faithfulness should be joined to Christian love and gentleness.

Everything is from God, do everything for God.

Main Lesson.—Christian diligence the voice of the Old and New Testaments alike.—Deut. 6:5; Josh. 22:5; 1 Chron. 28:9, Ps. 37:4-34, 1 rov. 2:3; Ecc. 9:10; Matt. 5:6; Luke 12:33; 1 Cor. 7:29, Heb. 6:11; 2 Pet. 3:14.

INSTIGATED by a female fanatic, a new religious society has started into existence in Russia which systematically poisons children to deliver them from the perils of life and to make them participate in the bliss of heaven before the earth has contaminated their souls."

MR WYNN, the people's warden in St. Matthew's Church, Sheffield, with the assistance of five men, forcibly removed two men and a woman, opponents of the ritualistic practices carried on in the church, from one of the pews on Sunday week amid cries of "shame" and great excitement.

OUR YOUNG FOLK.

CHANNIE'S QUESTIONS.

"Shall I ever grow old like grandma?"
Our little Channie said,
"Shall I look through those funny glasses,
And where a cap on my head?"

"Shall I be wise and solemn,
And never play or run?
Shall I wear long poky dresses,
And never have any fun?"

"Shall I know how deep is the ocean?
And what makes the world go round,
What becomes of the fold moon,
And, where, the fairies are found?"

"And if at the end of the rainbow,
There is really a pot of gold?
Is there any winter in heaven,
And does ever God grow old?"

Ah! Channie has gained a knowledge,
Greater than earthly ken,
She is wiser now than grandma,
Wise as the wisest men.

For she learns at the feet of angels
Afar in the upper fold,
And we cannot sorrow, remembering
Our Channie will never grow old.

"HELP ME ACROSS, PAPA."

There was anguish in the faces of those who bent over the little white bed, for they knew that baby May was drifting away from them, going out alone into the dark voyage where so many have been wrested from loving hands, and as they tried in vain to keep her, or even to smooth with their kind solicitude her last brief sorrows, they too experienced in the bit-hour of parting the pangs of death. They only hoped that she did not suffer now. The rings of golden hair lay damp and unstirred on her white forehead; the roses were turned to lilies on her cheeks; the lovely violet eyes saw them not, but were up-turned and fixed; the breath on the pale lips came and went, fluttered and seemed loth to leave its sweet prison. O, the awful, cruel strength of death, the weakness, the helplessness of love! They who loved her better than life could not lift a hand to avert the destroyer; they could only watch and wait until the end should come. Her merry, ringing laugh would never again gladden their hearts; her little feet would make no more music as they ran pattering to meet them. Baby May was dying, and all the house was darkened and hushed!

Then it was, as the shadows fell in denser waves about us, that she stirred ever so faintly, and our hearts gave a great bound as we thought, "She is better! She will live." Yes, she knew us; her eyes moved from one face to the other, with a dim, uncertain gaze: O! how good God was to give her back! How we could praise and bless Him all our lives! She lifted one dainty hand—cold—almost pulseless, but better, better—we would have it so—and laid it on the rough, browned hand of the rugged man who sat nearest to her. His eyelids were red with weeping, but now a smile lighted all his bronzed face like a rainbow as he felt the gentle pressure of his little daughter's hand—the mute, imploring touch, that meant a question.

"What is it, darling?" he asked, in broken tones of joy and thanksgiving.

She could not speak, and so we raised her on the pretty lace pillow, and her wee white face shone in the twilight like a fair star, or a sweet woodland flower.

She lifted her heavy eyes to his—eyes that even then had the glory and the promise of immortality in them, and reaching out her little wasted arms said, in her weary, flute like voice:

"Help me across, papa!"

Then she was gone! We held to our breaking hearts the frail, beautiful shell, but she was far away, whither we dare not follow. She had crossed the dark river, and not alone.

"Over the river the boatman pale
Carried another, the household pet.
She crossed on her bosom her dimpled hands,
And fearlessly entered the phantom bark;
We felt it glide from the silver sands,
And all our sunshine grow strangely dark."

O, Infinite Father! When we weary and disappointed ones reach out pleading hands to Thee, wilt Thou take us even as the little child, and help us across over the mountains of defeat and the valleys of humiliation into the eternal rest of Thy presence, into the green pastures and beside the still waters, into the city of the New Jerusalem, whose builder and maker is God!

PUSSY AND PONTO.

Pussy and Ponto could never agree;
They scratched, and they barked, and they fought!
Now, dear boys and girls, I sure you will see
That they did not live just as they ought.

Pussy and Ponto had breakfast enough
To share it, and eat it in peace;
But one was so cross and the other so rough,
That the noise would each minute increase.

Pussy and Ponto had each a nice mat,
Which lay on the floor in the sun;
But when she wanted this, and he wanted that,
Then the quarrel, of course, was begun.

Pussy and Ponto caught rats, and caught mice,
And every one liked them for that;
But they never would take anybody's advice
To be friends, like a wise dog and cat.

Pussy and Ponto could never agree;
And yet they were never apart!
If he said "Bou wou," then "Meow" answered she—
And up they would both of them start!

Pussy and Ponto, — well, yes, — but you know,
They were only a dog and a cat!
My boys and my girls, — ah, you never would show
Such a quarrelsome temper as that.

"LITTLE MINNIE'S MISSION."

In the city of Savannah—where roses bloom through December, and where, instead of snow-banks and ice-locked streams, are trees "dressed in living green," and the japonica's gorgeous masses—lived some years ago a little girl named Minnie. Her stay in this world was not long—only seven years. When our Saviour came "into his garden to gather lilies" he did not pass her by, but transplanted her to heaven. During her life here this little girl had been much interested in orphaned babies, had been very sorry for them, talked much of them, and wished to help them. In the heart of childhood to pity is to help. Who has not seen the instinctive offering of the little one's possessions to the destitute? So Minnie wished to help these needy little ones. And the memory of her love for the babies who had no father to pro-

vide for them, to buy them nice clothes and good food, was so precious to her mother that she took the money which would have been Minnie's, had she lived longer in this world, seventy-five thousand dollars, and with it founded a home for such babies, and called it by her name, "The Minnie Mission."

Here eleven waifs are cared for until they are seven years old (Minnie's age). They are then given a home in the orphan's asylum. As each leaves the mission another finds a home in it. The babies have the best of care; the board of directors and those who take a mother's place are all nice, Christian ladies.

The house is pleasant-looking, built on a corner, has a balcony, and, outside the door, on a large white vase, is this inscription:

LITTLE MINNIE'S MISSION.

1882.

Here the little ones live in the sunlight of love, rescued from nakedness and hunger, and from unkindness and ignorance.

Is not this a noble work? Is not this a grander monument than one of marble, though never so costly? More lasting than one of granite, for the souls saved by the Minnie Mission—we have reason to believe—will live rejoicingly throughout eternity.

NOT A LIAR.

One day a little lad, having loitered on an errand, recollected himself and rushed back to his uncle's workshop with all speed.

"Why are you running yourself out of breath in that manner," asked one of the men. "Tell your uncle the people kept you waiting."

"Why, that would be a lie!"

"To be sure it would, but what's the odds?"

"I a liar! I tell a lie!" cried the boy indignantly. "No, not to escape a beating every day. My mother always told me that lying was the first step to ruin, and my Bible says that a liar shall not enter heaven."

GOD HEARS THE PRAYERS OF CHILDREN.

"God will hush the song of the angels to hear a little child pray," some one has beautifully said.

During the great revival in Ireland, while a number of school-children in the parish of Droghara were met together, and one little boy was praying for all his unconverted playmates, a little girl suddenly broke out into prayer for herself. Overjoyed at the timely answer to his petition, the boy rose, and clasping another boy's hand, said, "Johnny, God sooner hears us wee fellows than He does big men."

THE lips of the righteous feed many: but fools die for want of wisdom.

DURING a heavy thunderstorm one day a little girl, very much frightened, ran to her mother, and, hiding her face in her dress, whispered, "Mother, is it God that makes that awful noise?" Upon receiving the answer, "Yes," she shook off her fear, and, with a smile, said, "Well, I won't be afraid then, for God wouldn't hurt His little Fanny."

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Mr. Wilson, the proprietor of Truth, assures us that these prizes will be given without favour or partiality to the first thirty-nine persons sending correct answers to each of following Bible problems:

Can You Answer These Questions?

NO. ONE.—Next to Methuselah who is the oldest man mentioned in the Bible?

NO. TWO.—Does the name of any wild man occur in the Bible, is so, and where?

NO. THREE.—Who was the first king over the Israelites after their settlement in Canaan?

The above questions are propounded by the Rev. E. B. Harper, D.D. of Barrie, one of the best-known and popular ministers of the Methodist Church in Canada.

Truth says that unless more interest is taken in these Bible questions, no more prizes will be offered. Surely it is worth a trial anyway, as everyone gets the value for their \$2 in any case. Some of our readers had better try their skill.

Remember that each question must be answered correctly to secure a prize. And don't forget that every competitor, whether a subscriber or not, must send two dollars with the answers to the Bible problems, for which TRUTH will be sent to any desired address for one year. Don't miss the best chance you may ever have. Bear in mind every competitor must send the two dollars for one year's subscription to TRUTH with their answers.

TAKE SPECIAL NOTICE.—This competition will only remain open till the 12th of March. Names and addresses of the prize-winners will be given in TRUTH of 15th March. Long lists of prize-winners in previous contests appear in every issue of Truth.

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latest English and American fashions, with letter-press descriptions; a Young Folk's Department; Health Department; Ladies' Department; Temperance Department; Farmer's Department; besides a lot of miscellaneous reading. Yearly subscription, \$2. Single copies, five cents. Address S. FRANK WILSON, Truth Office, Toronto, Canada, if you wish to compete for these prizes.

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