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No. 8.

SABBATH SCHOOL PAPERS.

THE SABBATH SCHOOL PRESBYTERIAN, GOLDEN HOURS and EARLY DAYS will be continued for 1885, greatly improved and at reduced prices. Illustrations of a very high character have been secured in England; the size of the type will be reduced in the case of the SABBATH SCHOOL PRESBYTERIAN; and no efforts will be spared to make all the papers more attractive and useful than ever before. The price of each has been reduced to \$10.00 per 100 copies for one year, \$5.00 for 50 copies, and \$4.00 for 40 copies. Special rates for smaller quantities. EARLY DAYS is published twice a month, and is a favourite paper for Infant Classes; the other two are monthly, and suited to more advanced scholars. In the SABBATH SCHOOL PRESBYTERIAN will be found, from time to time, interesting missionary matter from the Home and Foreign Fields. Send for specimen copies. Address THE PRESBYTERIAN PRINTING AND PUBLISHING CO., 5 JORDAN STREET, TORONTO.

Notes of the Week.

A NEW Brunswick exchange states that Mr. H. B. Pickard, Gilchrist scholarship man for 1880, has added another laurel to his literary achievements by winning the McLaren scholarship, consisting of the proceeds of £2,600 sterling, tenable for three years and open to graduates of Edinburgh University, under three years standing, who have graduated with mathematical honours. Mr. Pickard belongs to Fredrickton, N. B.

IN writing on tax exemptions "Argus," in the last number of the *Canadian Baptist*, says. Builders of churches may as well begin to reckon on the fact that before very long, in this country, the structures they erect will probably be subject to taxation. It is quite possible that respecting this question some compromise be made, as, for example, that the land on which the church stands shall not be taxed. But that taxes will be levied on church property to some extent, before long, is almost a foregone conclusion. The exemptions on the dwellings and incomes of ministers will also be done away with. It is difficult to see how such thorough-going disbelievers in the union of Church and State as Baptists are can object to this change.

A FEW years ago a sad mining disaster occurred at Stellarton, N. S., by which a number of lives were lost. Last week there was a dreadful calamity at the Vale Colliery, near New Glasgow, in the same Province. Late on the evening of the 12th inst., an explosion took place, and immediately the seam where twenty-two men were at work was in a blaze. Soon after a rescuing party descended the shaft and succeeded in bringing seven men to the surface, who fortunately escaped with a few slight bruises. Subsequently other two were rescued, but all the others in the pit at the time lost their lives. The district where the sad occurrence took place is plunged in gloom, and the bereaved relatives of the dead miners are receiving the sympathy which such a calamity, not uncommon in the case of those who follow a perilous occupation, is always sure to evoke.

FROM various indications it is evident that efforts on a large scale will soon be made to bring about a union of the various Presbyterian Churches in Scotland. There is a tendency to look at the practical benefits to be derived from the union of the three ecclesiastical bodies, into which Scottish Presbyterianism is divided. There is much cordiality and in some cases co-operation in foreign mission fields. For the more successful prosecution of mission work harmonious action is being fully realized. The work at home would also be much benefited by union. There are serious difficulties in the way, it is true, but as in Canada and Australia these are not insurmountable. Union cannot be precipitated, but it can and will grow. Conferences of representatives of the various churches are being held in an unofficial way. The movement, it is hoped, will lead to important results.

THE *Edin Telegraph* calls attention to an evil which exists in that quiet and attractive town. The same thing is to be met with elsewhere. A number of lads from twelve to eighteen years of age are in the

habit of congregating at the town hall whenever a meeting takes place. They annoy the people assembled by rude noises, and in other offensive ways. The *Telegraph* concludes by making the following sensible remarks: It is not creditable to the order that should prevail that no property owner dare allow an empty tenement to be unprotected for a single night without running the risk of having all the glass in it broken. This sort of lawlessness cannot too soon be put down. It does not say much for the parental supervision of our youth that so many young people of tender age are to be seen loafing round the street corners at nights, smoking and chewing tobacco. How can parents expect their children will grow up respectable unless they exercise more careful supervision over them? Would it not be well for the ministers of the different denominations to direct the attention of their congregations to the necessity of parents being more careful in training their children?

BENEVOLENT institutions in Canada are supported with an ungrudging liberality. They will compare favourably with those of any land in this respect, but they are not so numerous as those to be found in older civilizations. There is not so much accumulated wealth at the disposal of benevolent individuals as is the case in some other lands. Instances, however, are not wanting to show that the same disposition animates Canadian citizens, and that time and opportunity will aid its development. With the wealthy benefactor, as with the humblest individual, justice should come before generosity. There are many possessors of wealth, however, who have it in their power to dispose of a portion of their means in a way that will be helpful to the distressed without injuring the claims of those immediately dependent on them. The good example set by Mr. John H. Stratford in Brantford, and Mrs. Charlotte J. Nicholls in Peterborough, are not only worthy of grateful recognition, but also of imitation by those to whom wealth has been entrusted. Mrs. Nicholls has presented to the town and county of Peterborough, Moira Hall and grounds with an endowment of \$10,000, for the purposes of a public hospital.

THE Soudan campaign will be memorable for the loss of brave and capable soldiers. There is hardly any room now to doubt the accuracy of the tidings of Gordon's death. The circumstances of his fall, as reported, are significant. Generous and confiding, resolute and ready in resource himself, he falls a victim to the heartless treachery and cunning of the barbarians. He who waited and watched through all the weary months, had he lived forty-eight hours longer, would have been with his brave rescuers, and all Christendom would now be ringing with his praises. As it is his memory will be cherished and his fame will grow. In a matter-of-fact age he demonstrated that Christian enthusiasm is still capable of heroic self-sacrifice and devotion to duty. General Gordon lived a noble life and died a hero-martyr's death. The name of General Earle has to be added to the death-roll of brave officers who have fallen in the Egyptian campaign. Victory crowned the efforts of his command but he did not share their triumph. In the ranks there were no doubt many private soldiers who fought gallantly for their country and died in the strife, though their names may not be known beyond their regimental companies and the limited circles in which they moved. Honour to the brave, without distinction, who fell while fighting their country's battles.

ABOUT a year ago, a benevolent and wealthy citizen of Brantford intimated that he was prepared to erect a public hospital and present it to the city. The building has been completed and formally opened by the Lieut-Governor of Ontario. So far as convenience and sanitary arrangements are concerned it is a model institution of the kind. At the time the gentleman announced his intention of building the hospital, he stated that it should be non-sectarian, open to all and free to the indigent. No reasonable fault can be found with such conditions. Most people will regard them

as eminently proper. He has however, adhered to another condition previously indicated. It is that no clergyman, priest or member of a religious sect or other society, shall hold religious or other services within its walls or grounds, except a patient should request the attendance of such, and then only for that patient's personal benefit. In a well regulated institution like this, arrangements could easily have been made for regular religious services for the benefit of the patients, as is admirably done in most public institutions. If patients decline religious ministrations, their wishes would certainly be respected. To most sufferers the consolations of religion are acceptable and beneficial. Those who have been privileged to visit the sufferers in public institutions can bear testimony to the gratitude with which they are generally received. It is a pity that a generous and humane gift should be hampered by an illiberal and unsectarian sectarianism.

THE present attitude of Mahomedanism is thus comprehensively and briefly sketched in last issue of the *Week*. By some students of Eastern politics and lovers of the East it seems to be believed that Islam is on the point of casting its slough, undergoing some moral transformation, and making a fresh start in life. It is difficult to understand on what these anticipations are based. There is enthusiasm among the Mahomedan tribes of Africa, as we see by the fanatical valour with which they throw themselves on the bayonet; but this is only the fire of recent conversion, while they in whose breasts it burns are mere barbarians. The sect of Reformers and Revivalists called the Wahabees which some time ago was an object of interest and fear to Anglo-Indians appears to have expended its vitality. Vague rumours are heard of movements in Arabia; and there is certainly a development of what may be called Panislamism, which however is the offspring not so much of religious revival as of the increased facility of intercommunication which enables the Moslem on the banks of the Ganges to see and lament the paling of the Crescent on the Bosphorus. But Islam is a religion of conquest, essentially barbarous, and suited only for barbarians; it has never produced a genuine or a lasting civilization; it has never shown like Christianity a power of adapting itself to different phases and successive epochs of humanity. Persia, the second great Mahomedan power, seems to have run the same downward course as Turkey, and to be in a state of even deeper decay and fouler putrescence.

IN giving a summary of the proceedings of the committee of the Edinburgh Free Church Presbytery in the case of the Rev. Dr. Stuart Muir, of Leith, the *Glasgow Christian Leader* says. The committee charged with the investigation of the foolish eccentricities of Dr. Stuart Muir presented a further report. With great minuteness they have prepared a series of questions with Dr. Muir's answers, and these are printed and are to be circulated and studied before being considered at next meeting. Dr. Muir acknowledges his belief in baptismal regeneration, his preference for the prayer book of "the holy martyr Archbishop Laud," his practising of "fasting during Lent" though he had a "dispensation" from "a Romish authority," his wearing a diamond pin in the shape of a cross, and having a calling card with a cross on it, edged with purple. Many of his answers appear to be neither more nor less than verbal quibbling and trifling. Dr. Muir was ordained in 1849 and evidently has a very small congregation, its whole yearly income being only \$915. He has asked the Presbytery to libel him, but has expressed his willingness to retire from his pastorate if allowed to retain his position and income as a minister. The convener of the committee, Mr. Brown, reminded the Presbytery that "in all procedure connected with the standing of a minister great care must be taken to avoid anything like precipitate action." Principal Rainy truly remarked that "some might be of the opinion that the case should end in a very summary manner." He might have added, "and the sooner the case ended the better."

Our Contributors.

CONGREGATIONAL MEETINGS.

BY KNOXONIAN.

"Never go to congregational meetings. Haven't attended one for years. Can't endure such gatherings." Indeed! Why not? "Oh, congregational meetings are dry, tedious, uninteresting. They are not attractive, not entertaining, not enjoyable. Every thing about them is as dry as a lime-burner's shoe." Yes, that is just where the trouble comes in. A large number of professing Christian people won't go to any kind of meeting now unless some one takes a contract to interest them. Everything must be lively and spicy and racy and entertaining or they won't attend. The desire to be entertained is stronger than the sense of duty in such people. That is the real trouble. The good old word Duty, that once had such magical power seems to have lost its potency with these people. With them the main thing is to be entertained, pleased, interested, and unless some extraordinary means are used to interest and entertain at any given meeting, their sense of duty is not strong enough to induce them to attend. This growing desire for entertainment, accompanied as it always is by a lax sense of duty, accounts for many of the empty pews that are seen in too many churches on Sabbath. The people think there should be a fresh attempt made every Sabbath to entertain them. Of course it never occurs to them that they have souls to save, or that it is their duty to attend the house of God. The only question asked is—would it be pleasant and entertaining to go?

Now why should any rational man expect to be entertained at a congregational meeting? Why should any one expect the reports to be spicy, and the speeches racy, and the whole meeting very lively? There have been congregational meetings that were lively enough to please anybody, but these are just the worst church meetings ever held. They make good men hang their heads with shame, injure the cause of Christ, bring religion into contempt, grieve the Holy Spirit, and wound the Saviour in the house of His professed friends. The worst ecclesiastical meetings ever held, are, as a rule, the meetings that produce great excitement. A church court or congregational meeting is at its very worst when it pleases the people who love to see a fight. The people who attend simply to enjoy the fight would enjoy seeing a race between two horses, or a contest between two sluggers, or a fight between two dogs.

A meeting, say of the General Assembly is being held. The spirit of the Assembly is good. The opening exercises are well attended, and the Moderator's sermon has made a fine devotional impression. Business runs along smoothly. There is no friction and no fight. The reports are read, showing that the finances are in good shape, the colleges doing good work, and that the missions at home and abroad are prospering. The members are in good humour. The tone of the meeting is spiritual rather than ecclesiastical. At all events it is not belligerent. The best side of the individual members and of the court as a whole is seen—alas, that the other side should be so often seen in church courts!

Now what follows? That meeting is a dead failure in the estimation of several classes of people. The Bohemian reporter on the look-out for a "scene" to spread out in his columns under sensational headings, finds nothing. The ecclesiastical lawyer who hopes to make a reputation by nibbling at points of order, raising objections, and general pettifogging, who aspires to be a pettifogger, rather than a preacher, declares the meeting dull, irredeemably dull. The belligerent Christians who dropped into the gallery hoping to see a fight or a "scene" of some kind, are disgusted, and sigh for the good old days when there were annual fights over the organ question, and the hymn question, and other burning issues of that kind. They are disgusted, of course, and vote the meeting a bore. And yet it is perhaps the very best meeting the Assembly ever held.

All that is true in this regard of a meeting of the Supreme Court is true of meetings of Synod, Presbyteries and also of congregational meetings. As a rule the business that makes the least excitement is the real business of the church, and when that business is most prosperous there is the least noise. Burning questions often burn the fingers of those who

handle them. Too much "liveliness" too often indicates that men's passions are not under proper control and that the evil spirit has taken the place of the Spirit of God. If a congregational meeting furnishes entertainment for those people who love to see a fight, it is high time that congregation had mended its ways or ceased to hold meetings.

But after all *can* a congregational meeting, conducted with anything like business tact, be uninteresting to a fairly good Christian? The session usually presents a report or address giving some account of the spiritual work done during the year. How can a Christian man fail to be interested in that work? If he feels no interest in it does this fact not raise a question as to his own spiritual condition? The managers submit a report of the financial condition of the congregation. To say that any good loyal member of the Church feels no interest in that report seems like a libel on common sense. The report of the Sabbath-school is submitted. Are we asked to believe that Christian men may feel no interest in the teaching of their own children? A proposal is made to build a new church or repair an old one; to build a new manse or improve an old one, to pay off a long standing debt, to take additional measures to increase the contributions to the Schemes of the Church, or do any one of a hundred things, and if a man's heart is really in his Master's work, he cannot help feeling an interest in these proposals.

Many reports, or rather abstracts of congregational reports are being published just now. As a rule the best reports come from the congregations that have the most efficient staff of officials. It is a dream to think as some good, easy people do, that in large congregations the pastor does nearly all the work. The better the organization and the more efficient the office-bearers the less the pastor has to do, and he has the more time to do it. Now good organization is an impossibility unless people take an interest in the congregational meeting. At this meeting the office-bearers are appointed. Efficient office-bearers are indispensable to success. Therefore, if you would have a successful congregation you should go to the congregational meeting. And not only go but take a hearty interest in its business without the prospect of being entertained by tea, music, spicy speeches or a fight.

EASTERN ONTARIO.

(FROM OUR KINGSTON CORRESPONDENT.)

We, down in this quarter, are anxiously looking day by day for an authorized statement assuring us of the revolution wrought in preaching in the Toronto pulpits as a result of Mr. Moody's late visit. What a dead-and-alive place (more of the former than of the latter) Toronto must have been. It is well, however, that a faithful friend (?) has been found to point out the disease. What a pity, however, that he went all the way to Montreal to get a paper to print what he had to say in the matter. Why did he not send his communication to some of the Toronto papers? Possibly he did, but the papers in your city are so servile, so much in bondage to the ministers, that they dare not give the truth to the world. It is doubtful whether even THE CANADA PRESBYTERIAN will be manly enough to print this letter, having any reference to the deadly evil. At all events, here is what was said, what was written down by a professed friend of religion, and mailed to Montreal: "Listen, ye ministers of Toronto! In the first place your preaching is dry, at all events it was that before Mr. Moody's visit. In the second place, your so-called sermons were not sermons, but moral essays. In the third place, they were either read in a dry manner or else memorized and said off in a parrot-like way." No wonder religion was at a low ebb among you. Remember, it was not in a professedly political paper that the letter appeared, but in a religious (?) one, a paper whose writers, nay, even correspondents, are of the most trustworthy kind. We, down in this quarter, were not only shocked, we were surprised beyond all words to express our feelings, to hear of such a state of things. We thought far otherwise. We believed that Toronto was blessed in having such men in the pulpit as it has. We did not think much about the length, that quality of the discourse we had not given so much attention to, but we did think that the Gospel was preached in your pulpits, and that with a very great measure of earnestness and fire, as well as ability and scholarship. We had the impression that the Macdonnells, the McLeods, the Milligans, the Parsons, the Wallaces, the

Smiths, the Camerons and indeed all the others, were the last men in Canada who could be accused of giving the stone of cold morality when the bread of saving knowledge was what was asked for. Language would fail me were I to try to describe the state of our feelings. The only consolation we have is that the visit of Moody has broken up all that, and we are waiting to hear news to that effect. Surely we will not be left in suspense much longer. There is one thing that has sort of damped our hopes in the matter. That is that the editor of THE CANADA PRESBYTERIAN said last week that some men preached most effectively when they read their sermons (did he not mean essays?) and gave a somewhat illustrious example in favour of the statement. Surely the editor cannot have read the letter that appeared in the Montreal paper—I mean the religious paper.

"Knoxonian" has been showing up, in a most refreshing manner, some cranks. I hope he will continue, and give us a few more varieties. There are men, for example, who come up to the surface at times of revival or of religious excitement, and you would think that they had got a mission to slander ministers and elders. We have seen this phenomenon again and again. It is done sometimes in meetings; it is done sometimes in letters to newspapers. These creatures ascribe every hindrance to the progress of religion to ministers and elders—to the former especially. They have for a generation been bearing the burden and the heat of the day, breaking up the fallow ground and putting in the seed and watching over it carefully, and then when the reaping time comes, if it be a reaping time, no credit is given where credit is due, nay, it is discredit, pure and simple, that is heaped upon them. And newspapers do not hesitate to join in the cry or else thoughtlessly open their columns to some characterless knave to ride his hobby, even though the best of men be blasted in reputation. This variety of knave is commended to the pen of "Knoxonian." It is certain that he can do him justice. Let us have a full-length portrait of the scamp, for of all scamps commend me to the religious one.

THE ELDERSHIP VINDICATED.

MR. EDITOR—Last spring there appeared in several of our public prints a very scurrilous paragraph respecting the services of those elders of our Church who had volunteered to supply the mission vacancies of Manitoba during the winter months. It was to the effect that the elders so volunteering had proved a failure, and, strange to say, more from a lack of good manners than anything else. We have never seen that statement explained or modified. It attracted unfavourable attention among our elders at the time; and it is not likely that so long as such statements pass unchallenged, our elders will be prone to offer themselves for Manitoban mission work again.

However, not to occupy more of your space than is necessary, there is a great want felt in our Church every winter, namely, the supply of those mission stations of our Presbyteries, that are left vacant by the withdrawal of our students to their colleges. Is it better to leave these stations without any service for six months every year, or to ask the more intelligent and better qualified of the elders in our respective Presbyteries to conduct service for them once in two weeks, or at least once a month?

As to the piety of these elders and their soundness in the faith, their position in the Church ought to be some guarantee for these. With respect to other qualifications—if an elder is capable of conducting divine service in a solemn and impressive manner, to the edification and satisfaction of a congregation—this also, in an urgent contingency of the present kind, ought to be accepted as enough.

Now, thank God, we have not a few elders in the Church that can do this, and do it well. Even such of them as are not qualified to preach may be able to exhort, or at least read a sermon, and in other respects conduct the worship of the people in a devout and profitable manner. Surely, services so conducted at these vacancies, would be a great gain over no service at all.

Our own session, which is not an uncommon one, is composed of seven elders. All of them can take their part at prayer meetings, and one of them has several times conducted public worship on the Sabbath—while we have been ill—doing it well. Two of these elders travel alternately a distance of nine miles, and conduct divine service twice a month at a

mission station left vacant in winter by the withdrawal of the student. Now, we tell all this, not to boast, but to illustrate. Our session is just like many others in the Church. We know members of neighbouring sessions that are alike useful. They are willing to work when called on to do something. Several of these gentlemen have assured us they would be quite willing to give some Sabbath supply to near mission stations, provided they were asked by the stations, and had the sanction of the Presbytery. Other neighbourhoods, we assume, would also furnish their quota of willing workers, and thus, in the bosom of every Presbytery, would be found the very men, that with a little encouragement, would grapple with the felt want and involve us in no serious financial difficulty. We would humbly make the following suggestions.

Let each Presbytery appeal to all the sessions within its bounds for volunteers asking their presence at its September meeting.

Consult every volunteer as to the stations nearest to him, the number of Sabbaths he would be willing to give, and when.

Then adjust the available supply in the way most favourable to all the vacancies, and let each volunteer be furnished with a list of his appointments, and also every station with its list of supply, enjoining the latter to all due care for the convenience and comfort of the gentlemen who thus, for the Lord's sake, undertake to help it.

Lastly, is it not possible that some of the younger, better educated and more gifted of these gentlemen might thus discover their endowments, and so consecrate and more carefully prepare themselves for this as their life work. A PASTOR.

CHURCH SOCIALS, PLAYS AND LOTTERIES.

MR. EDITOR.—A recent issue contains some startling extracts, under the above heading, revealing the modes used for raising money by the Presbyterians of Amherstburg. However painful, it will not be surprising to the careful student of the results to be expected from employing unchristian modes of raising money for church purposes. The lines dividing the Church from the world have become so faint, that it is no wonder that the *pious* Christians in Amherstburg, have overstepped them. The downward tendency is becoming so rapid that we may soon expect to see it broadly asserted that "the end sanctifies the means."

Should there be a little money wanted for Sabbath-school purposes, or to make up the deficiency in the minister's salary, or any other lawful purpose, instead of members from high Christian principle considering it their duty as well as their privilege to put their hands in their pockets and supplying the deficiency, we find that the needful can only be extracted from them by a series of socials, or tea-meetings, oyster suppers, elections, plays, or thinly disguised lotteries, or other equally disreputable worldly modes. And what is most surprising, the minister is often found amongst them, presiding as the master of ceremonies, making funny speeches, in order to make them bleed more freely. And what enhances the disgrace of those proceedings, they are often held within the courts of God's house, which has been consecrated and set apart for His worship alone. And it is not uncommon to find meetings held in or near to the church, cannot be let pass without an effort being made to recruit the funds of the church by such means. I lately received a handbill setting forth that the induction of the Rev. J. W. Cameron would take place at Richmond Hill on such a day, and so forth. No harm in that, but it was evident that the first part of the bill was merely the preface or introduction to the main object of the bill, which, like the postscript to a woman's letter, was found at the foot of the bill and was as follows:

"Immediately after the induction services the ladies in connection with the church purpose having a grand dinner prepared in the lecture room to which a cordial invitation is extended to the public. Tickets 25c; children 15c." Now this following the solemn, sacred services of the induction with a feed in the lecture room at twenty-five cents a head, this converting the consecrated house of God into a public eating-house in competition with the licensed victuallers, is to say the least of it, disgraceful. True, there were no stringed instruments or dancing on the occasion, but we may expect before long they will be up with their sisters in Amherstburg.

Would these zealous ladies but listen to the thundering tones of the Apostle Paul in his reproof of the Corinthian converts, reverberating through the centuries and across the Atlantic saying "What, have ye not houses to eat and drink in, or despise ye the Church of God?" It is unnecessary to add further examples. In fact the disease has become chronic. The remedy is in the hands of the ministry. They have but to show faithfully the evils likely to result to the cause of Christ and the dishonour done to His name from such modes of raising money, and a speedy reformation would take place, if it did not, if no amendment was made after faithful warning, and teaching the good old paths, then they might write Ichabod on their church doors and leave it. Christian liberality for the support of Gospel ordinances, is the true barometer for indicating the spirituality of a church. EQUITY.

King, Jan. 19th., 1885.

THE DECEASED WIFE'S SISTER.

MR. EDITOR. Having read the findings of some Presbyteries of the Church on the important subject of the marriage of a man with his deceased wife's sister; and being not satisfied with such utterances as were given, I thought of requesting of you the favour of inserting the following observations in your valuable paper.

1. That any decision given in this matter, which might claim to be *satisfactory*, must be in accordance with the Word of God.

2. That the Word of God, according to our beautiful English version, and the original text in Hebrew, unquestionably (in my judgment) *forbids* the marriage of a man with the sister of his deceased wife.

3. In Lev. xviii. 16, it is said, as a matter of divine command, "Thou shalt not uncover the nakedness of thy brother's wife," or thou shalt not know thy brother's wife.

4. All divine commands given in the Word of God in general, which concern man or woman, as to personal or individual duties, are addressed to the man as the head of the woman. If we hold, *as we do hold*, that the moral standing of the woman in the Church and in society, makes her a subject of the moral law, and involves in her case equal responsibilities with the man, the command is addressed to her in certain circumstances, with equal propriety as to the man.

5. Then the command given to the man in the text (Lev. xviii. 16.) *forbidding* him to marry his brother's wife is also given to the woman, and would read thus: To the man, "Thou shalt not marry thy brother's wife." To the woman, "Thou shalt not marry thy sister's husband."

The case might seem to give rise to a *singular* question, does a sister bear the same relation to her sister as a brother bears to his brother? If so, then the Word of God settles this matter.

I may further observe that the judgment of the Christian Church, from Apostolic times, disallowed the marriage of a man with the sister of his deceased wife. The Church should be allowed to be its interpreter of its own standards of moral rectitude and propriety. The Greek and Roman Catholic Churches, and all Protestant Churches (if let alone) were, for over eighteen centuries, of one thought and judgment in this matter. Should not the unanimous sentiment of the Church of God during past ages, in a case like this, be regarded as worthy of the highest respect?

It is not consistent with the moral dignity of the Church of God, to be standing at the gates of civil courts and parliaments asking for information and direction as to the course which she should take in the administration of her own laws, or what interpretation such parties might give her of some texts in the Word of God.

Strathburn, January, 1885.

W. R. S.

IN AN INDIAN CAMP.

MR. EDITOR.—I visited an Indian camp about ten miles from here, on the banks of the Gatineau River. I found the people, especially the women and children, in great destitution. In one hovel there were crowded two or three Indians with their wives and a great many children. In the middle of the floor there was a fire kindled, some of the smoke from which passed through a hole in the roof, and the rest after passing round and round through every corner of the place, escaped as it best could through a broken door or crevices in the walls. Crouched on the floor with an old blanket wrapped about her was a very aged squaw. She must have been nearly one hundred years of age, judging by appearances. Opposite to her was her

grandson, lying on a bundle of straw, and to all appearances dying. He had been sick since early in October. He understood English and could also speak it. I spoke to him concerning the love of God and salvation through faith in Jesus Christ, and prayed with him. He seemed exceedingly grateful. He has a wife and four children, one of whom was huddled beside him under the same blanket to keep himself warm. The others were almost naked. One in particular I noticed had nothing but a bit of rag thrown over his shoulders. Now, Mr. Editor, I know many of your kind readers have been sending cast-off clothing to Indians in the far North-west, might I plead that some be sent for those nearer home. Any parcels sent to W. Shearer, care of Rev. Dr. Moore, Ottawa, will be thankfully acknowledged and forwarded to the needy people. I would also take this opportunity of thanking you for the large bundle of PRESBYTERIANs you sent me for distribution among the shantymen. W. S.

Baskatong, Feb., 1885.

TIMELY AND WELL TAKEN.

MR. EDITOR.—The following letter appeared in the *Dundas County Herald* of last week. It was written by a worthy elder of our Church, and deeming it timely, I forward it for insertion in THE PRESBYTERIAN: With commendable liberality THE CANADA PRESBYTERIAN makes favourable mention of the *Globe's* enterprise in securing and publishing a weekly sermon from the pulpit and pen of the world-renowned preacher. While the *Globe* is receiving plaudits, it enjoys the satisfactory feeling that it has made a good hit, in addition to its primary object—popularity and profit—but such movements require to be looked at with caution, as the following sequel will show: In the sermon referred to, Mr. Spurgeon says: "The gaoler trembling before him (Paul) said, 'Sir, what must I do to be saved?'" But observe that Mr. Spurgeon withholds Paul's direct emphatic answer to the gaoler's momentous question, which is: "Believe in the Lord Jesus Christ and thou shalt be saved and thy house." Instead of that Mr. Spurgeon gives his own version as follows: "The answer was given, he was directed to believe and be baptized, and he and his house were saved." Comment is unnecessary, every eye that reads can see. The *Globe* has assured its readers that Mr. Spurgeon's sermons are corrected and revised by *himself* before they are published. A glance at the closing verses of The Book might be a warning.

OBSERVER.

I submit that "Observer's" point is well taken, and goes to show that not even the best and most liberal of the advocates of "dip and nothing but dip" are free from the use of misrepresentation. G. D. B.

TAX EXEMPTIONS.

An esteemed correspondent, who usually knows what he is talking about, sends the following:

IT is as absurd to suppose as too many do, that ministers and office-bearers in churches are the only persons in favour of tax-exemptions. If a majority of the people wish to abolish exemptions, we venture to affirm that no opposition will come from ministers or the officials who are charged with the management of churches. Many ministers never have their salaries taxed so that they can vote with perfect freedom and take an interest in public affairs without having it thrown up to them that they "don't pay taxes like other citizens." The fact is there is little or no public opinion against exemptions outside of Toronto, and the agitators in the city are, as far as possible, from agreeing among themselves. Even the deputations that waited on the Government could not agree upon what they wanted, nor could they agree in asking that all the property included in the list submitted to the elders of the city, should be taxed. The question is a very much larger and far-reaching one than it at first appears. No county will permit the county town to tax county property. The whole Province is opposed to taxing the Provincial property in Toronto. It is easy to shout "abolish exemptions," but ask almost any Ontario man who resides outside of Toronto: "Do you wish to pay taxes to the city of Toronto on the Lunatic Asylum, Central Prison, Mercer Institute, Parliament Buildings, Normal School, University College, and all the other Provincial property in the city?" and he at once answers, "No, that is not what I mean." Of course not. Mr. Hard¹ asked a deputation that waited on the Government on this matter the other day why they passed over \$18,000,000 of exempt bank stock, the largest item on the list? They were in favour of taxing churches and other property of that kind, but not in favour of taxing bank stock. It would not be hard to tell the reason why.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

GOD IS LOVE:

BY REV. JAMES CARMICHAEL, M.A., NORWOOD.

Nothing so satisfactorily attests the divine origin of the New Testament as the portrayal of the character of Him who spoke as never man spake. The character of our beloved Lord, as therein delineated, is complete in every outline and perfect in every feature. Previous to His advent, many attempts had been made by writers of great intellect and extensive knowledge to portray a perfect, complete moral being. In every instance, however, failure marked their efforts, for the reason that up to the time of our Lord's appearing, a complete, perfect moral being could not be found; and if he had he would have been misunderstood, misrepresented, and consequently should have failed to have had his character described in all its fullness and beauty. Poor fishermen, however, succeeded in leaving on record the portraiture of a complete, perfect moral being, a task which neither Homer nor Virgil, Thucydides nor Tacitus accomplished. Yet each of these writers strenuously endeavoured to do so. And in marked contrast to the character they have given of the deities and heroes mentioned in their works, the writers of the Gospels in their biography of the Son of God, have left on record the picture of a life as perfect as it is complete, as pure as it is holy, and as unselfish as it is far-reaching in its love to man. His is the picture of a complete, perfect moral character, and His biographers were qualified for the task of describing it in all its fullness and beauty, not merely because they had a complete, perfect and moral being before them, and had enjoyed His company and conversation during His public ministry; no, but because they were assisted thereto by the Holy Ghost, and because also their spiritual vision was heightened to behold His glory. But for these heaven-bestowed gifts, the writers of the Gospel would have failed to give the picture we have of the Redeemer of men. But further, John, one of His biographers, and the writer of the words, God is love, saw not only majesty and divinity in his Lord, but also love; and seeing this in Him who is the image of the Father, he was constrained by the Spirit to pen for man's encouragement and man's hope, this imperishable and soul-cheering sentence, God is love. In proportion, however, as the believer sees the glory of Christ, only will he comprehend the attribute of love, which contains in it all the other attributes of the divine nature, like as white light is the result of the blending of all the colours. "I in them and thou in Me. . . . that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me."

THE RECIPROCAL INDWELLING.

The unapproachable grandeur of a religious life is that a man dwells in God and God in him. And there is nothing so directly and minutely practical as this. To know yourself surrounded by God, to dwell in Him as your house and fortress, must give an earnestness, a grandeur, an elevation, and a unity to life, that cannot fail to influence the smallest actions. It is a permanent, steady force, moulding the life apart from conscious thought. And to be inhabited by God, shall not this manifest its reality and thoroughness in every direction? What bounds shall we set to the possibilities here? It is a searching question at what we shall fix the merest necessity of the case! The all-important matter is to impress our minds with the fact that the most sublime and mysterious truths are the most practical. We are so apt to form a different conclusion! We obstinately adhere to the idea that these great things are far removed from plain, every-day existence. Our worldly spirit makes a wide separation between the common things and the grandeur of life. We are too blind to see that the grandeur may shine out most in the plainest things. When shall we learn the lesson that the sunshine teaches? What is so glorious and what so intensely and minutely practical as the sunshine. Think of the vast mysterious depths of the seas, and of the ships that sail over them, borne along on a shining path by this mystery! We stand in awe at the sublimity of the mountains, and yet their sublimity is their utility. They not only lift the spirit of man, they also attract the clouds and feed the rivers. It is by lying close to the dark mystery of the earth that the grass grows. The life streams from the vast heights above, and from the hidden depths beneath, alike upon the grass, the moss, the snowdrop, and the palm tree. So the mutual indwelling cannot remain apart from life. It is a striving and aggressive truth that must appear in word and deed, in life and love. There is nothing so minutely practical in religion as the mystery of religion, if only the mystery lays hold of us and enters into us. Let us not forget that it is a mutual indwelling. The one truth needs the support of the other. Am I dwelling in God? Is God my refuge and home? Let me be equally desirous that God may

find a dwelling in me. If God is my refuge, I am God's temple. Am I ever in doubt whether God is dwelling in me? Does it seem as if he could not dwell in a heart so polluted? Then let me again and afresh seek a refuge and a home in God and the sense of God's indwelling will return. And if I lose my hold on both truths, or if I want to get a better hold of them than I ever had, then let me anew realise and press to my heart the grand, radiant truth that Jesus is the Son of God. Let me ponder the meaning of that and the whole horizon will grow calm and bright. And let us remember that it is not the highest things in religion that are the most difficult. It is easier to walk humbly with God, and to dwell in God and have God dwelling in us, than to deal truly and wisely and lovingly with men. Human life is intricate and often perplexing; life with God is plain and unchanging. Life in God is rest and the preparation for life with men.—*Joseph Leckie, D.D.*

FOR THE CANADA PRESBYTERIAN.

THE BIRTH OF EARTH AND SEA.

JOB XXXVIII. 1-11. PARAPHRASED BY WILLIAM MURRAY, HAMILTON.

Thus answered God the Lord the Patriarch Job
Out of the whirlwind: Who is this that darkeneth
Wise counsel with vain words devoid of knowledge?
Gird up thy loins now like a man, and answer
What I shall presently demand of thee:—
Where wast thou when I by my spirit laid
The invisible foundations of the earth?
Declare, if thou possessest understanding,
Whose hand hath laid the measures of it? Who
Hath stretched the line upon it? answer thou,
And whereupon are its foundations fastened?
Or who did lay the corner-stone thereof,
When sang the morning stars together, and all
The Sons of God did shout aloud for joy?
Or who shut up the sea with doors, what time
It issued foaming from creation's womb?
When I enwrapped it with the clouds, and clothed it
With darkness dense, as with a swaddling-band;
Brake up for it the place I had decreed;
Set bars and doors against it and declared:
Thus far, but never further, shalt thou come,
And here shalt thy imperious waves be stayed.

DIVINE ADJUSTMENT.

In an eloquent missionary sermon, recently published, the Rev. J. S. Black, D.D., pastor of the First Presbyterian Church, Colorado Springs, and formerly of Erskine Church, Montreal, says: We get faint-hearted and weary both in our home and in our foreign work and in lack of faith we cry out: "Where is the promise of His coming?" But the Divine assurance is that His word shall not return unto Him void. We sometimes choose the wrong instruments to accomplish our ends, but the Gospel is a God-given means. The secret of power is adaptation. In the moral and in the spiritual, as in the physical universe, things are fitly joined together by the Great Artificer.

An English lark springs from his bed on the dewy grass and pours forth his matin song to the rising sun. He has taken to himself his wings of the morning, and up and up he mounts until distance hides him from the keenest unaided vision. He is half a mile up, but the clear notes of his melody come down to earth. But sound travels equally and in all directions, and so it follows that a cubic mile of air is trembling and vibrating with that melody.

A cubic foot of air weighs four hundred grains, or five-sixths of an ounce, and a mile of air, or more properly speaking, a sphere of air of one mile in diameter weighs two million tons. Do you realize what two million tons means? It means a coal train stretching across this continent; it means a freight for six hundred of our large ocean steamships. Every school boy knows that every particle of that air space filled with the song of the lark is tremulous with vibration. The vocal cords in the lark's throat which put these two million tons of air in motion are less than a third of an inch in length. The secret of power is adaptation. God adjusted those vocal cords to the air on which the singer floats. The same God has declared that his word is powerful. This is our inspiration and our hope. The earth is full of these divine adjustments. I knew a man who was the fettered slave of intemperance. His failing health pleaded with him, but in vain. Business prospects going to wreck did not restrain him. His minister and his relatives tried and failed. The wife whom he had sworn to protect, honour, and defend, but who was now in danger of becoming houseless and homeless, pleaded in vain. He was going down to the drunkard's grave. One day he took his little girl only three years old upon his knee and God used her innocent prattle to send that sinner to his knees in agony of penitence and prayer. He was healed just because God Almighty adapted the infant's voice to the drunkard's conscience as truly as he adapted the vocal cords of the skylark's throat to the circumambient air. The missionary goes forth bearing precious seed, for God can make the hearts of men as fertile fields in which the seed shall flourish.

EFFECTIVE FAMILY RELIGION.

Family religion requires the highest mutual confidence. The reading of the Bible, prayer in the morning or evening, attendance at church, cannot constitute family religion. The spirit of the parents must be devout; the children must know that both father and mother depend upon God for direction, and look to Him for comfort. The accidental discovery of a parent at prayer makes a deeper impression upon a child's mind than a month of routine services. The spirit in which religious subjects are referred to is more than the things that are said. The undertone is more important than the overtone. Not gloom, nor tasks, nor morbid conscientiousness, but simple, unaffected confidence in God and truth, a personal trust in Christ, and a love for each other, which is the result of the love of all for Christ, and a sincere spirit of good-will to all at home, and of kindness in thought and expression to all who enter the home or are mentioned there, these make the family religion, and make its Bible-reading, prayer, and church-going as natural as its social life. No child ever goes out from such a family to become an unbeliever or a scoffer. But from the pharisaic, the stiff, the dead, the intolerant, whose religion is a yoke of forms without heart, few of the youth become religious.

THE SOUL REJOICING IN GOD.

Religious satisfaction and joy in God is one of the few things—almost the one only thing—that having possessed we can really keep. As the years pass, we part first with one friend—then with another. Life becomes more and more solitary and desolate. There are many acquaintances, but if we live on these are fewer and fewer friends. The store in Paradise, we trust grows, but earth becomes more and more a desert for the heart. The heart cannot place all its resources at the disposal of every new claimant. The heart, as the years go on, withdraws more and more into itself, and at the grave it must part with all that is earthly that is yet left. "He shall carry nothing away with him when he dieth; neither shall his pomp follow him," said the Psalmist of the wealthy three thousand years ago. All is left at the gate of death, except,—that knowledge and love of the everlasting Being who binds us to Himself and which is our true outfit for eternity. It is something in a world of shadows to come into contact with the real; it is something when all is passing away from us to lay firm hold on the eternal, on the indestructible.—*Canon Liddon.*

THE WORK OF A MOMENT.

Did you never write a letter and just as you were finishing it let your pen fall on it, or a drop of ink blot the fair page? It was the work of a moment, but the evil could not be entirely effaced. Did you never cut yourself unexpectedly and quickly? It took days or weeks to heal the wound, and even then a scar remained. It is related of Lord Brougham, that one day he occupied a conspicuous place in a group to have his daguerreotype taken. But at an unfortunate moment he moved. The picture was taken, but his face was blurred.

Do you ask what application we would make of these facts? Just this: It takes a lifetime to build a character; it only takes one moment to destroy it. "Watch and pray," therefore, "that ye enter not into temptation." "Let him that thinketh he standeth take heed lest he fall."

CAN YOU AFFORD IT?

Can you afford to stay away from meeting on the Sabbath, where you may worship the Lord, hear the Gospel preached, encourage the minister and people, and grow wiser and better by the instruction given? Can you afford to stay away from the prayer-meeting, where you may meet the brethren, sing the songs of Zion, pray for one another, for the descent of the Holy Spirit and for the salvation of sinners?—where you can tell of the love of Christ and His blood that cleanseth from all sin, which often convinces sinners of the necessity of pardon and a life of prayer?

GOOD DEEDS.

Live for something. Do good, and leave behind you a monument of virtue that the storms of life can never destroy. Write your name by kindness, love and mercy on the hearts of the thousands you come in contact with year by year, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as bright on the earth as the stars of Heaven.—*Dr. Chalmers.*

The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. Each hour comes with some little fagot of God's will fastened upon its back.—*W. W. Faber.*

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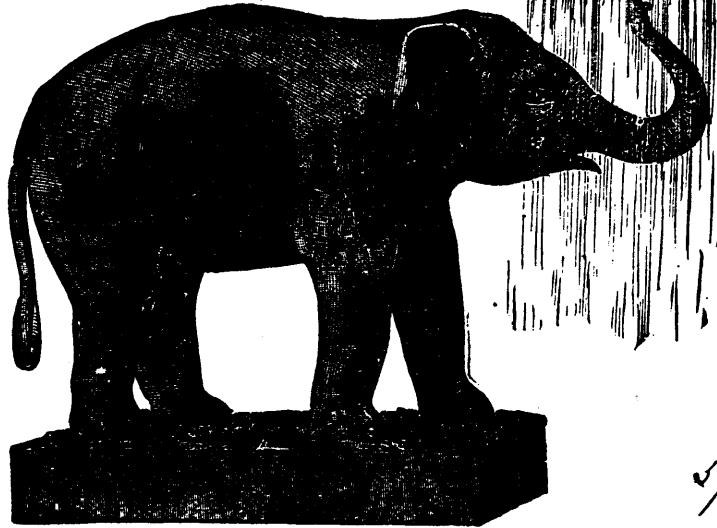
WHAT IS CATARRH?

Catarrh is a muco-purulent discharge caused by the presence and development of the vegetable parasite amoeba in the internal lining membrane of the nose. This parasite is only developed under favourable circumstances, and these are:—Morbid state of the blood, as the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomera, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation, and ready for the deposit of the seeds of these germs, which spread up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat; up the eustachian tubes, causing deafness; burrowing in the vocal cords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death. Many attempts have been made to discover a cure for this distressing disease by the use of inhalants and other ingenious devices, but none of these treatments can do a particle of good until the parasites are either destroyed or removed from the mucous tissue. Some time since a well-known physician of forty years' standing, after much experimenting, succeeded in discovering the necessary combination of ingredients which never fail in absolutely and permanently eradicating this horrible disease, whether standing for one year or forty years. Those who may be suffering from the above disease, should, without delay, communicate with the business managers—Toronto Mail, Messrs. A. H. DIXON & SON 305 King St. West, Toronto, Canada. Inclose stamp for their treatise on Catarrh.

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TORONTO, WEDNESDAY, FEBRUARY 18, 1885.

FROM the Rev. R. J. Laidlaw, Hamilton, Convener of the Assembly's Scheme for Distribution of Probationers, we have received—unfortunately too late for insertion in this issue a communication containing a proposed plan for the solution of the Probationers' Distribution problem.

WE club THE CANADA PRESBYTERIAN and *Rural Canadian* at \$2 per annum. Already a large number of our readers interested in agricultural affairs have signified their desire to have the *Rural Canadian* along with THE PRESBYTERIAN; and we are still willing to enter the names of thousands of subscribers for both papers. This low clubbing offer places an excellent family paper and a first-class farm journal within the reach of every one, at a merely nominal price. Please mention this offer to your neighbours.

OUR friend Dr. Cochrane has sent us a copy of the minutes of the late meeting of the General Assembly of the Presbyterian Church of Victoria, which was held in Melbourne on the 10th day of November last. A glance at the proceedings shows that our antipodean brethren are grappling with the difficulties and discussing the questions that demand our attention on this side of the globe. If the late meeting may be taken as an average one they seem to have a good deal more litigation than we have in Canada. Nor have they yet discovered that it is much better for all parties to have appeal cases heard by a judicial committee. They discuss these cases in open court and a motion, and at least, three amendments were made on the settlement of each one. Then a whole band entered their dissent in almost every case. Thirteen Presbyteries were represented in the court and the docket contained forty-nine articles of business. The funds seem to have been in a healthy state and so far as one can judge from Assembly minutes, the Church is in a flourishing condition. Success to our antipodean brethren say we.

EVERYBODY knows that Dr. Cuyler, of Brooklyn, believes in special services and in using special means at such services. He frequently holds revival meetings in his own church and avails himself of the assistance of evangelists. Speaking of this class of labourers, a few days ago, he is reported to have said:

I only wish that they would carry their torches oftener into the darkness of neglected districts, and not spend so much time in setting their extra lamps in pulpits and prayer meetings that ought to keep their own atmosphere well lighted.

That is a good point doctor. If these people have the consuming desire to save souls that they profess to have, why do they not go to these neglected districts? Why do they hover around towns and cities where there is a church for every two or three hundred people? Is their love for souls about which most of them speak several times in every service so weak that it cannot stand the strain put upon it by rough roads and bush life? Does their zeal wane under a diet of pork and green tea? Why do they loiter about cities and towns trying to coax people out of their own churches while there are scores of localities in which the Gospel is not preached at all? We have never seen one of these people that could give a straight answer to this question.

REFERRING to the dynamite outrages, the *Interior* says:

Our own people will have to take this dynamite medicine. There is nothing surer than that. Already it is employed by way of threat by striking operatives against manufacturers.

Mills will be blown up, and when the criminals are punished their confederates will try the court-houses and other public buildings, and the property of judges and jurymen. Dynamite in the hands of desperadoes presents one of the most dangerous problems ever offered to civil society.

True, and would it not be well for the government of the United States to grapple with the problem before the dynamite fiends try their murderous hand on judges and jurors. One thing is quite clear: If the dynamiters are not put down by the law of the United States the people of that country will take the law into their own hands long before the fiends have done as much damage across the lines as they have done in England. The most provoking feature in the criminality next to its utter cruelty is the fact that they take advantage of the law's delay and uncertainty to carry on their devilish operations. Englishmen believe in punishing all crimes by the strong arm of the law however long the operations may take. The Americans may adopt a much swifter method with the dynamiter. The first few miscreants caught are reasonably certain to ornament the nearest lamp-post or have half-a-dozer juvies put through them. Probably this short and sharp method may prove more efficacious than the one adapted by the English people.

IN a very instructive address on Church Music delivered in his own church the other day, the Rev. Mr. Macdonnell said:

One of my earliest recollections in connection with instrumental music is a meeting in 1860 in the old city of Kingston. I was a student at the time, and went to hear a capital debate—though the subject seems now a little ludicrous—on the question whether St. Andrew's Church, Toronto, should be allowed to introduce a little larger harmonium or not. The whole question of instrumental music was brought up by the fathers, who were determined to contend for principle. When one recollects the solemn predictions of disaster which were to befall the Church if this church were allowed to introduce a larger harmonium, the thing is now very absurd.

There were several other unfulfilled predictions made about the same time. When the negotiations were going on that led to the union of 1865, it was predicted that there would be a very serious split in the Free Church if the union took place. It was also predicted that the union of 1875 would produce a second Disruption. When leave was given to congregations that so desired to use hymns and instrument, it was said that a serious rupture would immediately occur. It was predicted that the Gaelic men of Huron, Bruce and other places would secede. As a matter of fact the first and, we believe, only split of any account that occurred because of the organ took place, not in Huron or Bruce, but in the great commercial city of Montreal. That secession was led, not by the Highlanders, so often alluded to during the agitation, but by the most learned man in the Dominion. These things are now matters of history, but they have a moral,—*never prophesy unless you have the gift.*

IS CIVILIZATION RETROGRADING?

THE political refugee is often a picturesque individual, but in most cases a great nuisance. He is generally a lazy, impracticable, and therefore an impecunious vagabond. Yet not all of them. Kossuth and Garibaldi were political exiles, respected wherever they went. In countries where political freedom prevails the refugee is treated with the utmost indulgence. His vapourings and blood-curdling utterances are gauged at their proper value. In all cases, however, they are not harmless. The characterless partizan politician panders to the noble exiles who have found an asylum in the home of liberty. Exiles of Erin, particularly in the United States, because they have the politicians dangling after them, can talk dynamite with impunity, and manufacture it too, when and wherever they choose. They always find some spread-eagle champion in the United States Congress who can rant with the best of them. The more outrageous their utterances are, the wider is the publicity they obtain through the columns of the newspaper press.

Sensible people smile at the preposterous gasconade because to them it is harmless. Harmless in all cases it is not. People of limited education, susceptible imagination, and poorly trained reasoning faculties are terribly misled by the sulphurous oratory of the dynamitards. They subscribe cheerfully to the so-called cause of patriotism their hardly-earned money, which they would decline to do for a more worthy object. In every community there are volatile and adventurous individuals ready to risk their lives

in attempts to blow up public buildings and spread ruin and wreck generally.

Wherever population is dense in the United States, Socialism and Fenianism are to be found in organized bodies. There is no fear that, if occasion should exist, the upholders of law and order would take care of them, but in the meantime they are working mischief, and at any moment, for the sake of enhancing their importance, reckless adventurers are to be found ready to perpetrate startling crimes.

A recent meeting of New York Anarchists reveals the kind of people who embark in such desperate enterprises. The moderate and extreme wings of New York Socialism met and contended for the control of the meeting. The Extremists were headed by Justus Schwab, a saloon-keeper, and Johann Most, the Austrian implacable. The policemen present were savagely attacked, but being reinforced, speedily cleared the hall. One of the ringleaders was arrested, and is held for trial.

It may not be necessary to interfere with freedom of speech; but, surely, it is compatible with all reasonable liberty that the manufacture and sale of dangerous explosives should be so guarded that dynamiters cannot procure them so easily as they have done hitherto.

It is clear from expressions of opinion so freely uttered by individuals who glory in the crimes of the dynamiters, that in the estimation of many, life is losing its sacredness. This is a painful evidence of moral decadence. The outburst of undisguised gratification with which the shouting at the self-constituted mouthpiece of Irish barbarism in New York has been so generally hailed in England and America may readily be understood, but it cannot be justified. That he should have been selected as a victim for retaliation in kind is not surprising. In the interest of society, in the sacred name of religion, private vengeance stands condemned. The imperial majesty of law ought to impartially protect the life of the most miserable poltroon as well as that of the Chief Magistrate from the dagger of the assassin or the bullet of the crank. No good cause is ever aided but always hindered by lawlessness. Dynamite outrages will not be lessened by the foolish attempt on the life of the subject who was shot down on the street. The waning fortunes of the man will be helped by it, and in his own circle, where he was gradually falling into contempt, he will be magnified as a martyr.

OUR DEBT TO THE SCOTTISH COVENANTERS.

SOME time ago a claim was put forth that to the Baptists, we on this continent are mainly indebted for the blessings of civil and religious liberty. It is claimed by some that in America Roger Williams was the first exponent of the great principles on which modern civilization is based. It is needless to add that the claim was not conceded. It is not denied that Roger Williams and those associated with him were stout champions of liberty of conscience, but they were not the first even on this continent who contended for the truth that God alone is Lord of the conscience.

In the last number of the *Southern Presbyterian Review*, the Rev. E. O. Frierson, of Norfolk, Virginia, gives a clear and accurate historical sketch of the Scottish Covenanters, and shows plainly that the cause of civil and religious freedom throughout the world owes much to those heroic defenders of truth and right when they were imperilled. This writer very justly observes that the Scottish people were no revolutionary enthusiasts. They only contended for their inalienable rights. For the retention of these they were willing to make many sacrifices. Like the early martyrs and confessors of the Christian faith they took joyfully the spoiling of their goods, they wandered in deserts, they took refuge in dens and caves of the earth; they counted not their lives dear unto them.

The reviewer begins by referring to the natural characteristics of the Scottish people. He says that from the dawn of their history they have always evinced a determination to think for themselves. They were born to be free. This inborn love of freedom has evinced itself all through their history, in no way more decisively than in their heroic efforts to defend the rights of private judgment and liberty of conscience in matters of religion. He then goes on to state the leading and well known events in Scottish Church history, tracing the foundation of Christianity in Scotland to the labours of the Culdees—*cultores Dei*, wor-

shippers of God—refugees from various parts of the Roman Empire, who found an asylum in Scotland. In 1176 Rome gained the ascendancy over the Scottish people, but to a great extent they still maintained their rugged independence. The doctrines of Wycliffe and Luther found appreciative and sympathetic adherents among the Scotch. George Wishart, Patrick Hamilton, and John Knox found responsive audiences wherever they went. These pioneers of Gospel truth evidenced the sincerity of their convictions by going to the scaffold, the stake, and the French galleys.

In 1638 began the real struggle for liberty of conscience, which, with varying fortunes through stern conflict and apparently dark eclipse, finally triumphed in the vindication of the principle which has never since been seriously impaired. Charles I. and the Stuart dynasty claimed to rule by Divine right. They claimed supremacy in Church and State. To this usurpation of spiritual authority Presbyterianism was diametrically opposed. Whatever else Charles I. misunderstood he was thoroughly convinced that Presbyterianism and spiritual despotism were incompatible. He thought to gain his object by the imposition of Episcopacy. His efforts moved the hearts of the Scottish people as they had never been moved before. They were attached to the throne. They respected the king's authority but they declined to become his slaves. They believed their souls were their own.

Their religious fervour and love of freedom, culminated in one of the most memorable acts of Scottish history. All great religious movements in Scotland have been popular movements. They were not forced on the people from without by State diplomacy, or the oratory of demagogues. The signing of the Covenant at Greyfriars Church-yard on the 28th February, 1638, was a solemn and impressive act of the Scottish people. The movement spread throughout the kingdom. From that day onward the conflict raged with more or less intensity till the last Stuart was banished from the British throne, and the principles for which the people agonized had achieved an unequivocal and permanent triumph.

The victory was a valuable one, but it was also costly. The fiercest persecution raged from the Restoration of Charles II., in 1660, till the flight of James II., in 1688. These years were known as the Killing Time. Many of the best of Scotland's sons and daughters met with a martyr's death. Several of her holiest ministers sealed their testimony with their blood. Thousands were driven into exile, and the outlook was one of the darkest and most dismal. The Revolution came and with it William of Orange, and from that time, though there were occasional encroachments, the principles for which they bled and died have continued to be respected.

Mr. Frieron traces the influence of English Puritanism to the preaching of Wishart, Hamilton, and Knox. They lived and laboured for nearly half a century before Roger Williams was born. Among the banished Scottish exiles for conscience' sake, numbers found homes in Virginia, the Carolinas and New Jersey. Is it probable that men who had suffered so much for the cause of religious liberty would cease to value it when they found new homes for themselves on this continent?

The Scottish Covenanters, by what they did and suffered, have made for themselves an indelible place in history. The noble generations who battled for truth and freedom have passed from the sphere of their contending, but they have left us a precious heritage. Their battles will not have to be fought over again. The fashion of that age has passed away. It returns not again. No less real is our duty in these days to contend, not only for the spirituality of Christ's kingdom, but to labour and pray for the coming of the time when all nations shall enjoy the freedom of Christ's people.

ACKNOWLEDGMENTS.—For New Hebrides mission steamer, already acknowledged, \$1,156.24. Received from Rev. R. P. McKay, M.A., Parkdale, \$116.20, collected in Scarboro' and Markham by Miss Annie Crawford.

DR. REID has received the following donations for the Schemes of the Church: Friend, Iroquois, for Waldensian College, \$5; do for Central India, \$5; Free Church of Scotland, per Rev. Dr. Cochrane, \$200 for Home Missions; W. Gooderham, Esq., Toronto, per Rev. G. M. Milligan, \$25 for Eromanga.

A SHORT CATECHISM ON AUGMENTATION.

1. Has the Augmentation Scheme an important bearing on the interests of the Church and of the Ministry? Yes; the General Assembly has repeatedly and unanimously said so.

2. Will the Augmentation Scheme be successful this year? Yes; if the Church believes what the General Assembly has said.

3. On whom does its success mainly depend? On the ministers of our stronger charges in city, town, and country.

4. How can they help? First, by giving bountifully themselves; and, secondly, by stating the case clearly to their people.

5. Why should the ministers with good incomes give largely to this object? Because they know well the circumstances of many of their brethren who are insufficiently maintained.

6. Why should the strong congregations give liberally? Because, (1) the strong should help the weak; and (2) the whole Church is responsible for the decent maintenance of the Ministry.

7. Ought the ministers of assisted charges to give to the Augmentation Fund? Yes; for many of them are in better circumstances than they expected to be a year ago.

8. Ought an assisted congregation to give to this Fund? Yes, because the liberality of the people has in hardly any case been exhausted by what they have done for their own minister, and a congregation can in most cases easily respond to the claims of other congregations needier than itself.

9. Is there not danger that many weak congregations will rely unduly on the aid of the stronger? The danger is guarded against (1) by the requirement that in every case contributions for stipend must reach an average of \$4.50 per communicant before any aid can be granted, and (2) by the regulation that no congregations shall be placed on the list except those recommended from year to year by Presbyteries after visitation.

10. Are the assisted congregations as a matter of fact giving well for the support of their ministers? Yes, they are giving at the rate of \$6.10 per communicant, while the self supported congregations are giving only at the rate of \$5.10.

11. Is there not danger that stations which, if united, might support a minister without aid may be needlessly separated, and that thus weak charges may be multiplied? The danger is guarded against (1) by the control of Presbyteries which are expected to be conscientious in dealing with such cases; and (2) by the power given to the Augmentation Committee to withhold assistance in any case in which it judges that the Presbytery has acted unwisely in erecting a new charge, or in dividing an old one, until the matter shall have come under the review of the General Assembly.

12. How much money is required this year in order to secure to each minister in the western section of the Church \$750 and a manse? About \$32,000.

13. How much has been received up to date? \$5,678.24. D. J. MACDONNELL, Convener of Augmentation Committee, St. Andrew's Manse, Toronto, February 12, 1885.

TRINIDAD MISSION.

We have received from Trinidad the annual reports of the Mission Council there. These speak of good and faithful work accomplished during the past year. Much attention has been bestowed on the work of education. Connected with the Mission there are forty-one schools returning 1,360 boys and 530 girls on the roll with an average daily attendance of 1,286.

Rev. John Knox Wright, formerly of London East, has charge of the Couva Mission. He reports that the Sabbath services have been well and regularly attended by the people. Numbers have increased. It has been necessary, however, to remove two names from the roll for neglect of the services and ordinances.

During the year there have been twenty-six baptisms, of which eighteen were adults and eight children. There have been five marriages. There are thirty-five names on the Communion Roll.

In regard to the general work of the year, the Mission Council say:

In reviewing the work of 1884, we offer most cordial thanks to the friends of the Mission for their continued interest and support. A year of hardship and

trial closes with very many reasons for thanksgiving. Mr. Grant, who was absent on furlough, has returned. Two new female teachers from Canada are to begin work with the new year, and Rev. John Gibson has arrived to prepare for work in Demerara. Progress is noticeable in every part of the field and department of the work. During the year some converts have passed away in confidence of a better world—made theirs by faith in our Divine Redeemer. Others have proved themselves worthy amid the toil and temptations of earth. One hundred and fifty-two have been admitted to the Christian Church by baptism and twenty-seven couples have been united in Christian marriage. Forty-one schools have been in operation with 1,890 children on the roll at the end of the year, and an average daily attendance of 1,286.

Two new churches have been built, one at Oro-pouche and the other at Prince's Town. The cost of the former is included in the table of expenditure for the year. The church at Prince's Town has been built at a cost of \$2,880. By an effort spread over three years the sum of \$2,585 has been raised for this object, partly in Trinidad and partly in Canada, leaving a debt of only \$215.

A new concrete house has been built for Mr. Grant at a cost of \$3,000. Of this sum \$2,500 has been provided in Canada, and the balance of \$500 remains meantime as a debt.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The above society held its fifth regular meeting of this Session on Wednesday evening, February 12. After the usual opening exercises by the President, the minutes of the last meeting were read and approved. In the absence of Mr. Joseph Elliott, student missionary last summer to Tobermory, etc., Ont., his report was read by the Secretary. Several communications from Home Mission Committee Conveners, containing statistical information for the use of the Society were also read. The general committee recommended that fifteen mission fields be supplied during the ensuing season. After discussing these fields *seriatim*, the Society agreed to adopt the recommendation. The several districts with their mission fields are as follows: Manitoba District (four fields), Cartwright, Morrison, Swar Lake, and Fort William; Algoma District (five fields), Bruce Mines North, Bruce Mines South, Little Current, Providence Bay, and Spanish River; Muskoka District (four fields), Baysville, Bethune, Morrison and Port Carling; Ontario District (two fields), Tobermory and Waubesa-shene. The following fields are still under consideration: Long Lake, Manitoba; McConkey, Muskoka; Cockburn Island, Algoma; and Cobocok, Ontario. Should these be taken up the Society will supply in all, nineteen mission fields next summer, said fields including some sixty preaching stations.

On motion, Messrs. Gardiner and Farquharson were appointed to draft a list of instructions for the guidance of student missionaries. It was also agreed that the General Committee hold an informal conference with the appointed missionaries before they go to their several fields of labour.

The next recommendation from the committee gave rise to a spirited discussion. In substance this recommendation placed students who may labour for the Missionary Society in the same position as those who labour for the Home Mission Committee of the Church. The principle is "that all arts students appointed to mission work shall be approved of by Presbytery." The recommendation was finally carried.

Before closing the meeting by benediction, the President stated that the financial condition of the Society was greatly improved, and there is reason to believe that when all receipts are in there will be a surplus sufficient to the carrying on of the truly pioneer work of the Students' Missionary Society.

R. J. M. GLASSFORD,
Corresponding Secretary.

THE annual meeting of the congregation of St. Andrew's Church, Lindsay, was held last Monday evening. The report submitted by the board of managers for 1884 and the financial statements showed the Presbyterian cause in Lindsay to be in a most satisfactory state. Grateful reference was made in the report to the ordination and induction in June last of the esteemed pastor, Rev. Daniel McTavish, M.A. Officers were appointed for the current year. The congregation resolved to increase the pastor's stipend to \$1,200 per annum from 1st of May next.

Choice Literature.

JOSEPHINE FOUGERE.

AN ALPINE STORY.

CHAPTER I.—IN THE TOWER.

On one of the farthest points of the French Alps, where they slope to meet the Jura range, a gray rock rises, solitary, above the meadows and the forests; detached on three sides, it touches the mountain at only one point, towers above the flat country and commands a boundless outlook. On its summit stood, formerly, the castle of Fierbois, of which nothing is left to-day but a ruined tower open to the winds. Under its crumbling walls is hidden part of a roof and a side wall, now falling to pieces. Twenty years ago this was the house of René Fougère, the most daring poacher in the country; he was a poacher from necessity, by taste and by nature; active, full of boldness, he frightened the watchmen, but himself feared nobody. People thought him a wicked man, but he wished evil only to those who opposed him in his one passion. He was by no means a quarrelsome man or a thief; as proud and as indifferent as a Spanish beggar, he lived apart, fearing nothing and needing nothing. Patient, untrifling, he watched, night after night, on the frozen snow for the hare as it came out of the woods, or, alone in the hunt, during whole hours awaited the savant herd of wild boars. Adventures and dangers were his element as the air is the bird's for him to hunt was to live. But it was a poor, hard life. The poacher's wife tasted not its charm, and shared only the misery which it brought.

Geneviève's nature was timid and tender; the violence of Fougère had broken her spirit, but had not separated her from him. René exercised his force of will only against material obstacles; he could not battle with himself, and yielded without a struggle to his fiery temper. Geneviève, on the contrary, had strength only to obey, to love, to serve; she trembled before her master, but had he wished to kill her she could not have helped loving him. To account for her husband's cruelty she accused herself of imaginary faults; she did everything in order not to believe him in the wrong.

"It is the wine which makes him so bad," she said when, having sold his game, he returned without a penny, his eyes bloodshot, his voice harsh and trembling. She made no complaint either to him or to others, but when the drunkenness was passed she turned toward him a look more eloquent than words, without bitterness and full of hope. "You are better than you seem; the day will come when you will be a changed man," said the sweet confident look.

By way of reply to Geneviève, Fougère would rise, kiss her roughly, and whole years of misery were then forgotten. Except on the head of the house scolded there was but little talking in this home. The silence of the forests penetrated the cottage. From their habit of living alone, he in the woods, she in her domain, and both far from the world, it came that when they were together they were silent.

Twice a great joy, followed by a still greater sorrow, had come to the cottage: two beautiful children had been given to Geneviève, but both had been taken from her; they had died of the same disease, one after the other, and Geneviève was left poorer, more desolate, than ever. Some good women from the village tried to comfort her when they saw her going to the cemetery to plant ivy on the two little graves. But she hardly replied to their words of pity, gently bowed her head in thanks, shut her sorrow in her heart and returned home to bear it alone. Geneviève seldom went down to the village; she did not at all like to have people interested in her, even to pity her, and feared, above all, to hear René accused. How could she defend him? She knew so little what to say! Hence she avoided all society. "She is the best wife in the village," people said to Fougère when they saw the slender peasant woman, poor, yet neat, with the sweet, pale face lighted by those blue eyes, whose charm, once seen was never forgotten. Geneviève thought no more about people's opinion of her than a violet thinks about the sweetness of its own perfume.

Weariness, sorrow and poverty had already worn wrinkles in her brow when for the third time she could press a baby to her bosom. It was a little girl—so pretty, so bright, such a darling! The mother's heart trembled with fear as well as with joy as she grew attached to her little one. "Will she live? Won't she live?" Geneviève was always asking. The winter when the little Josephine was born was the happiest time in Geneviève's life. She now took courage again when she saw that the child was strong and hearty, and was growing as naturally as a daisy in May. In loving the baby Geneviève had grown young, and sang as she rocked the cradle. When she waked the little Josephine heard a gentle voice speaking to her, saw a smiling face bending over her, thus she soon learned to smile and never forgot how to do so.

In the spring she was so bright, so rosy, and already so gay, that René too loved to take her in his arms, and said to himself, as he held her above his head, "You are worth a boy to me, little one." All this does not mean that the poacher provided better for the household, that he drank less or that he treated his wife more kindly.

When the little Josephine had reached the age which her brothers could not pass, it seemed to Geneviève that she was given to her for the second time. "I shall keep you now, my lamb; you are mine now—you are mine!" repeated she kissing her in ecstasy.

Josephine did not understand, but answered with a decided "Yes."

As she grew up the little girl fulfilled all the promises of the baby. Fearless, her father's daughter, she had inherited from Geneviève great tenderness of heart, and clung to her mother; but she soon had guessed what Fougère was to Geneviève—sometimes a protector, more often a tyrant, thus she looked upon him with distrust, and did not become at all attached to him. She shook her little fist when he made her mother cry, but this sign of precocious boldness gratified her father's pride, instead of making him angry.

"She is like me," said the poacher to himself. At seven the little Josephine could count to a hundred, tell a policeman from other men, could tie up the bundle of sticks and hold the distaff. At nine she knew how to read to sew and to knit, but her education never went further. Restive with her father, she obeyed her mother's gentle voice without contradiction; but it was rather by the example of her daily life than with many words that Geneviève taught her child.

One December day the little Josephine found herself alone in the cottage. The snow had filled all the holes in the old roof; the trees stretched their shining branches towards the sun; the sky was blue and the little Josephine happy. She sang to herself all alone, her nose pressed against the little panes, watching the frost-flowers melt under her breath. She was warm in her carefully-patched, heavy dress, and she hummed softly to keep herself company: "My mother has gone, my mother is coming back; my mother has given me a pretty red apple. I have hidden it in the cupboard; it smells very good. My mother told me, 'I will make you five fritters for Sunday; you will be ten years old then.' Ten years and a whole apple!"

The little girl ran to the cupboard to pat the ripe fruit; she held it under her nose, then put it to the tip of her tongue, very much wanting to eat it. Still, she did not bite it, but quickly shut the closet door and went to sit down by the fire, where three glowing logs made a pleasant heat.

"The soup is warming," sang the little Josephine: "you will eat it all alone, my dearie, and afterward you shall go with your pitcher to bring water from the little hole under the ice. The soup is warming, warming," sang the little Josephine, watching the cloud of white vapour which rose from the black kettle in the still blacker chimney. Suddenly she stopped: a cry of distress, a sharp, despairing groan, had broken the silence. The child ran to the door, yet could see nothing but the sun glistening on the frost. "Mother!" she called. A second cry, longer, more full of pain, was the only answer.

"It isn't father or mother," said the little girl. "I never heard anything like it. Could it be a wolf? No; my mother would not have said, 'Go down and bring the water, if a wolf were there behind the door.'"

Josephine ran out and looked about, here and there. She had not gone twenty steps when a great black creature, with flaming eyes, bounded toward her. How loudly her heart beat! But the animal soon became quiet. No, it was not a wolf; it was a dog, a big dog, with rough hair. He crouched at her feet, imploring her, he legged with his eyes; he said in his language, "Come with me."

She followed him, and what did she see at the little distance? A traveller was lying motionless in the path; a shepherd from the mountains, doubtless, his clothes showed it. His left hand held a worn staff and there was an empty gourd in his right.

The little Josephine's pity made her forget her fear; she stooped down and looked into the stranger's face. He was very pale, and seemed asleep; the frost drops were glistening on his white beard.

"Are you dead?" whispered the little girl in his ear. "No," murmured the old man. He had opened his gray eyes, and was looking curiously at the rosy face which bent over him.

Josephine was no longer afraid, but she did not know what to do. "The wolves will eat you if you stay here," said she, after thinking a minute. "Come to our house; I know you won't do me any harm."

With a great effort the old man raised himself and sat up, resting on his hand. He leaned against the snow as against the side of a bed. Josephine put her head under one arm, his dog drew him by the other sleeve. The two together helped him to stand up, but his steps tottered.

"Come," said the child again, and she put the old man's hand on her shoulder. He let her lead him as if he had been in a dream. "I'll give you my warm soup and my red apple; come, only come, poor shepherd," said Josephine to encourage him.

The old man did not answer, but, once in the cottage, his dim eyes brightened; afterward, when he had eaten, the colour of life came back into his face. In her delight Josephine forgot that she was hungry herself.

When he had finished the old man called her to him and took her little hand in his own two. "I was chilled to the heart, but you have warmed me," he said; "I was hungry, but you have given me your soup. I have nothing in the world but this dog, my Faro; shall I leave him for you?"

The child blushed, opened her eyes wide, yet did not answer; she was so surprised. "But if you give him to me, who will take care of you?" she said at last.

"I am too old to be a shepherd on the mountains; I am going down toward the cities, to an asylum, to die under a roof. What would he do there, my poor dog? He is young; he will live a long time. I have trained him myself; he can watch a flock of sheep as well as a man, to learn how you must do as he does. If you will promise to take care of him always, I will leave him for you, little one."

The shepherd turned his eyes away from the fireplace, where the tired Faro was warming himself. "One must leave everything when one dies—everything," said he, bowing his head, "but God's love."

"I will take care of him; I will give him part of my fire, of my bread, of my soup—all that I have. We will take care of the sheep, we two; we will never leave each other. But you must stay here till my mother comes; my mother must see you."

"No," said the old man, rising, "no. The sky is growing black; if the snow comes before I have reached the plain, I shall be lost. Stay here, both of you; keep together.—Faro, there is your mistress, there is your mistress; forget me. I have no more sheep, no fire, no bread, nothing more to give you."

With his hand he motioned to the dog to stay near Josephine, without turning he walked through the cottage, and without looking back closed the door between himself and his last friend. Faro had obeyed; he remained at the little girl's feet, but by his cries called after his old master.

Geneviève came home at nightfall. When she saw the

black eyes looking at her from under the replace she screamed, and Josephine ran to her:

"Mother, lit the mother, tell me, is it snowing?"

"No, my lamb; the north wind is rising; but where did he come from, that dog that frightened me so?"

"Mother, listen: I was never so sorry for any one in my life. A shepherd from the mountains—he's the oldest man in the world, I'm sure—fell down in front of our door, under the holly tree, mother. He was chilled to the heart and was dying of hunger. I made him eat my red apple and my warm soup. The colour came back to his face; he was sitting where you are now. And, do you know, he gave me his dog. He went away all alone, the poor shepherd, saying, 'Faro, stay with her.' And Faro is mine, and I'm going to be a shepherdess. Oh, mother, how happy I am! See, he lets me pat him."

Geneviève was thinking, and hardly answered. She looked at the dog, which seemed to be of good breed. He was sad and gentle—so sad that he would not eat anything that evening.

When Fougère came the little Josephine was asleep. She dreamed of the old shepherd, as if imagined that she was leading a whole flock of little lambs through the valley. Her father and mother talked late and long; at the end the little girl's work was arranged; the next summer she was to be a shepherdess.

During the winter the dog grew very fond of the child. It was as if he had no one else, and he gave himself up entirely to her, and the child loved the dog; he was her playmate, her guardian and her best friend. When the new grass covered the bleak mountain-sides, when the bright leaves of the birches and the wild-cherry-trees in blossom tinted the woods with their fresh colours, one by one the sheepfolds opened and the flocks bounded, wild with joy, over the green meadows. As a beginning in her work, Josephine received from one of the villagers the care of five goats. She had to take them home when the dew fell, bringing them in before sunset. Five animals full of life they were, with wills of their own—full of mischief and pranks, not all good. At the sight of Josephine, so slender and small, they were all seized with a desire to roll her in the grass. First, the oldest came and showed her his horns. Without her dog the shepherdess would have been beaten twenty times and in many ways. But Faro understood goats well: one would have said that he saw these foolish ideas grow under the horned foreheads. With one look, one bark, he kept them from doing what they meant to do. With him no mischief was possible. With the gravity of a schoolmaster he led the flock carefully and slowly along the edge of the woods as they cropped the tender shoots.

While he managed the goats, Josephine spun and sang. When they climbed over the rocks, higher than the tower, higher than the sparrow-hawks that turned back to hover over the valley, Josephine, looking over the boundless plain, covered with streams as with a network of silver, asked herself many questions. "I wonder," she said, "if this is all the world? How much time it would take to go to the end of the earth! And where do the rivers go which are always flowing and never stop?" Then she watched a spider making her web; with her finger she broke it in two in order to see the work-woman begin over again: then she watched the army of the ants marching to their work like soldiers to the war.

Faro watched the goats, and in the evening the happy child went home to Geneviève, her head full of questions, her hands full of flowers, crying, "Mother, I've seen the whole world. How beautiful and grand it is!"

Geneviève answered neither yes nor no, finding the world hard and her path difficult; she only kissed the little girl and said, "God give thee a happy life, my darling!"

Thus Josephine grew in the sunshine, wind and rain, as the lilies grow all alone on the mountain-side. She was active and bright, slender but well formed, quick in her motions; her eyes were brown, very soft, a little wild, like a fawn's, she had the deer's timid grace and light step; naturally gay, her lonely life had made her thoughtful. During the day she had no one to speak to—no one but Faro and the docile flock, larger each year, which she led from one pasture to another.

Geneviève never told Josephine of her troubles; she carefully hid the grief which René caused her; before Josephine it was easy to do this. The little shepherdess went out at sunrise and returned at nightfall. When she came home, Geneviève, smiling, gave her her bread, nicely baked. It was the best hour of the day for both of them.

In a village each one has the reputation which he deserves. Without newspapers, everything is known, all that passes in a neighbour's house is seen, as if the walls were of glass. Even those of the tower were not thick enough to hide the virtues of Geneviève or the worth of Josephine and her dog as shepherds.

As to these two, they had become so skillful in all that concerns the management of sheep that more than one shepherd might have learned something from them. For this reason one fine Sunday a farmer from the mountains, in new suit and with frank and honest air, came to speak to Geneviève as they were coming out of church. The mother was very much astonished; she knew he was such a rich man. How did it happen that he looked at her?

"Is it your daughter?" he said, pointing to Josephine, who blushed under her bonnet.

"Yes."

"They tell me in the village that she is a wise little shepherdess."

"She has kept a flock since she was a little child."

"Will you let me have her with her dog to take care of my sheep this year? You know me well: I am Sylvan Bernard of the Cold-Acre farm; to get to it you go by Saint-Gildan and Beauterros."

"I know your name, I know the name of your place, but I must speak to my husband before I say yes or no. If you wish to engage my daughter as a shepherdess, come after evening service and ask her father, at the tower of Fierbois."

"I will come," said the farmer.

Thus little Josephine hung down her head and pressed close to Geneviève.

"Mother, must I leave you?" asked she in a low voice.
 "Do you like this man?"
 "Yes, mother; he looks like a good man. But must I go away?"
 "Yes, my child, you must go among strangers to earn your living."
 It was so hard, for the mother to say this that Genevieve stopped between the words. "Your father wishes it; besides, you are old enough. You will have better food than with us—we must think of that—and they will pay in money. Your father wishes it, darling; if I have not told you before it was because the time had not come. Sylvan Bernard has one of the largest farms on the mountain; he is a just master, an honest and good man; if he wants you, you ought to think yourself very happy, dearie."
 "Mother, if I leave you it will be only to do you good," answered Josephine. "When I have white silver in my hand you will be rich, mother." She spoke firmly and forced herself to listen cheerfully to the hard news.

That day there was a long council in the cottage, as on the day when Faro came; only, that the little girl who smiled then as she dreamed of her sheep now said quite seriously and without smiles to her parents and to Sylvan Bernard, "I must do it; you wish to have me, and I will go."

Josephine grew accustomed, more quickly than she had expected, to the strange house. "I am working for my mother," she kept saying to herself, and thus she took courage. "The more I work the better she will rest," said the little shepherdess when the rough wind blew against her face, when she shivered whole hours in her wet clothes, or when she ran with Faro to seek an animal that had strayed in the fog. "It is for my mother that I have worked," she said in the evening as she went to sleep, tired but happy.

With the little Josephine all Genevieve's joy was gone. "The child no longer needs me," she said to herself at the time which before had brought the little girl home. "No, the child no longer needs me," repeated Genevieve, sighing. "When the wings are grown the bird flies away—yes, that is the way of the world—and the nest is left empty. We see them in the winter, these poor nests, hanging from the trees until the wind blows them away. Since the child has gone the house is as lonely as an empty nest. René doesn't see it; he is not often at home."

Thus Genevieve thought, and slowly the links relaxed which bound her to life; she was always tired, very tired, and, thinking that she was wrong, she blamed herself for her weakness. One day Genevieve felt her heart throb, then cease to beat. It was but a moment; still, she had seen death coming toward her, and she trembled at the sight.

"I am afraid, I am afraid," said she. "I have loved my daughter, I have feared my husband, but I have forgotten God. Must I die now?"

Where could she look for help? to whom should she tell her anguish? She was not strong enough to go down into the village. The church was far away, and the minister so old that she had never dared to ask him to climb up to the tower to see her.

One day, when he came home, the poacher saw that Genevieve's footsteps tottered as she walked. "Wife, are you ill?" said he, taking her roughly in his arms. Her face white as her cap, she leaned her head on her husband's shoulder and closed her eyes; he lifted her from the ground to lay her on the bed, and felt as he carried her how light she was. "Wife, are you sick?" repeated he in terror.

"Yes; you can do nothing for me, René; you cannot help me."

"What hurts you?"
 "I do not know."
 "What made you grow so pale?"
 "My heart stops beating."

"Woe unto me! she is dying," he thought. He could not endure the thought, and went to drown his sorrow in drinking. The next day hope came back to him. He brought from the woods a fine bit of game, wrapped it in leaves, pierced it with a hazel-stick and roasted it, without once taking his eyes off her. "Wife, you must get well," he said firmly.

"Oh, René, is it for me? You take too good care of me, truly," said she, surprised and grateful. She ate, but it did not cure her. For the first time Genevieve did not obey her husband; she had bowed before another power. She obeyed the will of God, which called her from the world. Poor Genevieve slipped softly, sadly away, without knowing whither.

As to René, he silently watched her become more pale and weak; from day to day he saw her frail form bend and her step grow more feeble. He waited upon her with the tenderness of a woman whenever he was in the house, but he was rarely at home; he went out often and drank more than ever.

"Do you want your daughter? I will go and get her; she will take care of you," he said now and then to Genevieve.
 "Not yet," answered the sick woman. She hungered and thirsted for the sight of her child, but in spite of her wish she would not call her back till she had regained her self-possession and could look into the future without trembling.

"I must put my house in order before I go," said Genevieve sadly one day as she opened the closet which held the most of her possessions—some worn dresses and a little underclothing spun by her or by her mother. Genevieve paused a moment between the doors of the old wardrobe, as on the threshold of her past which was to close for ever behind her. While she looked thoughtfully at the shelves blackened by time there came forth from them a fresh scent of rosemary, of roses mingled with thyme. These old perfumes, kept by the faithful wood, came to Genevieve as reminders of her youth.

"There was a garden near us," she said—"yes, a garden full of flowers. I see them yet, I smell their perfume. My mother loved them; she put them everywhere—at her belt, in her cupboard, in front of her at her spinning-wheel and she sung while she spun. It was she who made this cloth that is so fine, and I that which is coarser. Really, I

am glad that she died young; she would have been sad to see me working so hard as long as my life lasted. But everything is in order; let me leave this, only I must kiss once more the hair of my dear children who are with the good God."

In the centre of the cupboard, in a narrow drawer, lay folded away two little half-worn stockings. Genevieve unfolded them; in each was hidden a curl of light hair. The mother took them and looked at them a long time as her tears fell upon them.

"No," said Genevieve—"no, I will not weep for you, my angels; it shall be the last time—yes, the last—that I weep for those who are so happy. You are in Paradise, I know. Alas that you cannot take me there with you!"

Genevieve put the cherished relics back in their place; she began to lay them away very carefully, but there seemed to be some obstacle. She took out the drawer, and to her surprise found an unknown compartment in the old wardrobe. "It is a secret place," she said; "can there be money there for my daughter? No, hardly."

She opened it; there was nothing but an old black-bound book. Genevieve took it up and shook it, hoping to find perhaps some forgotten treasures. Vain hope! Nothing fell out, not a gold crown, not even a small piece of silver; nothing fell from the yellow leaves. Disappointed, the poor woman dropped the book she had found, shut up everything and felt very tired. She sat down by the window and there, without knowing it, she fell asleep and began to dream. She seemed to see again her two little children, more beautiful, more glad, than she had ever known them, hovering over the borders of heaven. They seemed very happy, and stretched their hands toward her as if to say, "Come with us." But a wide space separated them from her; as she knelt on the earth she seemed to need only wings with which to fly to them.

When Genevieve awoke her heart beat loudly, yet nothing around her had changed; the skies were as bright as a mirror of polished gold, but she saw no more angels there; only two little rosy clouds floated away toward the glowing west.

"How can I reach heaven?" asked the sad Genevieve as she watched the clouds moving into the light. At the horizon the sun, on fire, seemed an open door between heaven and earth. "Remember me in thy glory, God of heaven!" cried Genevieve, clasping her hands at the sight of this splendour.

After she had gazed for a long time her eyes fell upon the old book. She picked it up and wiped off the dust; then from the depths of her memory came back the remembrance, "It was my grandfather's book; yes, truly it was. I remember that when he looked into this book a happy smile came over his face. I can see him now. What did he find here to make him smile in his gray old age?"

Genevieve opened the book and turned the pages, grown tender by use as well as age. A wisp of straw marked the place where the old man had closed it for the last time. "It is just here that he was reading," thought Genevieve, reading in her turn, half aloud and very slowly in order to understand it better: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures, he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness, for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me. Might not this be the road that leads to heaven?" Genevieve asked herself, repeating dreamily the last words; "And I will dwell in the house of the Lord for ever."

When the sun was set, when in the shadows came, Genevieve was still holding the old book pressed to her heart. From that day a new path opened before her; she clung to God's promises—clung as a frail branch of ivy clings to the oak to climb toward the skies. At the ending of this mortal life she caught glimpses of a better; little by little her tears vanished and gave place to hope as she learned from her Bible more and more of the way of life. At the eventide of her life it was night.

(To be continued.)

GROWING OLD.

Is it parting with the roundness
 Of the smoothly moulded cheek?
 Is it losing from the dimples
 Half the flashing joy they speak?
 Is it fading of the lustre
 From the wavy golden hair?
 Is it ...ding on the forehead
 Graven lines of thought and care?

Is it dropping—as the rose-leaves
 Drop their sweetness, over-blown
 Household names that once were dearer,
 More familiar than our own?
 Is it meeting on the pathway
 Faces strange and glances cold,
 While the soul with moan and shiver
 Whispers sadly, "Growing old?"

On the gradual sloping pathway,
 As the passing years decline,
 Glams a golden love-light falling
 Far from upper heights divine;
 And the shadows from that brightness
 Wrap them softly in their fold,
 Who unto celestial whiteness
 Walk, by way of "growing old."

Margaret Sangster.

At length there seems to be a prospect of the settlement of a successor to the late Dr. Begg. The last congregational meeting was most harmonious. There voted for Mr. Macallister, Aberdeen, 117, and for Mr. Whyte Smith, Galashiels, 136. It was then agreed to present an unanimous call to Mr. Whyte Smith.

British and Foreign.

THE Rev. Charles Strong received a very cordial welcome from his friends on his return to Melbourne.

A SUNDAY school union is being formed in Calcutta, in which vernacular schools are to be included.

THE Bishop of Bedford looks upon the confirmed novel reader as "a very poor sort of fellow indeed, who will never do much good in the world."

It is worthy of note that the present year is the bicentenary of the martyrdom of John Brown, of Priesthill, as also of the Wigtown martyrs.

CANON COOK, editor of the Speaker's Commentary, is resigning his position as canon residentiary of Exeter on account of failing health and the infirmities of age.

THE Rev. John Smith, M.A., the popular successor of Principal Cairns at Berwick, has again been unanimously called as colleague to Dr. Andrew Thomson, Edinburgh.

DR. F. GREAVES, President of the Wesleyan Conference, says he agrees with the author of *Evie Homo*, in thinking that education is a far more powerful agent than preaching.

At the forenoon service in the Free High Church, Kilmarnock, on Sabbath, Miss Coats, a dressmaker, suddenly expired immediately after the first psalm had been given out.

NEAL DOW is now convinced that the enemy to prohibition comes from the moderate drinkers. Hard drinkers are all anxious for the closing of the grog shop as a relief from temptation.

"GOLD," says a Georgia editor, "is found in thirty-six counties in this State, silver in three, diamonds in twenty-six, and whiskey in all of them, and the last gets away with all the rest."

SIMULTANEOUSLY with the exposure of the female impostor by whom the Theosophist Church has been founded, a branch is being set up in Paris under the auspices of a Scottish countess.

THE Baptists in Lithuania are passing through a fiery persecution, the details of which are most harrowing. The magistrates, instead of sheltering the victims, treat them as if they were dogs.

THE canal across the Isthmus of Corinth, which baffled several of the Roman Emperors, and was a favourite scheme of Julius Cæsar's, is approaching within a measurable distance of completion.

THE Episcopal church in South India has lost its ablest theologian by the death of Dr. C. L. Kennet, who was a Eurasian and had been brought up a Romanist. Since 1878 he had been principal of the theological college at Madras.

THE tendency of religious thought in Germany is indicated by the fact that a thorough conservative in theology, Dr. William Hoischer, has succeeded the late Dr. Ahlfield in St. Nicolai, Leipzig, the most famous pulpit in Germany outside of Berlin.

IT is stated that small candles, remarkable for the purity and brilliancy of the light they give, are imported into Europe from China, where they are made from wax supplied by minute insects bred for that purpose by the poorer class of Chinese.

A STAINED-GLASS window has been erected in Linlithgow Free Church, to the memory of the late Mr. Thomas Chalmers, of Longcroft, a nephew of Dr. Chalmers. Mr. Chalmers was an elder of the church from 1855 till his death in 1883.

A CITIZEN of Rhode Island proposes to found a society, the sole object of which shall be to reform village nomenclature, or, in other words, to give pretty names to those towns and places which are now designated as "Skunk Hollow," "Bagtown," etc.

M. CHEVREULI, dean of the College of France, is in his one hundredth year, and continues to give active attention to his duties. He attributes his extraordinary health to his simple habits, especially to his always having avoided alcoholic liquors and tobacco.

THE statistics of the Episcopal Church in Scotland for the year ending June last show that the number of members and adherents had increased for the year from 70,847 to 76,839, and that, with the addition of sixteen new congregations, the charges now numbered 220 in all.

A DIET of examination in the Shorter Catechism for the scholars attending Sabboth Schools in connection with St. George's Read U. P. Church, Glasgow, was held on Tuesday evening by Rev. Dr. Anderson. Prizes were awarded to the scholars who made the best appearance.

THE *British Medical Journal* says that in 1881 there were in all India but 321 British physicians, thirty apothecaries,, hospital and medical assistants, and students, and thirty chemists and druggists. Among the native population there were of physicians, surgeons, and druggists, 127,579 males and 75,239 females.

EVERY Saturday evening, when a barber shop in Troy is crowded by young mechanics getting their hair cut for Sunday, a priest who is a zealous temperance advocate, arrives to get signatures to a pledge of total abstinence. He thinks that he thus saves many a fellow from spending his week's wages in a spree.

THE Rev. Dr. William Laughton, the venerable ex-moderator of the Free Church Assembly, contemplates retiring from the pastorate of his church at Greenock on account of failing eyesight; but, in compliance with the earnestly expressed desire of his deacon's court, he has consented to delay applying for a colleague and successor for another year.

PERHAPS the most important of the rich finds in the great El-Fayum collection of papyri is a copy of St. Matthew's Gospel written in the third century. There is also a fragment of another gospel of the same date. There are thousands of items in this precious collection; but we hope the two we have named will be speedily subjected to a thorough examination.

Ministers and Churches.

THE Rev. Dr. Proudfoot last week lectured in Burns, Church, near Sarnia.

THE Rev. Dr. Cochrane has been elected chairman of the Brantford Free Library Board.

THE Rev. Hugh Rose, of Elora, delivered a lecture on Egypt in connection with Knox Church, Toronto, last week.

A FINE new church on Anherst Island was lately opened for public worship by Revs. Principal Grant, Professor Williamson, and R. J. Craig. Next evening a successful sacred concert was held.

REV. DR. COCHRANE has received £200 from the Free Church of Scotland for Home Missions. The Free Church has also sent £150 to the eastern section, and £100 to the theological department of Manitoba College.

THE pulpit of St. James' Square Church was occupied last Sabbath by Rev. James Barclay, of St. Paul's, Montreal. On Monday evening he delivered a very interesting lecture on Savonarola. The chair was occupied by Hon. Oliver Mowat.

THE annual tea-meeting of Leslieville Presbyterian Church was held last Thursday, the pastor of the congregation, the Rev. W. Frizzell, in the chair. Admirable addresses were delivered by Revs. John Smith, Dr. Thomas, W. S. Blackstock, and E. Baker.

FORT MASSEY CHURCH, Halifax, N. S., Dr. Burns, Pastor, raised for all purposes last year \$7,072 of which, for congregational purposes, by Sabbath offerings, \$4,715, an advance on the previous year. The \$500 required for Augmentation by Presbytery allocation, has been paid in.

THE Rev. J. M. McIntyre is now engaged in evangelistic work in Knox Church, Paisley. Great success has already attended his labors. Fully fifty persons have professed to find peace in believing in Christ, and many are anxious. Meetings increasing in numbers and interest daily. Mr. McIntyre has been invited to visit Kincardine.

THE Rev. Mr. McTavish, pastor of St. Andrew's Church, Lindsay, was the recipient of a present from his congregation of a handsome Persian lamb overcoat. It is a pleasure to note the esteem in which the reverend gentlemen is held by his congregation, who feel that he thoroughly deserves all that can possibly be done for him in a practical and tangible manner.

THE Presbytery of Stratford will meet in Millbank on March 3rd, at 2.30 p.m., for the purpose of inducting Mr. McKibbin to that charge. The regular meeting will be held in Knox Church, Stratford, on the second Wednesday of March, at 10 a.m. The annual meeting of the Women's Foreign Mission Society in this Presbytery will be held on Wednesday evening.

A social entertainment was given in Russell Hall on Friday evening, by the members of St. John's (French) Church, which was largely attended. Many of the Presbyterian ministers of the city were present, and a most interesting programme was presented. During the evening a brief address was given by Rev. Principal McVicar. The proceeds were to meet the expenses incurred in repairs to the building, consequent upon the rioting when Father Chiniquy was here last November.

A VERY interesting concert was held in the lecture room of West Presbyterian Church, on Tuesday evening, under the auspices of the Ladies' Aid Society, conducted by Knox College Glee Club, under the leadership of Professor Collins. An excellent programme of glees, choruses, etc., was well rendered by the Club, with quartettes, and a splendid piano solo by the leader, interspersed with recitations and readings by Messrs Halden and Elliott, exceedingly well given, and enthusiastically cheered. Judges of music noted the admirable time kept by the well trained Club, as doing credit at once to Mr. Collins and themselves, and we can assure them of a very cordial welcome in West Church at some future time. The concert was in aid of the fund for the enlargement of the Sabbath School rooms.

THE anniversary services in Knox Church, Palmerston, were held on Sabbath week. Two remarkably clear and able discourses were given morning and evening, by Rev. Mr. Smith, of Guelph. Rev. Mr. Campbell, of Listowel, preached in the afternoon. His sermon was appropriate and impressive. The annual tea meeting was held on Monday evening. The house was literally packed. Rev. Mr. Smith's vigorous and aptly illustrated address on "Work," was a rich treat. The children's social on Tuesday evening was largely attended and much enjoyed. The proceeds amounted to about \$50. The entire services were eminently successful. The increased attendance now necessitates the enlargement of the church. It is the intention to do this during the coming year. Under Rev. Mr. Aull's pastorate, this church is enjoying a gratifying measure of prosperity.

"ONE WHO KNOWS" writes to correct some statements made by a correspondent in the issue of the 21st January, who, he presumes, must have been misinformed in regard to the statement, "that the Church at Dunvegan was built

during the pastorate of the Rev. F. McLennan," which is not the case, but under the pastorate of his predecessor, Rev. A. F. Macqueen, who preached the first sermon within its walls, although not finished at the time, neither is it correct "that there is more contributed now in aid of one branch of missions, than formerly given for the whole scheme of the church," neither was Mr. McLennan's salary augmented by the "startling danger of his removal," but it was raised to the minimum sum required, before he got the call to another place. He adds that he does not state these facts with any disparagement to Mr. McLennan, but merely for the sake of truth and fair play.

ON Wednesday evening last, a service of praise in connection with the inauguration of the new organ in St. Andrew's Church, Toronto, was held. The large building was crowded, although the evening was excessively cold. The Rev. D. J. Macdonnell conducted the service, reading appropriate selections of Scripture. He gave a very able address on Church Music, tracing its progress through Hebrew and Christian times, and remarking on what were the proper and improper uses of the organ in the service of praise. Mr. Edward Fisher, organist of St. Andrew's, a musician of rare taste and accomplishment, in an unobtrusive manner displayed the capabilities of the magnificent instrument now placed in the organ gallery of St. Andrew's, by giving admirable selections from the masterpieces of Haydn, Handel, Beethoven and other composers. The choir, with splendid effect, rendered selections from Haydn's Creation, Gounod's Redemption, and Handel's Messiah.

ON the night of the 18th of January, Knox Church, Portage la Prairie, was entirely destroyed by fire. The church was built about three years ago, and cost, including furnishings, \$12,000. It was insured for \$5,000, but all this sum will go to pay off mortgages. The congregation have thus lost their church, and the \$7,000 paid on it, and they have no fund with which to rebuild and in the present depressed condition of affairs in Manitoba it will be impossible for them to do much at present, though with characteristic pluck and energy they have already begun to raise funds for rebuilding. In God's providence a great calamity has befallen this congregation, and their case deserves the sympathy and assistance of the brethren throughout the Church. It has been suggested that Mr. Bell, the pastor, visit the churches in the east. Should he do so, it is to be hoped all will respond heartily, and encourage the efforts of those pioneers of Presbyterianism in the North-West. "Bear ye one another's burdens, and so fulfil the law of Christ."

THE annual meeting of the Presbyterian congregation, in Collingwood, was held on Wednesday, the 28th of January, the Rev. R. Rodgers in the chair. The pastor stated that eighty new members were added to the congregation during the year, sixty-four of whom were received on profession of their faith and fourteen by letter and forty-nine were removed, making a net increase of thirty-one. The number on the roll is now two hundred and ten. The report of the Sabbath School was read by Mr. Henry Foreman, which showed that 323 names were on the roll with an average attendance of 165. At the beginning of the year there was a balance on hand of \$115.08, during the year the collection amounted to \$101.25, and \$126.10 were expended on the work of the school, leaving a balance of \$86.23. The financial report was read by the Secretary, Mr. D. G. Cooper. This report showed that the receipts for ordinary expenditure, including \$146.15 for the Schemes of the Church, amounted to \$1553.32 being less than the income of 1883 by \$2.10. But owing to the Board having incurred certain additional obligations, the income was not equal to the demand by about \$200. The report showed further that the new Sabbath School had been successfully completed at a cost of about \$2,500, and that about \$1,000 had been contributed for this object, making the income of the congregation for the year a little over \$2,500. This speaks favourably for the zeal and liberality of the people and augurs well for their future prosperity.

THE *Uxbridge Guardian* contains a brief historical sketch of the Presbyterian congregation of that town, and gives a description of the handsome and commodious new church, just completed and opened on Sabbath week for divine service. In the morning the Rev. Dr. Cochrane, of Brantford, preached to a crowded congregation an able, impressive and appropriate sermon. The Rev. R. P. Markay, of Parkdale, preached a thoughtful and practical sermon on "Sitting at the feet of Jesus," to a large audience in the afternoon. The pulpit was again occupied by Dr. Cochrane in the evening, who preached on "Communion with God." Services in the neighbouring churches were discontinued in order that the people might have an opportunity of hearing the divines from a distance. An overflow meeting was held in the evening in the Methodist Church where Mr. Mackay preached to a good congregation. On Monday evening the Rev. Dr. Cochrane delivered his famous lecture on "Whitfield, the Prince of Preachers," to a large audience. The Sabbath collections amounted to over \$500; the tea and lecture to upwards of \$200, thus making a total of over \$700. One among the many pleasing incidents in connection with the occasion was the presentation

of four beautiful collection plates. In each one there was placed a dollar bill. The name of the donor is not known. Uxbridge congregation and its esteemed pastor, Rev. E. Cockburn, are to be congratulated on the marked prosperity to which they have attained.

THE condition of Knox Church, Winnipeg as revealed at the recent congregational meeting at which Judge Taylor presided, is highly satisfactory. The number at present on the rolls of the congregation are as follows:—Communicants reported January, 1884, 493; added during the year by certificate, 87; on profession, 20; total, 107. Removed by certificate, 28; removed on purging roll, 75, total, 103; making the number now upon the roll 497, a net increase of 4. The session in their report present a highly complimentary minute, recounting the valuable services rendered by Professor J. Hoyer Pantou, who has removed from Winnipeg, to resume his former position in the Agricultural College, Guelph. Contributions to the Schemes of the Church were as follows: Augmentation Fund, \$250; Home Missions, \$368; Foreign Missions, 175; Manitoba College, \$350; French Evangelization, \$75; Ministers Widows' and Orphans' Fund, \$50; Aged and Infirm Ministers' Fund, \$50; Total, \$1,318. The Bible class and Sabbath schools also made liberal contributions. The treasurer's statement was as follows:—Total receipts, \$10,021.33; expenditure, \$9,975.63; balance on hand, \$45.70. The various organizations doing important Christian work were reported as in a prosperous state. A communication from the pastor, Rev. D. Gordon, suggested the reduction of his salary by \$1,000. This proposal, to their credit, the congregation did not entertain. This generous offer of Mr. Gordon is a strong evidence that the ministry of the church is not guided exclusively by mercenary motives.

PRESBYTERY OF HURON. - This Presbytery held a regular meeting on the 20th January. Mr. D. M. Ramsay, B.A., was appointed Moderator for the ensuing six months. A letter from Dr. Cochrane was read, intimating that the Assembly's Home Mission Committee appointed Rev. T. G. Thomson, of Brucefield, to Burrard Inlet, British Columbia, and requesting that he be loosed from his present charge. It was agreed to cite his congregation to appear at next regular meeting for their interests. A letter from Mr. Warden, respecting French Evangelization work, was read, and action taken on it, as also on a circular from the Committee, on the Augmentation of Stipends. Mr. Fletcher and his elder were appointed to visit Exeter, Mr. Martin and his elder to visit Grand Bend, and the Clerk was instructed to write to the congregations of Bayfield Road and Berne in the interests of Stipend Augmentation. Leave was granted to the trustees of Willis' Church, Clinton, on application made, to mortgage their new church property for a sum not exceeding \$5,000 to meet contractor's demands. The resignation of Mr. McGilvray of his charge of the Gaelic station, Goderich, was accepted, and Mr. Pritchard was instructed to procure suitable supply for said station. The report of the committee recommending that in the event of Leeburn, or Elmira Church, or both, being separated from Knox Church, Goderich, a union be effected between them and the Gaelic station, Goderich, with the view of forming a satisfactory charge. The recommendation was approved by the Presbytery. It was agreed to hold a conference on the State of Religion at next meeting of Presbytery on the following subjects. First, "Special Evangelistic Services" to be introduced by Messrs. Musgrave and McCoy. Second, "New Method of Enlisting the Eldership in the Discharge of their Official Duties," to be introduced by Messrs. R. T. Thomson, and Shaw, elder. Report on Sabbath-schools was delayed till next meeting. Mr. McCoy brought the interests of the Aged and Infirm Ministers' Fund before the Presbytery, and said fund was commended to the sympathy and liberality of the congregations of the bounds. The Presbytery spent some time in discussing the subject of the Federation of the Colleges, and resolved to take up the same subject at next meeting. The nomination of Moderator of next Assembly was taken up, when the following deliverance was unanimously adopted: "Notwithstanding the appointment of a college of Moderators to make such nominations in future, the Presbytery, believing that Presbyteries have the inherent right to make the aforesaid nominations, in accordance with past usages, and as such power has not lapsed by the consent of the Presbyteries themselves, hereby nominate the Rev. Dr. McKnight, of Halifax, as the Moderator of next Assembly. The following deliverance respecting the Scott Act was unanimously adopted: "Inasmuch as the Presbytery has already expressed itself in sympathy with the Scott Act and inasmuch as a petition has been presented to Parliament asking for certain changes to be made which will validate the Act, Resolved: that the counter petitions issued by the Dominion Alliance, be commended to the interest and sympathies of the members and adherents of the Church within the bounds, and that these petitions be as largely signed and as quickly forwarded as possible." A successful Sabbath school convention was held on the 21st inst. The next meeting of Presbytery is to be held in Seaford on the second Tuesday of March, at eleven a.m.—A. McLEAN, Pres. Clerk.

MONTREAL NOTES.

(FROM OUR OWN CORRESPONDENT.)

A special meeting of the Presbytery of Montreal was held on Thursday, when the call to Rev. L. H. Jordan, B.D., of Halifax, from Erskine Church, was laid on the table. The call was signed by two hundred and seventy-seven members and seventy-seven adherents, and was supported by Rev. R. H. Warden, Messrs. King, Davis, and Hutchison. The call was unanimously sustained, and ordered to be forwarded to the Presbytery of Halifax.

Cote St. Antoine is the name of the municipality adjoining the City of Montreal on the west. Though a separate municipality, it is virtually a part of the city and its most progressive suburb, being inhabited by persons engaged in business in Montreal. The population is almost entirely English-speaking, and of late years many fine villas have been erected. The Presbyterian families are identified with the city churches. Recently a movement has been made to have Presbyterian services in Cote St. Antoine, and several meetings have been held with this end in view. The movement has the sympathy of the Sessions of the City Churches, and bids fair to prove successful. A canvass is being made of the Presbyterian families in the municipality, and thus far they have subscribed about \$1,000 per annum toward the support of ordinances, and upwards of \$2,000 for the erection of a church. There are about forty Presbyterian families in the district, and as these have all more or less contributed towards the building of the city churches with which they are now connected, it is confidently anticipated that in return they will receive substantial help towards the erection of the contemplated church building in Cote St. Antoine. At present there is a vigorous Sabbath School under the superintendence of Mr. A. C. Hutchison; and, as the municipality is likely to make rapid strides there is good prospect of a large self-supporting congregation, being established ere long, the more so that most of the people are in comfortable circumstances.

The congregation of Taylor Church, established a few years ago in the eastern portion of the city, is making satisfactory progress under the Rev. J. J. Casey, B.D., its first pastor. The church building and site are entirely free from debt, as are also the Sabbath School rooms erected two years ago. The Sabbath School, with Mr. James Brown as Superintendent, numbers upwards of two hundred. The church membership has more than doubled in three years, it being now one hundred and twenty, and the contributions of the congregation towards the minister's salary have increased from \$400 to \$800 per annum, every year an addition having been made. The envelope and plate collections last year amounted to \$1,184, an average of about \$23 per Sabbath, or nearly \$10 per communicant. In addition to contributions for ministerial support, the congregation contributed last year a little over \$100 for missionary purposes. This is an exceedingly creditable record, especially when it is borne in mind that the congregation consists entirely of the working classes, the contrast between the eastern and western sections of the city being very marked in this respect in Montreal, as in most other cities. The congregation of Taylor Church bids fair soon to outgrow its present church accommodation.

A fortnight ago last Sabbath the ordinance of the Lord's Supper was administered at the Pointe-aux-Trembles schools, and a most deeply interesting and solemn service it was. The congregation consisted of the one hundred and twenty-one pupils at the schools, together with the teachers and their families, and a few friends. The ministers officiating were Prof. Coussirat, Messrs. Warden and Robertson, (Eromanga.) The singing was most hearty and inspiring, and the staid demeanour and marked attention of the hearers most exemplary. Thirty-eight partook of the Lord's Supper, twenty-eight of whom were pupils. Eleven of these then made profession of their faith in Christ for the first time. In the afternoon Mr. Robertson gave a brief address on his work in Eromanga, and examined the pupils as to their acquaintance with God's Word. He manifested much surprise at their intimate knowledge of the Bible, and its leading doctrines, and stated that he had never come in contact with any mission work that so thoroughly met his approval and reached his ideal. The schools are in admirable condition. The pupils hold a prayer meeting weekly, attended and conducted by themselves alone. They range in age from thirteen to twenty-eight years. Many of them are earnest, devoted Christians, and, as was remarked lately by one who has had large and intimate experience of mission work, it is doubtful if in connection with any church or society there is an institution more worthy of sympathy and support than these Pointe-aux-Trembles schools.

The Rev. John McEwen, Secretary of the Sabbath school Association of Ontario, was in the city this week and addressed the students of the Presbyterian and Methodist Colleges on Friday afternoon.

Rev. P. McF. McLeod, of the Central Church, Toronto, is announced to preach on Sabbath first in Erskine Church, and the Rev. E. F. Torrance, M.A., of Peterborough, on the 22nd inst. Mr. Torrance on the afternoon of that day lectures in the David Morrice Hall on "Critical Theories of the Life of Christ."

The Rev. R. Warden, of this city, preached in St. Andrew's and Knox Churches, Ottawa, on Sabbath last in the interests of the Augmentation Fund. Last year, St. Andrew's Church contributed about \$1,100 to the Fund, and it is expected that both it and Knox Church will do well this year.

The Philosophical and Literary Society of the Presbyterian College here have issued invitations to a large number of the Presbyterians of the city to a conversazione to be held in the David Morrice Hall on Friday evening, 20th inst.

OBITUARY.

MR. HUGH MCKAY.

Mr. Hugh McKay, the subject of this sketch, was born in 1820, in the parish of Farr, Sutherlandshire, Scotland, and the next year the family moved to the parish of Tongue, in the same shire. In 1845 he married and emigrated to Canada. After teaching school for several years in Nelson and Trafalgar, in the County of Halton, he moved, in 1853, to Georgetown, where he entered mercantile life, remaining in it until his death. Upon his arrival in Georgetown, he immediately interested himself in church work, becoming a teacher in the Union Sabbath-School, then in existence, and striving unremittingly to gather together the scattered Presbyterians of the place. When the church was regularly organized through Rev. Dr. Burns, in 1850, Mr. McKay was one of the three men chosen and ordained as elders of the Georgetown branch of the charge. Some years after, Rev. Robert Ewing was inducted pastor, and then the Presbyterians formed a Sabbath-School of their own, Mr. McKay being chosen superintendent, which office he ably filled until the end of his life. He was during late years also treasurer of the congregation and clerk of the session; at meetings of session his counsel was all the more valuable because of his long and varied experience. All will bear witness to his faithfulness in the dark days of the church's vacancies. Only at the last annual meeting, it may be added, he resigned the secretaryship of this branch of the Bible Society, which position he had filled continuously for twenty-five years. We knew not that his life's work was so nearly over, but so it was; on January 20th, apparently without a moment's warning, he fell from heart disease, and in one short minute God had called him away.

We all mourn one, whose loss we shall deeply feel; one, whose life in connection with the Sabbath-School, the congregation and the session, as well as in the community, was for over thirty years one of honoured usefulness, and who, we believe, has passed away from a labour of love to a service of truer joy above. Our truest sympathy is extended to the bereaved wife and family in this great and unexpected trial, and our prayer is that He, who has promised to be a father to the fatherless, and a friend to the widow, may richly fulfil His promise to them. W. G. W.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

March 1, } PAUL SENT TO FELIX. { Acts 23
1885. } 12-24

GOLDEN TEXT.—"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—1 Peter iv. 16.

TIME.—May, 58, A.D.

Introductory Review.—1. Who first "laid hands" on Paul? 2. What charges did they make? 3. Who was "that Egyptian?" 4. What defences did Paul offer from the top of the stair? 5. At what point was he interrupted? 6. What broke up the Council meeting of the next day?

INCIDENTAL TOPICS.

Felix.—A freedman, who became governor of Palestine about 52 A.D. The historian, Tacitus, says, "He exercised the authority of a king with the disposition of a slave, in all manner of cruelty and lust." By the help of a magician, named Simon (perhaps, Simon Magus), he enticed Drusilla from her husband and married her himself. It was before them that Paul reasoned of "righteousness, temperance and judgment to come"—a fit theme for such an audience. He has been charged with countenancing robberies and enriching himself with the spoils. He had a brother in favour at the Roman Court, who protected him from deserved punishment, but no doubt his sin found him out. Although history does not reveal his fate, his wife Drusilla and child perished in an eruption of Mount Vesuvius.

Troops.—The Roman soldiers were divided into Praetorian guards, which served in Italy, and legionary troops which served in the provinces.

A legion consisted of from 3,000 to 6,000 soldiers. There were, besides auxiliaries, armed with pikes, called spearmen, and a regiment of cavalry attached. There were probably 35,000 of these troops in Judaea, and 1,000 in the Tower of Antonia.

EXPLANATORY.

I. The rulers take counsel together against the Lord, and against His anointed.

The enemy is becoming desperate—they have had Paul twice in their hands and twice he has escaped. They enter into a conspiracy that can scarcely fail to accomplish their

object. The parties to that conspiracy are the Council and forty assassins.

Ver. 12 15: Assassins, called Sicarii, because they carried a short dagger under their garments, by which they murdered those who happened to become odious to them. Probably some at least of these forty men belonged to that class—others may have been from a distance, from Ephesus, or some other place where Paul organized churches and had so many enemies.

Oath: They bound themselves with an oath that they would neither eat nor drink until they had killed Paul. That oath was a prayer that God would curse them unless they carried out their purpose. Some of them may have thought that "they were doing God service," according to Christ's predictions; but we need not attach too much importance to the oath as an evidence of sincerity, because they always had a back door by which to escape the consequences of an oath when it became impossible to carry out their designs. It must be done speedily, as they were not to eat or drink until he is slain. Not take time to let passion cool.

Council: What an idea they had of the moral character of the Council, to dare to make such a proposal! But they had seen enough in the last few days to justify their expectations.

Co-operation: They ask not only for assent, but co-operation, and they get both. The Council is to tell a lie, to enable them to commit a murder. It is not said that the Council entered into the contract, but it is certain that Paul's nephew reported the situation correctly. Ver. 20.

Did the Pharisees agree? The Pharisees became friendly before—possibly when they had time to reflect they felt more indignant than ever, that Paul got the better of them by dividing the Council; at any rate the Sadducees had a majority in the Council. The High Priest was a Sadducee. Thus the plot is skilfully laid. It is in all respects likely that the Chief Captain will give them another chance of examining Paul, as the last examination was interrupted, and forty desperate men can scarcely fail in doing the awful deed. They could overpower the unsuspecting guard leading Paul to the judgment hall before the situation could be realized. In addition to all this, so far as can be seen, the Christians of Jerusalem are inactive. Paul seems to be, like his Master, "treading the wine press alone."

II. He that sitteth in the Heavens shall laugh—the Lord shall have them in derision.

It is amongst the most interesting of studies to examine the different instances in which God allowed His people to be taken in the net until, to all human appearances, there was no escape, and then suddenly the meshes are broken and the enemy is confounded.

See Israel at the Red Sea; David's many hair-breadth escapes from Saul; Hezekiah and Sennacherib; Daniel in the den; Peter in prison, etc. See Job v. 12-25, for a beautiful description of the manner in which "He disappointeth the devices of the crafty," and "saveth the poor from the sword."

The Lord used favourable circumstances to disappoint these men and save Paul.

1. Paul's nephew: The presence of this young lad in Jerusalem at this time turns the tables. Why he is here is not known. Whether in school, as Paul was formerly, or whether his mother lived here; whether he sympathized with Paul's views, or simply acted from natural affection, all is uncertain—at any rate he overheard what was going on, and went and told Paul, who was always accessible to friends.

Paul was in good spirits that day, through the vision of the night before. He quietly asks a Centurion to lead his nephew to the Chief Captain—for he had something to communicate—and awaited the results. The Lord had undertaken to carry him to Rome and why should he be afraid? So the Lord has undertaken to carry us to heaven, who trust in Him, why should we tremble when terrors frown?

2. Paul's citizenship: Already at Philippi it served him well. Now again it secures respect. Had he been a common prisoner the Centurion might not have regarded him, and the Chief Captain might have given little heed to the warning. But Roman citizenship guaranteed immediate attention. The time is coming when citizenship of heaven will be the passport to the world's greatest honours. Ps. xlv. The Captain kindly takes the young man by the hand, leads him aside and listens. The eagerness of ver. 21. "But do thou not yield to them," sounds like a boy's voice. His story believed. Lysias decides with the promptitude of a soldier, that Paul must leave Jerusalem that night, and gives orders accordingly. Off to Caesarea a party of 200 legionary soldiers, 200 spearmen, seventy horse, and beasts on which to set Paul, are ready, and they are away by nine o'clock at night—before the request of the Council is presented, or any of these wide-awake assassins know what is going on. They went that night to Antipatris, about forty-five miles. Thence to Caesarea, about twenty-five miles, the horsemen went alone the next day, the infantry returning to Jerusalem. So large a company was necessary on account of the very unsettled state of the country at that time.

Paul was put into the hands of Felix, the Governor, with the letter from Lysias, explaining and slightly colouring the situation. He is committed to await his trial when his accusers are come.

To Paul, in an eminent degree, belonged the beatitude: "Blessed are ye when men revile you and persecute you, and shall say all manner of evil against you falsely, for my sake."

SUGGESTIONS.

1. How sin perverts men's thoughts as to what is pleasing to God. Ver. 12.
2. What a travesty of religion church courts may become. Ver. 14.
3. The value of natural affection to society. Ver. 16.
4. The coolness that comes from nearness to God. Ver. 17.
5. The dignity of decision of character. Ver. 23.
6. How unsearchable are His judgments and His ways past finding out. Rom. ii. 33.

EXCITEMENT UNABATED.

THAT REMARKABLE EXPERIENCE OF A ROCHESTER PHYSICIAN FULLY AUTHENTICATED.

Cleveland, O., Herald.

Yesterday and the day before we copied into our columns from the Rochester, N. Y., Democrat and Chronicle, a remarkable statement, made by J. B. Henion, M. D., a gentleman who is well known in this city. In that article Dr. Henion recounted a wonderful experience which befell him, and the next day we published from the same paper a second article, giving an account of the "Excitement in Rochester," caused by Dr. Henion's statement. It is doubtful if any two articles were ever published which caused greater commotion both among professional people and laymen.

Since the publication of these two articles having been besieged with letters of inquiry, we sent a communication to Dr. Henion and also one to H. H. Warner & Co., asking if any additional proof could be given to us as to the validity of the statements published. In answer thereto we have received the following letters, which add interest to the entire subject and verify every statement hitherto made:

ROCHESTER, N. Y.

GENTLEMEN:—Your favour is received. The published statement, over my signature, to which you refer is true in every respect, and I owe my life and present health wholly to the power of Warner's Safe Cure, which snatched me from the very brink of the grave. It is not surprising that people should question the statement I made, for my recovery was as great a marvel to myself, as to my physicians and friends.

J. B. HENION, M. D.

ROCHESTER, N. Y., Jan. 21.

SIRS:—Acknowledging your favour duly received, we would say: The best proof we can give you of the statements made by Dr. Henion are entirely true, and would not have been published unless strictly so, is the following testimonial from the best citizens of Rochester, and a card published by Rev. Dr. Foote, which you are at liberty to use if you wish.

H. H. WARNER & Co.

To Whom it may Concern:

In the Rochester Democrat and Chronicle of December 31, there appeared a statement in the form of a card from Dr. J. B. Henion, of this city, recounting his remarkable recovery from Bright's disease of the kidneys, after several doctors of prominence had given him up, by the use of Warner's Safe Cure. We are personally or by reputation acquainted with Dr. Henion, and we believe he would publish no statement not literally true. We are also personally or by reputation well acquainted with H. H. Warner & Co., proprietors of that remedy, whose commercial and personal standing in this community are of the highest order, and we believe that they would not publish any statements which were not literally and strictly true in every particular.

C. R. PARSONS, (Mayor of Rochester.)

WM. PURCELL, (Editor Union and Advertiser.)

W. D. STUART, (ex-Surrogate, Monroe County.)

EDWARD A. FROST, (ex-Clerk, Monroe County.)

E. B. FENNER, (ex-District Attorney, Monroe County.)

J. M. DAVY, (ex-Member Congress, Rochester.)

JOHN S. MORGON, (County Judge, Monroe Co.)

HIRAM SIBLEY, (Capitalist and Seedsman.)

W. C. ROWLEY, (ex-County Judge, Monroe Co.)

JOHN VAN VOORHIS, (ex-Member of Congress.)

To the Editor of the Living Church, Chicago, Ill.:

There was published in the Rochester Democrat and Chronicle of the 31st of December, a statement made by J. B. Henion, M. D., narrating how he had been cured of Bright's disease of the kidneys, almost in its last stages, by the use of Warner's Safe Cure. I was referred to in that statement, as having recommended and urged Dr. Henion to try the remedy, which he did, and was cured. The statement of Dr. Henion is true, so far as it concerns myself, and I believe it to be true in all other respects. He was a parishioner of mine and I visited him in his sickness. I urged him to take the medicine and would do the same again to any one who was troubled with a disease of the kidneys and liver. ISRAEL FOOTE, (D.D.,) (Late) Rector of St. Paul's Episcopal Church.

Rochester, N. Y.

Words of the Wise.

If you hit the mark you must aim a little above it.

AFFLICTION, like the iron-smith, shapes as it smites.—Bovee.

WE count words as nothing; yet eternity depends upon them.—Quesnel.

ONE knows the value of pleasure only after he has suffered pain.—Fontenelle.

WHEN we are most ready to perish then is God most ready to help us.—Luther.

SUNDAY is the golden clasp that binds together the volume of the week.—Longfellow.

MODERATION may be considered as a tree; of which the root is contentment and the fruit repose.

THERE is a power to make each hour

As sweet, as heaven designed it!

Nor need we roam to bring it home,

Though few there be that find it!

We seek too high for things close by,

And lose what nature found us;

For life hath here no charm so dear

As home and friends around us.

AND many strokes, though with a little axe, Hew down and fell the hardest-timber'd oak.—Shakespeare.

A HOLY act strengthens the inward holiness. It is a seed of life growing into more life.—Robertson.

SOME one asked Coleridge if he could prove the truth of Christianity. "Yes," said he, "try it."

WHEN a man has no desire but to speak plain truth, he may say a great deal in a very narrow space.—Steele.

"STANDING on what too long we bore With shoulders bent and downcast eyes, We may discern—unseen before— A path to higher destinies." —The Ladder of St. Augustine.

As I approve of a youth who has something of the old man in him, so I am no less pleased with an old man that has something of the youth.—Cicero.

WHEN home is ruled according to God's word, angels might be asked to stay a night with us, and they would not find themselves out of their element.—Spurgeon.

POLISHED steel will not shine in the dark; no more can reason, however refined and cultivated, shine efficaciously but as it reflects the divine light of truth shed from heaven.

LABOR is life! 'tis the still water faileth; Idleness ever despaireth, bewaileth; Keep the watch wound, or the dark rust assaileth.—Francis S. Osgood.

AN earnest Christian is always peculiar and half incomprehensible to the world. He has something which they have not and which they do not know how to reckon in their calculations.

A SAFE INVESTMENT.—Investing twenty five cents for a bottle of Hagyard's Pectoral Balsam, the best throat and lung healer known. Cures coughs, bronchitis, asthma and all pulmonary complaints.

THE passions are the winds which urge our vessel forward and reason is the pilot which steers it; the vessel could not advance without the winds and without the pilot it would be lost.

"LOOK at the bright side! Recount all thy joys,

Speak of the mercies which richly surround thee:

Muse not forever on that which annoys; Shut not thine eyes to the beauties around thee."

WHOEVER would be Christ-like should be willing to wear Christ's crown; and the crown in which he was revealed to us was not silver nor gold, studded with gems. The crown which Christ wore was worthy of Him. He came by suffering to redeem this world from suffering. Shall the servant be greater than the master? Shall Christ suffer and you not?

THE SIN OF FRETTING.—There is one sin which is everywhere and by everybody underestimated, tolerated with undue tolerance, and quite too much overlooked in our valuation of character. It is the sin of fretting. He who frets is never the one who mends. Most men call fretting a minor fault—a foible and not a vice. There is hardly any vice, except drunkenness, which can so utterly destroy the happiness of a home.

SERIOUSLY ILL.—A person suffering with pain and heat over the small of the back, with a weak weary feeling and frequent headaches, is seriously ill and should look out for kidney disease. Burdock Blood Bitters regulate the kidneys, blood and liver, as well as the stomach and bowels.

Miscellaneous.

WHEREVER men are struggling and striving and suffering, be sure that the life of Christ is there. For He does not wrap Himself up in His heavenly home, and look out of the window only, upon this far-off earth; He lives in our nature.

As a general thing ladies who make any pretensions to refinement desire to have soft white hands. We believe that there is nothing will tend more to produce this effect than the constant use of Murray & Lanman's Florida Water mixed with the water in the basin. It removes redness and roughness. The ladies of Cuba and South America were the first to discover the extraordinary virtues of this floral water as a cosmetic, and have long since discarded the use of all others.

YOUNG MEN!—READ THIS.

THE VOLATIC BELT CO., of Marshall, Mich., offer to send their celebrated ELECTRO-VOLTAIC BELT and other ELECTRIC APPLIANCES on trial for thirty days, to men (young or old) afflicted with nervous debility, loss of vitality and manhood, and all kindred troubles. Also for rheumatism, neuralgia, paralysis, and many other diseases. Complete restoration to health, vigour and manhood guaranteed. No risk is incurred as thirty days' trial is allowed. Write them at once for illustrated pamphlet free.

In all times of trouble good men have resorted to prayer and been comforted. Perplexed, discouraged, annoyed, or even despondent, O Christian, resort to prayer and you will find a present help in Him whose grace was never sought in vain.

CONSUMPTION CURED.

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

SPEND your time in nothing which you know must be repented of. Spend it in nothing which you could not review with a quiet conscience on your dying bed. Spend it in nothing which you might not safely and properly be found doing, if death should surprise you in the act.

A DOUBLE PURPOSE.—The popular remedy, Hagyard's Yellow Oil, is used both internally and externally, for aches, pains, colds, croup, rheumatism, deafness and diseases of an inflammatory nature.

LET me give you the history of pride in three small chapters. I. The beginning of pride was in heaven. II. The continuance of pride is on earth. III. The end of pride is in hell. This history shows how unprofitable it is.—Dr. Newton.

THE Upright Piano is rapidly taking the place of the square piano, formerly almost universally used, being a much less cumbersome and more attractive piece of furniture. A very important improvement in the upright, recently effected by the Mason & Hamlin Company, must give it still greater pre-eminence as a practical instrument. They have succeeded in dispensing with wood in securing the strings of this instrument to its iron plate, so producing an instrument with purer, more musical tones, and especially of much greater durability.—Boston Traveller.

\$1.00 FOR 50 CENTS.

Any reader of this paper who will send 50 one-cent stamps to the AMERICAN RURAL HOME, Rochester, N. Y., before March 15th, 1885, will receive that handsome paper, postage free, until January 1st, 1886. The RURAL is a large eight-page, forty-column WEEKLY paper, now in its fifteenth year, and the cheapest farm journal in the world. The price is one dollar a year in advance, but the above offer of fifty cents in postage stamps will be accepted if sent in before March 15th, 1885. The Special Offer will not appear again in this paper. If you want the RURAL HOME, subscribe at once. Send for sample copy, and see what a bargain is offered.



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OF EXQUISITE RICHNESS OF ODOUR DISTILLED FROM NATURAL FLOWERS. THE MOST DELICATE, DELICATE AND LASTING PERFUME OF THE DAY.

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DAVIS & LAWRENCE CO., (SOLE AGENTS.) MONTREAL.

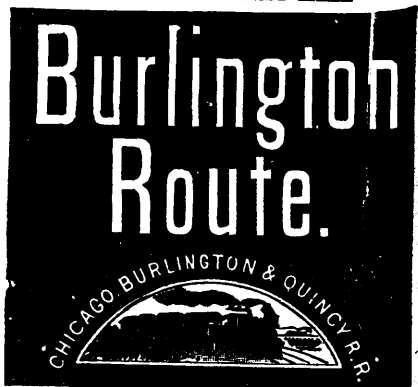
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MATILAND.—In Wingham, on Tuesday the seventh of March, at half past one p. m.

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SALISBURY.—In Guthrie Church, Harrison, on the seventeenth of March next at two p. m.

TORONTO.—In the usual place on the third of February, at ten a. m.

PETERBORO.—In First Church, Port Hope, seventeenth March, at ten o'clock a. m.

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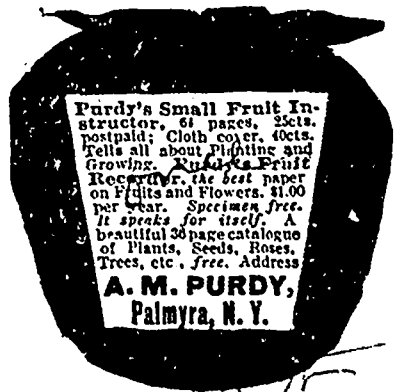
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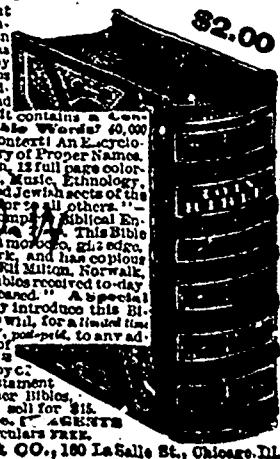
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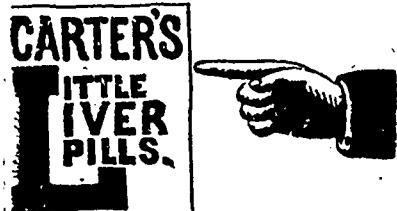
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