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SUGAR BISCUITS.—Two cups of sugar, one cup of butter or lard, half cup of sour cream, two eggs, one teaspoonful of soda. Beat the eggs until light, add the sugar, butter and cream, dissolve the soda in a little boiling water, and add last. Mix into dough just stiff enough to roll out. Cut and bake in quick oven.

NEAR STARVATION'S DOOR.—Mrs. Nelson W. Whitehead, of Nixon, was a chronic sufferer from dyspepsia and liver complaint, and was scarcely able to take the most simple nourishment. Even a swallow of water caused great distress. Two bottles of Burdock Blood Bitters cured her, when all else failed. She heartily recommends this remedy to all sufferers.

EGGS A LA CREME.—Boil twelve eggs until hard; slice them in medium thin rings. In the bottom of a baking dish put first a layer of bread crumbs grated, then one of the sliced eggs; cover with bits of butter and season with pepper and salt; when the dish is full and the crumbs on top, pour over all a teacupful of rich cream or milk and brown lightly in oven.

SILVER CAKE.—Whites of eight eggs, two cups of sugar, half cup of butter, half cup of sour cream, one teaspoonful of soda, two teaspoonfuls of cream tartar, two and a half cups of flour. Beat the whites of eggs and sugar together, add the butter and cream, dissolve the soda and cream tartar with a little boiling water, and add the flour last. Bake in rather quick oven.

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QUEEN OF PUDDINGS.—One quart of milk, a pint of bread crumbs, soak the bread perfectly in the milk, grate a lemon with it, putting in all but the seeds, beat the yolks of three eggs, and two or more teaspoonfuls of sugar with them, mix with the pudding and bake it. When done beat the whites with sugar and frost the pudding with it, baking slightly.

A VALUABLE FIND.—James Alex. Sproul, of Orangeville, says he has found Burdock Blood Bitters to be the best medicine he ever took for kidney complaint, with which he was long suffering. He declares B.B.B. without a rival.

A MILK PUDDING.—Put one quart of milk on the range where it will cook slowly. Wash half a teacupful of rice and stir into the milk, and occasionally stir this until twenty minutes before using; then put a tablespoonful of sugar and a small piece of butter, and bake twenty minutes. This, sometimes called poor man's pudding, is wholesome and palatable. It is better to be three hours in cooking.

CREAM PUFFS.—One-half pound of butter, three-fourths pound of prepared flour, six eggs, two cups of warm water. Stir the butter into warm water; set over the fire and stir to a slow boil. When it boils put in the flour, cook one minute, stir constantly. Turn into a deep dish to cool. Beat the eggs light—yolks and whites separately—and whip into cooled paste, the whites last. Drop in great spoonfuls upon buttered paper, not so near as to touch or run into each other. Bake about ten minutes in a quick oven until they are of a golden brown.

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VOL 15.

TORONTO, WEDNESDAY, APRIL 14th, 1886.

No. 16.

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Notes of the Week.

THE death in London of Rev. W. E. Boardman, for some time associated with Dr. Cullis in his evangelic labours in Boston, and the author of the "Higher Life," is announced. He has been for some years past an evangelist in England, working with Dr. Asa Mahan. He has been a special teacher and defender of the "faith cure." He was a devoted and eminently useful Christian minister.

BISHOP POTTER, of New York, says that the drinking usages of society, using that last word in its narrow and conventional sense, are greatly altered for the better. Scenes that were common enough at the tables of reputable people fifty years ago are to-day practically unknown. The danger lies now rather in other directions, especially in those connected with the "high-pressure" lives of business men and the cheerless poverty of the poor.

ANTICIPATIONS of immediate conflict arising out of the attitude of Greece in refusing to comply with the advice of the Great Powers have been agreeably disappointed. The fateful day has come and gone, but Greek and Turcoman have not yet met in deadly combat. At the last moment the Greek Cabinet have yielded to the pressure brought to bear upon them. Bulgaria likewise displays a more tractable disposition, so that at present the armed truce is unbroken. Despatches say that the Russo-Austrian relations are becoming strained. European peace is at present very brittle and may be easily broken.

WHILE the Indian and Colonial Exhibition is being held in London, a British and Colonial Temperance Congress will hold a three days' session, beginning on 14th July. Bishop Temple is to preside the first day and deliver the opening address; and the morning sittings of the two succeeding days will be presided over by Cardinal Manning and Archdeacon Farrar. The congress is to be inaugurated by a special service in Westminster Abbey on Monday evening, July 12, when Bishop Temple will be the preacher; and the Colonial members of the congress will be invited to a reception at the Crystal Palace on July 13, the day of the national temperance fete.

IT is not so very long since the custom of permitting women to work in coal mines was denounced as barbarous. Yet it is stated that a movement to discontinue such labour in England meets with opposition. A meeting of pit-girls was held lately at Pemberton, near Wigan, to consider the proposed insertion of a clause in the new Mines Regulation Act forbidding the employment of women about collieries. The Mayoress of Wigan presided. The Countess of Lathom and other ladies wrote letters protesting against any attempt to deprive the women of their right to labour. A petition protesting against the prohibition was unanimously adopted.

THE fortieth annual report of the Glasgow Church of Scotland Sabbath School Association shows that there are now ninety-one societies with 152 schools embraced in its beneficent operations. The teachers number 3,499 and the scholars 27,426, the average attendance being 20,820. These figures indicate an increase for the year of 940 teachers, 399 scholars, and

144 of average attendance. If ministers' classes were included there would be a total of 35,000 scholars. The examination scheme has been most successful, no fewer than 912 boys and girls having taken part in it. The mission collections amounted to \$4,355, a decrease of \$320. The funds of the association amount to \$2,910.

THE Rev. Alexander Balmain Bruce, D.D., Professor of New Testament Exegesis and Apologetics in the Free Church College, Glasgow, is now delivering a course of lectures on the Ely Foundation, in the Adams Chapel of the Union Theological Seminary, New York. His general theme is "The Miraculous Element in the Gospels," and the ten lectures proposed, the first of which was delivered on Thursday week, will continue until Thursday, April 22nd. As is widely known, says the New York *Evangelist*, Dr. Bruce is one of the ablest divines of Scotland. Genial, broad, progressive, he is at the same time thoroughly orthodox and evangelical. Dr. Bruce intends visiting the Pacific coast before returning to Scotland.

AN Eastern exchange says: An elaborate and stringent bill respecting the sale of liquors has been introduced in the Nova Scotia Legislature. It is intended to sweep away bars at hotels, and make considerable changes in wholesale and retail licenses. By the terms of the bill, an hotel license shall authorize the licensee only to sell liquors in quantities not exceeding one quart, to bona fide guests residing at the hotel, and to be drunk in their rooms or at table. Wholesale licenses will be restricted to quantities not less than two gallons, or of bottled liquors not less than one dozen bottles. The license fee for hotels is fixed at \$200, shops \$300, and wholesale \$500. The bill will meet with strong opposition from the liquor interest in Halifax, but so strong is temperance sentiment in the rural constituencies that although a majority of the representatives are not total abstainers, it is expected to pass the house substantially as introduced.

THE strike on the Gould railway system unhappily continues. The railroad autocrat spoke exultingly of his success in utterly defeating the Knights of Labour. He had conferred with their Executive who, with the exception of Mr. Powderly, disabled by illness, went to St. Louis hoping that the conflict would come to an end. In seeking an interview with the general manager there they met with a chilling and ungracious repulse. The Knights of Labour were refused recognition. Both parties to the quarrel now clearly understood that the very existence of the order was menaced, and now that is the issue being tried. The Knights earnestly counsel the employment only of lawful measures in carrying on the struggle. They deplore the murderous outbreak at Fort Worth, knowing well that such deeds put them outside the sympathy of all law-abiding men. What the end of the present difficulty may be it is difficult to foretell. Each party seems inclined to put a rosy tint on its press despatches.

IN the Railway Committee of the House of Commons it transpired that two honourable members promoting a Manitoba railway enterprise had fallen out on a matter of "casual advantages." Both were, no doubt, anxious to benefit settlers in the North-West, but they were not wholly oblivious to personal interests connected therewith. One M. P. charges the other with attempting to blackmail him, and the other replies that the representative of a Toronto constituency was endeavouring to procure the lion's share of the plunder. What should be noted is that one of the honourable legislators openly expresses his belief that the parliamentary representatives of the people are agreed that the influence with which their position invests them may be legitimately used to promote their own interests. The ministrants, of course, use their positions to that end; with the opposition it is different, simply because they have not the opportunity. The public conscience may not be as sensitive as it ought to be, but it is keen enough to resent such a code of cynic morality.

AN eminent and conscientious statesman who is faithful to his convictions and resolved to do his duty need not calculate on unwavering popular support and approbation. Even the opportunist who always seeks to float with the tide is certain sometimes to drift into an eddy, where he is visited with the scorn of his former admirers. Mr. W. E. Forster, after a lengthened illness, has completed his earthly career, according to many, a discredited politician. Few English public men had so stainless a record for integrity and honesty of purpose as Mr. Forster. Twice in official positions he had to face much undeserved obloquy. In promoting national education he was for a time made a target for unmitigated abuse, because his opinions were a little more advanced than many of his compeers. As Chief Secretary of Ireland he had to contend against rampant lawlessness. This the Irish Nationalists could never forgive, and their hatred was venomous. Now that his career is ended he will be judged fairly, and for his virtues and public services his memory will be held in high esteem.

THE crusade against impurity is steadily gaining in power and influence. The very necessary and very moderate measure that Mr. Charlton has advocated year after year in the Canadian House of Commons has again passed with a large vote in its favour. The fate of the bill in the Senate will be watched with interest. In Scotland the Established Church has a guild for the promotion of personal and social purity. Its principles are akin to those advocated by the White Cross League. At a meeting under the auspices of the Young Men's Guild in Edinburgh, the Rev. Dr. MacGregor said: Young men of all classes were permitted to grow up with the profound, though unwritten, belief upon their young souls that the sin of impurity was no sin. It was said that certain evils were necessary evils and necessary conditions of society. He had heard that from the lips of pure women. If they were to get rid of that damnable lie it must be by some special means. Society was burying its head in the sand while there was a reeking Sodom and Gomorrah in their midst. Thousands of their young men and young women were being yearly ruined by this sin. A man who, if he cheated at cards, would be kicked out of society, was esteemed worthy of admiration if he blasted the virtue of a young woman! Should any one see a better method of dealing with this sin than the White Cross movement he would be glad to hear of it. The result of the movement would be that it would not allow the public mind to keep the prevailing impurity out of sight.

MR. JOHNSTON has introduced a Local Option bill dealing with the liquor traffic in Ulster. The preamble declares that it is expedient to confer powers upon parliamentary voters in the towns and districts of Ulster for the control or prohibition of the traffic in intoxicating liquors, because that traffic "is one of the main causes of poverty, disease and crime, depresses trade and commerce, increases local taxation, and endangers the safety and welfare of the community." The machinery for putting the principle of local control into operation is provided by the second clause, under which not less than one-tenth of the voters of any town, division or district are empowered to require the returning-officer to take a poll on the three specific resolutions, and the returning-officer, after obtaining, if he thinks fit, security for the cost of the proceedings, must comply with the requisition. The three resolutions specified are as follow: 1. That the sale of intoxicating liquors shall be prohibited; 2. That the number of licences, excise licences, and wholesale beer dealers' licences respectively shall be reduced to a certain number; 3. That no new licences shall be granted. Only one resolution is to be adopted at any poll. If the first be carried, it is to be adopted, whether either or both of the other resolutions be carried or not. If the second resolution be carried, but not the first, the second must be adopted, whether the third be carried or not. If the third resolution be carried, and the first and second not carried, the third is to be adopted. A majority of two-thirds of the votes recorded will be necessary for the adoption of any resolution subject to the above provisos.

Our Contributors.

A SHORT ADDRESS TO THE STUDENTS ABOUT TO GO INTO THE HOME MISSION FIELD.

BY KNOXIAN.

Young gentlemen, suffer a word of exhortation on Home Mission topics. My only qualifications for addressing you are sympathy with you in your work and a little experience in the Home Mission Field. I have been there. My experience was not long, but it was sufficiently varied to please the most fastidious. I have walked ten miles between stations. I have lain in bed, and studied the movements of the heavenly bodies through the roof of a shanty. I know all about corduroy roads, and have had liberal quantities of real estate on my boots and trousers. It was the most adhesive property I ever owned. I needed no mortgage to hold it. I have preached in the open air in the woods. The acoustic properties of nature's temple were not first-class, but the ventilation was perfect. I have stood hat in hand before a Presbytery's Home Mission Convener, and listened to my instructions with becoming docility. Conveners were high officials in those days. They magnified their office—at least some of them did. In some cases the office was greater than the man. But let that pass. Modern Conveners are good, reasonable men and treat students kindly, which is more than could be said of some of their predecessors.

Young gentlemen, I am not a candidate for the vacant chair in Knox College. I have not the faintest hope that the Church will do anything so sensible as to put me into that chair. I have no more expectation of being even a lecturer in college than I have of ever being a Doctor of Divinity. But I do think, gentlemen, I can say a few things to you that may save you a good deal of trouble and worry in your summer's work.

Allow me first to congratulate you on the fact that wherever you may be sent you will find some excellent, warm-hearted Christian people. Few ministers have done mission work for any length of time without meeting some of God's chosen ones who were far advanced in grace. They may have been poor, may have worshipped in a log schoolhouse and lived in a log shanty; but though their surroundings were humble they lived very near to their covenant God. It was a great privilege for a young student to meet these people. I think I know some ministers who owe their success largely to the influence and prayers of pious men and women they met on their mission fields in student days. They spoke encouraging words to the young man, and encouraging words weigh a ton each when one is beginning. They prayed for him, and some of us are thankful to know that their prayers have followed us ever since. If they made any remarks on the quality of the sermons, time and experience have shown us that in the main the remarks were just. Believe me, gentlemen, there is no better judge of a sermon than a ripe old saint of God. God's children know when they are fed. Secure the good will and the prayers of the men and women who live near the cross and have power with Him who sits on the throne, and you may hurl defiance at all the nibbling critics in your station. Listen very carefully to what any really good man may say about your services. I don't say you should fish for his opinion. But if it comes incidentally never despise it. Ninety-nine times out of a hundred if you have said anything helpful, the best Christian in the congregation will be the first to give you credit for it. If you find out that you have been the means of helping one of God's children, be thankful.

All the people you meet in your field, however, will not be of the character described. If these were perfect, or nearly so, they would not need you. Now allow me to say a thing or two about your treatment of certain other classes.

Beware of *cranks*. The best way to treat a crank is not to treat him at all. The Church never sent you to your field to straighten out cranks. It sent you to preach the Gospel to normal specimens of humanity. Presbyterians are far too sensible a people to expend \$40,000 a year in the vain attempt to straighten out all the cranks in our new settlements. All the cranks in the Church are not worth half that amount of money. Some of our settled pastors have been trying to straighten out cranks for forty years and have not

succeeded. You cannot expect to execute such a contract in one summer. Preach the Gospel to the average man with all the earnestness you can, and let the cranks go. If you allow yourself to get into the hands of one or two cranks when you go on your field your usefulness is gone.

Beware of *critics*. I mean critics of the nibbling, carping, fault-finding order. What God's best children say about their spiritual food is always well worth listening to. Pay no attention to the creature who nibbles simply that he may be noticed. The best way to stamp out that sort of thing is to preach well. Ten minutes' red-hot preaching will knock the breath out of all the nibbling carpers in a congregation. Pour in the hot shot and you will conquer. At all events, if you don't conquer in that way you never will in any other. Conquer or not conquer, remember, my young friend, the Church never sent you there to worry about the small remarks of these people. You were sent by sensible men to preach the Gospel to sensible men. Preach it.

Beware of *gossips*. The second or third day you are at your post some kind friend may call and offer to give you *reliable* information as to the history, character and standing of every person in your field. If there is any creature on your field you ought to be more careful in meeting than this friend that creature is a rattlesnake.

Students are often sorely worried about visiting. It is a notorious fact that some people in mission stations demand far more attention than is received by the people who raise \$40,000 to pay for their preaching. Gentlemen, let me give you a "point" here. Make your visit *religious*, and these people won't trouble you so much. Give a good lengthy exposition of some chapter you know well, and make the other exercises a good length. If this plan does not work try the old catechetical style. When the family are seated and expect a conversation on current events ask the head of the household: "What is repentance unto life?" When he has wrestled with that old question for a time, ask the good woman: "What is effectual calling?" Then ask the eldest boy: "What is justification?" and ask the eldest girl to explain the difference between justification and sanctification. Did you ever know a student who visited in that way to be worried about not visiting? Never. The families that could enjoy visiting of that kind are nearly all dead. The ministers who had the courage to visit in that way are nearly all dead too. Try this old style, gentlemen, and you will be surprised to find how reasonable your people will soon become in the matter of visiting.

One of the burning questions in many mission fields is, should the student visit the other denominations? I take it that the Church sends you to look after our own people. If, when you have looked after them, and prepared your sermons, and have done a reasonable amount of work for next session, you have time to spend in calling upon other denominations, good and well. Call.

In conclusion, gentlemen, be careful about forming bad habits of delivery in the mission field. Some excellent men have been ruined for life in that way. Be careful, also, about getting into difficulties with Conveners, mission superintendents and neighbouring ministers. These difficulties often meet a student years afterwards when he least expects them. Better suffer a little than get into snarls of that kind. Be careful in your intercourse with thin-skinned, quarrelsome people. Some people go through the world fishing for slights. Be careful when the man with a hobby comes round. The Church never sent you there to ride any man's hobby. Above all things be careful about getting into any ring or clique that may exist in your field. If you do your usefulness for this summer is gone. If two of your parishioners quarrel, both may come to you and each may describe the other the greatest villain unchanged. Listen powerfully, but say nothing. In ten days you may see those good men pleasantly chatting on the street corner, or sitting together on the snake fence smoking. If you have said anything to either about the other, both will turn on *you*. So beware of quarrels.

A BAZAAR at St. Andrew's in aid of the zenana and other missions was opened by Dr. A. K. H. Boyd, who spoke of the value of bazaars in procuring money in small communities where other means would be unsuccessful, and also in drawing together the members of a church in Christian work. The sale realized \$400.

THAT JOINT COMMITTEE.

MR. EDITOR,—“Unitas” has carefully evaded the real point at issue, raised in my letter, viz., whether the Presbyterian Church can consistently with her standards enter into the contemplated union with the Methodist Church, and has spent his strength on a side issue, as to my supposed want of charity to the Methodist Church. What he lacks in argument he has attempted to make up by misinterpretation of the illustrations used in my letter, and by personal remarks in reference to my Presbyterianism, with the usual covert sneer at Calvinism, in the words, “if this is all that unadulterated Calvinism does for its possessor,” worthy of a Beecher or a Channing.

The comparison I made between England's *sacrifice*, with regard to her captive subjects in Abyssinia, and the *neglect and inability*, up to the present time, of the Presbyterian Church individually and collectively to attend to all her mission fields, no matter how weak, without the necessity of this new departure, he construes into an insult to “every Methodist in the land.” Even had it borne the meaning which “Unitas” attempts to put upon it, which it did not, “Unitas” ought to be charitable enough to Methodist readers of THE CANADA PRESBYTERIAN to believe that they are intelligent enough in this age of toleration and freedom of speech not to feel insulted at any criticism, no matter how severe, of their religious beliefs—especially in a paper, whose very object is to maintain and defend Presbyterian principles, and, as a necessary consequence, to criticise opposing views. To feel insulted under the circumstances is always looked upon as a mark of ignorance and superstition, and yet, after reading and recommending the seventeenth chapter of John and the thirteenth chapter of First Corinthians, “Unitas” still holds such uncharitable views with regard to the intelligence of his Methodist friends.

Does “Unitas” consider that the distortions and misrepresentations of Calvinism, which are occasionally served up in the *Christian Guardian*, are “insulting” to Presbyterians? I should think they would be strange Presbyterians who would be insulted by them. Presbyterians are too intelligent for that. Notwithstanding the unguarded remarks of “Unitas,” let us be equally liberal with our Methodist friends.

And here “at once let me say that I hope our Methodist brethren will not conclude that such acerbity as ‘Unitas’ shows is a specimen of what is found in Presbyterians generally in Canada.”

If criticism meant insults our boasted Protestant right of private judgment would be a myth and the Inquisition would be justified. Mr. Editor, it is a serious thing to mistake feeling for logic; but what else can you expect of a man—“not an Arminian”—who speaks so favourably in the closing paragraph of his letter of that most inconsistent and most illogical of all Arminianisms—Methodist Arminianism.

As to the other illustration used in my letter, any ordinary reader, who does not allow his feelings to run away with his judgment, can see that the “great Moloch” of Arminianism is the *whole* system of Arminianism—not Methodist Arminianism as such. And if it be want of charity to say that Methodist Arminianism belongs to and is a part of the great system of Arminianism, which includes the Church of Rome, then not only must I plead guilty to the charge, but the theological professors in our colleges as well—Hodge, Hill and all the rest of the great divines—must go down on their knees to “Unitas,” and beg his pardon for having dared to be so uncharitable as to teach that such is the case. As the part is contained in the whole, to hand over a few Presbyterians to the part is to hand them over to the whole as a system, just as to add by conversions from without to the strength of a congregation is to that extent adding to the strength of the whole Church of which that congregation is a part, but I must be very careful how I use illustrations henceforth.

I turn to John xvii. 20, 21, quoted by “Unitas” in proof of his position: “Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me;” and find that it condemns the union which “Unitas” advocates. The union here prayed for, “as Thou, Father, art in Me, and I in Thee,” is to be like the union of the Father and Son—a union which excludes error—a union or agreement *in the*

truth, harmony of creed. This is the union I plead for—the Protestant idea of unity—internal before external union takes place. "Unitas" wants Romish unity—external union, when you have internal or not. His plan is marry first and fall in love afterward; but nature and experience both prove that the opposite is the better plan. As far as we agree with Methodists in the truth, and we agree a long way together, as my former letter admits, I am with them heart and hand, but no further. This is the kind of a union we have at present with Methodists and with all denominations; this is the true catholicity of Presbyterianism, as Principal MacVicar showed in his magnificent address before the Pan-Presbyterian Council in Philadelphia. This catholicity—which never sacrifices truth, yet is in harmony with all the truth there is in any system, and in opposition to all the error therein, which hardens not into bigotry on the one hand, nor degenerates into the looseness of latitudinarianism on the other—is the catholicity for which I plead, and which I see sadly lacking in the letter of "Unitas," and in the union to which he gives his sanction and support. As, therefore, he admits that there are "certain points" in Arminianism which he cannot accept, he must go elsewhere for proof in favour of union therewith than the seventeenth chapter of John.

"Unitas" imagines 1 Cor. xiii. is favourable to this union. I turn to it and find it written there of charity that it "rejoiceth not in iniquity, but rejoiceth in the truth"—"with the truth," (R.V.)—which proves to me that charity and truth must go together—that charity cannot be secured at the expense of truth—that, therefore, a union which contemplates turning Presbyterians into Methodists can only take place at the sacrifice of truth, and, therefore, must be condemned by this charity and by the writer of this chapter, who, in another place, is so uncharitable, as some men count uncharitableness, as to say of Galatian heresy, the Arminianism of his day, "If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. i. 9.)

And of Galatian heretics, the Arminians of his day, he is so uncharitable as to write: "I would they were even cut off which trouble you." (Gal. v. 12.) Disunion, not union, with error was the charity of the great Apostle Paul. That these Galatian heretics held similar views to modern Arminians is evident from the fact that they made works and Christ together the ground of salvation—not Christ alone, and that with modern Arminians they denied the imputation of Christ's righteousness to the believer as the only ground of acceptance before God.

With regard to John Wesley, I am quite willing to admit with "Unitas" all the good which he did and that his Church is still doing. I admit he was a good man, but a poor theologian. I am of the opinion that the Calvinistic Whitefield, who started open-air preaching at a time when Wesley opposed such a step, deserves more credit for that great revival than Wesley does. He was a better preacher and a better theologian than Wesley, and he never misrepresented and traduced the glorious doctrine of predestination, in which in fact he rejoiced, by preaching of it, as Wesley did in his sermon on "Free Grace," that it was "a doctrine full of blasphemy"; that "it destroys all God's attributes at once"; that "it represents the Most Holy God as worse than the devil, as both more false, more cruel and more unjust"; that it represents God "as an omnipresent almighty tyrant"; with other expressions of a similar nature.

As to the three "R's," I admit Methodism teaches these, but what of that? The Church of Rome teaches them also—in her own sense. As to ruin and regeneration, Methodist teaching on the subject, though to a considerable extent true, is coloured by unscriptural views as to the power of the will and co-operation with the Spirit in regeneration—teaching, as it does, that faith precedes regeneration, thereby taking the glory from God and giving it to the creature. And with regard to the third "R," redemption, why even "Unitas" himself ought to know that Methodism is radically unsound and unscriptural in regard to the purpose and extent of the Atonement and the security of the believer in it. If, therefore, "Unitas" finds that Methodism gives "as much prominence" to the three "R's" "as in the average Presbyterian pulpit," meaning by that that Methodists preach these doctrines as scripturally as in the average Presbyterian pulpit, then he himself is giving evidence of the

"Romeward trend of the age," so far as these Presbyterian pulpits are concerned; but I shall hope better things of the average Presbyterian pulpit than this, and be charitable enough to believe that if better theologians than "Unitas" appears to be were listening to the two kinds of preaching they could detect a difference more creditable to our Presbyterian creed and training. No doubt, as Spurgeon says, "The labels are the same, but the things labelled are different."

The Presbyterian part of the Joint Committee, when they learn from "Unitas" that "an infusion of a little Methodist Arminianism" was "deemed possible and permissible" by the Committee, may well pray, "Save us from our friends," because Arminianism in any form is not deemed "permissible" by the standards of the Presbyterian Church, and, as error cannot be endorsed by members of any committee of the General Assembly without violating the standards, this admission by "Unitas" gives up the whole question—it is all in fact that I need ask, so far as he is concerned—and proves that, whatever beliefs he may hold, the Presbyterian Church cannot, while she holds to the standards, allow Arminianism to be "permissible" to any who accept and teach those standards. This "infusion of a little Methodist Arminianism" would, true to its nature, ultimately leaven the whole lump with corruption. The Presbyterian Church can never so far forget her past history as to take such a suicidal step.

"Unitas" has given us a very interesting confession of his faith. He is "not an Arminian." Now, if he is not a Presbyterian and not a Calvinist, he would just be about the kind of a man who, *a priori*, might be expected to write such a letter. As he has not seen fit to give us any more negations in his creed than the one above mentioned, we must wait in expectancy to see whether or not he claims to be a Presbyterian and a Calvinist, and whether he holds and teaches the doctrines of the "Confession of Faith," especially chapter iii. Having fixed him to something definite and positive, the readers of THE CANADA PRESBYTERIAN will know better—though they know even now pretty well—what value to attach to his opinions on a subject so vitally important as this, which is, perhaps, the first step toward the complete union of Methodism and Presbyterianism—a union most blessed if effected on scriptural lines, but a union fraught with ruin and disaster if consummated at the sacrifice of truth and principle.

VERITAS.

THE VOLUNTARY ANTHEM EXPANDED.

MR. EDITOR,—You had the kindness in a late issue to insert a few lines bearing my signature—"S." requesting your good offices with your stated correspondent, "Knoxonian," for his opinion on the Voluntary Anthem in Divine worship. As the invitation has not yet been accepted, and as, perhaps, the subject does not lie in his line, might it not serve a good purpose as showing the tendency of this new departure—new at least in the Presbyterian Church—and as well how the whole exhibition is regarded in some quarters, to reproduce so much of the article in the daily *Globe* of the 20th March, signed "Protester," as bears upon the music of the churches? May it not well be asked if all this *show-worship* by the select few bears any resemblance, in form or spirit, to the solemn utterances with united heart and voice which went up to the throne of God from "dens and caves of the earth" in the days of old when the followers of Christ were "counted as the off-scouring of all things," or to the "psalms and hymns and spiritual songs" of days not so remote, when Saint, Puritan, Methodist were terms of scornful reproach? Is it not rather a profane travesty of all that can rightly be called worship? Does not the voluntary anthem, indeed, and its inevitable expansion, indicate but too clearly that something but very faintly distinguishable from the common opera has invaded our sacred places, and that the attractions of the theatre are added to our houses of prayer? The Continental Sunday, with all its abominations, is the next legitimate step; if that step has not virtually been already taken when multitudes will betake themselves to the churches, their newly devised theatres, ostensibly, charitably, to worship Him who "is a Spirit, in spirit and in truth," but at any rate—even the *short sermon*, perhaps, dispensed with—to enjoy, as a chief element of the service, the grand orchestral display of singing men and singing women, and to be

entranced with the inspiring strains "Songs without Words" of the old masters.

I submit the following excerpts from the *Globe* omitting names in full, using only initials:

"Attracted by the high-sounding advertisements, I am going the round of the churches, for the purpose of gratifying a taste for music and song. We have had much good music and an unusually gay time in Toronto this winter. The Monday Populars, and the various opera companies, together with the Sunday programmes in the Methodist Churches, have kept up a constant round of musical excitement. It is specially the Sunday attractions I refer to as being somewhat out of the common order of things. While we can attend church and listen to a respectable sermon—never very lengthy now—and then be gratified by listening to music both instrumental and vocal from the grand old masters, and also have one or two star vocalists every Sunday, I really do not see what more in this line we can desire. In several of the cities of the United States, and more especially on the Continent of Europe, the finest operas and the grandest concerts are invariably on Sunday. We do not need that in Toronto, while by the liberality of the Churches we can hear the best operatic and concert companies in connection with our Sunday services. But to our self-imposed task of review. . . .

SOME YEARS AGO

frequent reference was made to the 'little church round the corner,' noted for its beauty inside and out. Also, the views of minister and people were broad enough to allow several of the most intelligent of the actors and actresses to find places there. I have sometimes thought of the Sherbourne Street Church here as possibly becoming somewhat similar. It will, of course, after the new church is built. . . . Formerly the Sherbourne Street Methodists were noted for piety, and were exceedingly defective in musical taste. I have been told that they were not only perfectly satisfied with the musical trash of the Sankey books, but would have no other. Of course the piety remains, but evidently different views prevail as to musical taste. About a year ago an organist direct from Germany was engaged, and a different class of music introduced. Since then the congregation have been treated to the voluntaries of Bach, Songs without Words from Mendelssohn and various other composers for the organ. Mr. V. P. H. is evidently an organist of superior skill and much promise. . . . The singing of Miss T. . . . is much admired by some. . . . though not appreciated by those who would rather hear Sankey or White Brothers' melodies. The trustees. . . . I see are advertising every Saturday a special musical programme for Sunday. They evidently design to make a great push to secure the crowd. Music is one of the elements to attract the crowd. . . .

"I have been to Carleton Street and have tried to worship with the congregation in the Pavilion. . . . The removal of the congregation temporarily to the Pavilion was just the thing for musical display. They have tried to use it to the fullest extent. Flaming posters all through the city advertise the "soloists" for the day. This may, for the time, increase the numbers who come to the congregation. But does it increase in any degree the

RELIGION AND MORAL POWER OF THE CHURCH?

"Miss C.'s singing is very sweet and attractive if it is not artistic. . . . Miss W, recently come to this city and engaged, I believe, by the same congregation, is another star. . . . If these Sunday programmes become permanently fixed as a part of our worship (?) the young gentleman in charge would do well to study music.

"And now let us go to the northern part of the city, and look into the Central Methodist Church. . . . The music in Bloor Street is generally good. It would be much better if the leader, Mr. B., were to tone down the harshness of his voice, and

NOT ATTEMPT ANY SOLOS HIMSELF.

Others can do this better. Mrs. L. is again, I believe, employed by the authorities, and sings with fine taste and expression. . . . But think of the following as one part of our worship, and not the least attractive either: 'The Schubert Quartette Club will sing in Bloor Street Church to-morrow; full choir, with full organ and cornet accompaniments.'

"I will say no more at present. But I ask in the name of all that is good, where are we drifting? I

am no grumbler; I am no 'Puritan' Yet the Agnostic (I am not one) has room to jeer. It is not a matter of surprise that a professor should say to a student on Monday morning when told that he had been to such and such a church on Sabbath 'You had better been dissecting the leg of a frog than listening to twaddle there.'

"All this sensational advertising, I believe, and many others with me, is a great evil. God is

NOT THUS WORSHIPPED.

Sinners are not drawn to a loving Saviour thus. Consistency is a jewel. I happened to go into a church not long ago, and heard a certain official offer a very fervent prayer for the unsaved. The very next evening that very same gentleman gave at his own house a euchre and dancing party. One thing is certain, if I were sick, and afraid 'the black spirits were coming to claim me,' I should not send for that gentleman to help to rescue me from their clutch. But enough."

The city leads the country, and in the humble homes of the Church—in some of them at least—far and near, in the country, to the best of my information, Presbyterians as well as others, to the best of their ability, the grand example is industriously followed. Whither are we drifting? S.

GOOD NEWS FROM FORMOSA.

MR. EDITOR,—I send herewith a letter from Mr. Jamieson, missionary in Formosa. It contains the translation of an address by a Chinaman, Li-ang-Kau. It cannot fail to interest your readers.

Here is a telegram received from Dr. Mackay last week. "Baptized eleven hundred more, bought land. Send money. Mackay."

This appeal will touch the hearts of many who have, on previous occasions, come readily forward with contributions to aid Dr. Mackay in the work in which he has been so greatly blessed.

The intelligence thus sent should surely fill our hearts with joy and gratitude. Well may we say: "What hath God wrought?" And well may we inquire what we can do to aid those who are joyfully giving the service of their lives for the salvation of the people of Formosa. THOMAS WARDROPE.

Guelph, April 5, 1886.

REV. DR. WARDROPE:

MY DEAR SIR,—The following is a translation of an address delivered in the hospital here on Sabbath, 17th inst. The speaker was Li-ang-Kau, head mason from Kap-tsu-lan.

1. Up to this time I have been a heathen. Dr. Mackay engaged me to build chapels in Kap-tsu-lan. Every day I saw him preaching and speaking with all the people; every one acknowledges his superior talent: in the daytime travelling everywhere, eating with the Chinese, at night sleeping on the ground, regarding Dr. Mackay's toil and suffering one might speak without end.

2. Dr. Mackay asked me to build the girls' school. We made it certainly fine looking, but only because he planned it and taught me how to build it. Night and day, Dr. Mackay watched the masons, truly, without him I would not have dared undertake it. This you people in his native land do not know. We people in Formosa all honour him, looking on him as like "the holy men of China."

3. In 1885 Dr. Mackay engaged me to come and build chapels in four places, Kelung, Sin-tiam, Bang-Kah, Sek-Khau. Seeing these four chapels, all the people in North Formosa, men and women, old and young, praise Dr. Mackay's skill, regarding him as like one come down from heaven—able to do everything. In building these chapels he has endured much, every day he has walked over twenty miles, the wind blowing and the sun beating down on him, constantly exposed to storms of rain, sometimes not able to eat, always without sleep, day and night anxious about the chapels. I, and all the people indeed, pity him working so hard and suffering; this is what you people in Canada do not see, and so you do not know.

4. These chapels lately built are of an entirely new style, exceedingly beautiful and very strong, seats, tables, platforms, roofs, all of new patterns, many people say chapels like these have never been seen in China before. Mrs. Mackay has travelled round the world, and she says she never saw churches so pretty as these; many foreigners have gone to see them, and every one says they are really beautiful.

5. The chapels Dr. Mackay has built truly give glory to God, because last year the French attacked Formosa, bad men tore down the chapels. This year Dr. Mackay built them again and purposely better ones than before, so enemies can have nothing to say, and the Church is made to triumph. Now that he has finished them, the mouths of enemies are already completely shut up.

6. Now because I have seen Dr. Mackay's work, I, Li-ang-Kau, will enter the Church and believe in Jesus. I repent and change, not for any other man, but only because of what Dr. Mackay has done.

7. Mr. Jamieson, you in Tamsui, never going out, do not know how Dr. Mackay has built the chapels. Now I entrust you, Mr. Jamieson, here in Tamsui, to write a letter and let the great Church know. The people in Canada ought to sympathize with Dr. Mackay in Formosa, suffering for the Church. This is our wish.

The above is but one expression of the universal voice. "The people in Canada do not know how Dr. Mackay is working. He will not write, he just tells them that the work is done, never writes that it is he himself and no one else who does it, and people in Canada know nothing about what he endures to accomplish it. If we could only write English we would soon tell them something about it."

I was present and heard this man's testimony, which was given in a simple, straightforward way. A-Hoa also was present, and he tells us the man himself lately smashed and burnt up his idol with all its belongings, worth about \$100. Yours sincerely,

JOHN JAMIESON.

Tamsui, Formosa, January 25, 1886.

A CHAPTER IN CHURCH HISTORY.

MR. EDITOR,—Your information is at fault in two or three minor particulars in your report in last issue of the celebration of the Centenary of Presbyterianism in Montreal. It was not till 5th March, 1833, that the separation of St. Paul's Church from St. Gabriel Street Church took place. No lawsuits were carried on by the Presbytery of Montreal in connection with the Church of Scotland to dispossess the St. Gabriel Street congregation of its church building. The trustees of the manse were among the twenty-seven heads of families that in 1844 protested against the majority of the congregation's action in holding the church for the newly organized "Presbyterian Church of Canada," and they continued to hold the manse as belonging to the Church of Scotland. The congregation of St. Gabriel Street Church tried by two suits, in 1846 and 1856, "to dispossess" these trustees of the manse but failed, when in 1860 the Attorney-General, on the affidavit of one of them, began what is known as a "cross-suit", but the Presbytery of Montreal as such had nothing to do with it.

There is no mention made in the Act of Parliament, to which your report refers, of the organization of a "new" congregation. Your reporter interpolates the word "new." The Church of Scotland section of the old congregation had become disorganized in the course of twenty years, and it was reorganized in 1860 by the Presbytery of Montreal in connection with the Church of Scotland, in the best way possible under the circumstances, by the recognition of such of the old members as were yet alive and returned to the Church, together with their descendants, and thirty-two families that did not move away with Knox Church—not as a new congregation, for they could not qualify according to the regulations in force at the time in the Church of Scotland for the erecting of new congregations—but as a continuation of the old congregation prior to the Disruption in 1844.

The church is still the St. Gabriel Street Church, by as good a right as it ever had to that designation, and by the same warrant as other churches in the city are called "Crescent Street" and "St. Joseph Street" Churches, that is by popular use. It is true the trustees of it are a corporation under the style, "the trustees of the St. Gabriel Church"; but I state it on the authority of those who had the choosing of the name that the interpretation which your report puts upon this title is incorrect, when it says it was "lest they might hereafter claim to be the original congregation." The very opposite was their intention. Looking forward to the probability that before many years it would be desirable to dispose of the church in St. Gabriel Street, and remove to another locality, those acting for the Church of Scotland in the matter selected the

name "the St. Gabriel Church," in order that they might carry with them on removing as much as possible of the old designation, as a guide in the distant future to those who may be interested in tracing the identity of the first Protestant Church formed in Montreal.

I notice what your report says regarding Knox Church as "the original Old St. Gabriel Street Church." Well, it is in the same sense as congregations in Scotland belonging to the Free Church are the original congregations of the Church of Scotland, as it existed before 1843. This has been their claim, but every one knows that it has been disputed; and when the claimants referred their dispute to a neutral third party, the civil courts upheld the claim of the Church of Scotland as by law established. I am not disposed to question the right of Knox Church to be considered as a legitimate lineal descendant of the original congregation founded in 1786—if you choose, I admit that most of the blood of the original founders may be held to be in the veins of Knox Church, because it represents the majority of the congregation when a division in it took place both in 1844 and in 1865; but I deny that it represents the entire congregation of the past. Why, the very celebration which was held in Knox Church on 12th March, the Centenary of the founding of Presbyterianism in Montreal, was a rebuke to any attempt to narrow the question as your report does. I should certainly not have moved the Presbytery to mark the event, nor have acted as Convener of the committee that made the arrangements for the celebration as I did except on the understanding that all the Presbyterian congregations in the city, as, in a sense, sprung from the organization effected 12th March, 1786, should be expected to take part in the celebration, as well as Knox Church and St. Gabriel Church. And when I suggested, as I first did, that the general meeting should be held in Knox Church and that the pastor of it should preside, it was with a view of promoting generous feeling and catholic sentiments, suitable to so auspicious an occasion. ROBT. CAMPBELL.

Montreal, March 27, 1886.

A PERIPATETIC REVIVALIST.

MR. EDITOR,—In the fall of last year I had a message (one of several) sent me by a professional evangelist, offering to hold a series of evangelistic meetings in my congregation. I laid it before the session with a view to ascertain the mind of the elders as to the advisableness of giving him the opportunity that he asked for. The session at once agreed to decline his offer. There was a full meeting, and not a dissentient voice. The result was intimated to the applicant.

A few weeks later I received a letter from him with an allusion in it to the above declinature of the session, and intimating that he would come nevertheless; and also stating that if we would not let him have the use of our church for his meetings he would find accommodation in the church of another body situated at the centre of my congregation.

I may here say that one special reason the session had for the course it took, as already described in reference to his offer, was that the elders were not aware of the existence of any solicitude or wish in the congregation for his services.

Well, the good man arrived, began and continued his meetings in the place where he threatened to take his stand; and it has led to confusion, to a very perceptible falling away from the regular means of grace, to an outburst against the minister and session, and to contempt of Presbyterian authority and order.

Let it further be understood that he came to my congregation in the face of a letter which I had written to him in reply to his own, stating that I would take no part with him in his contemplated meetings; and also that he made use of that letter by giving it publicity with a view to create a popular feeling against me.

My only object in giving this simple statement of facts, without note or comment, painful as it is, and serious withal, is to make the Church aware of the vagaries of this revivalist.

If he ever led us to believe, as he did more than once in the columns of your paper, and also to his Presbytery, that it was not his practice or intention to work in any place as an evangelist except on the invitation of the minister and the session—in other words, to act orderly,—that pledge is outrageously broken. A COUNTRY MINISTER.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

WHAT WILL THE MESSENGER BE?

BY J. P.

Lines suggested by reading of one who declared his willingness to give a third of his life to know what kind of death was before him.

I wonder what will the messenger be,
To hear me over that tideless sea.
To bring me before that Great White Throne,
There to render account of all I have done.
Will the summons be sudden, like lightning's glare—
Not a moment to think, not an hour to prepare,
When worlds will not buy, if worlds were mine,
One hour's delay from that presence divine?
Oh I wonder what will the messenger be,
To call me over that tideless sea.

Oh, will it be the pestilence' poisonous breath,
Causing a lonely, loathsome, lingering death,
Coursing unseen through living streams,
Ending all life's fondest dreams,
Taxing the faith and courage of those
Who lovingly, fearlessly, watch till its close,
Or the hacking cough, with the hectic glow,
The grave's forerunner, sure and slow,
That weary wasting day by day,
Slowly stealing the strength away,
Like the dropping of water on solid rock,
Or the canker-worm in the stalwart oak;
Like tiny streams through the earthen dyke;
Cunningly gathering its forces to strike?
Oh I wonder what will the messenger be,
To wait me over that tideless sea.

Will it be the assassin's stealthy blow
That will cause the "crimson stream" to flow,
With not one friend, or loved one near,
Last requests to fulfil, or last moments to cheer?
And will watchful angels alone record
The instant that severs the silver cord?
Or will daily worries, and earthly care,
Lost faith in a world once seeming so fair,
Prove more than my poor weak mind can bear,
Till, with broken spirit and weakened mind,
My only rest in the grave to find,
When the fondest lover, or dearest friend,
Shall not only welcome, but pray for the end?

Nay! Let this be my comfort day by day,
While patiently treading life's checkered way,
That I rest in a loving Father's hands,
And nothing can happen without His commands.
Let my faltering feet, and glazing eye,
Be fixed on the "Rock that is higher than I."
Then I'll care not what may the messenger be,
That beckons me over that tideless sea.

THE VALUE OF THE WORD OF GOD.

Viewed in relation to moral culture the Word is "better than thousands of gold and silver." To establish this it is not necessary to disparage ethical systems of heathen philosophers and others as if they contained no truth. Some of them contained a great deal. But looking over them from the days of Aristotle and Socrates to the time of the latest pagan writer, it may be said of them all that they lacked the great fundamental principle which is the backbone of Christian ethics, namely, an infallible standard by which to judge of right and wrong. This was their radical defect and what renders worthless or positively injurious many systems of modern times. Men look in vain for the standard of right in self-interest, in utility, in feelings of benevolence, in pleasurable emotions, or in the *dicta* of unenlightened conscience—these are all shifting and uncertain, and, therefore, unfit to serve this purpose. But the Bible reveals an immutable and infallible standard. The ultimate rule of right is God's nature. God is always right. But can we know Him—can this rule be rendered practicable? It can. God is revealed in His works and in His Word; and hence we are bound to observe the laws of the physical universe as they touch our health, our social relations, and general well as truly as we are bound to keep the Ten Commandments. But it is in the written Word that we have the whole duty of man fully defined—that we have an ethical code which is "better than thousands of gold and silver." Let us look at its method and value a little in detail. The Word contains a body of abstract moral precepts illustrated and enforced by a multitude of concrete examples. For about fifteen centuries, during the antediluvian period, we have a brief and very condensed record of God's methods of dealing with men, but no formal code or elaborate system of instruction—only broken notes of certain great transactions—mere jottings of what God did under manifold circumstances, while men were left to infer principles and rules of life for themselves, and were thus caused to undergo moral training. A few chapters in Genesis sum up all that has come down to us of this period. We come next to the Mosaic era, and here we have that marvellous Decalogue, these Ten Commandments which contain such a generalization of all human duties and relations as the unaided mind of man could never have pro-

duced. The Supreme Lawgiver Himself gathered up into this brief, comprehensive and convenient form all the principles of His moral administration previously announced and acted upon; and this grand summary continued through long centuries to be taught and exemplified by prophets and priests, and in the whole history of the chosen people. Then after four hundred years, from Malachi to John the Baptist, during which there was no open vision and no prophet speaking to Israel, God's Son appeared in human flesh. By signs and miracles which He wrought He produced in many minds the conviction that He was a Teacher sent from God, and spake as never man spake. He taught with a simplicity, directness, reality and power such as men never witnessed before or since. And while unfolding with matchless clearness His own glorious redemptive work, His theme was also the law of God in all its length and breadth of spiritual significance. By His lessons and His life He illustrated its force. The law is no longer presented to men in the abstract. They see it now exemplified in the conduct of One who is bone of their bone and flesh of their flesh, and at the same time "the brightness of the Father's glory and the express image of His person." The Christ of God is the living embodiment of the law. Men see in His deeds, in His career, what it means. The standard of right has become a living practical reality. The God who before revealed Himself to man's intelligence and conscience in His works, and by types and shadows and distinct utterances, now dwells with men and they listen to His voice and hear Him say "Follow Me." What a superlative system of moral instruction we have thus unfolded in the Word of God! By general principles and specific precepts, by a comprehensive summary in the Ten Commandments, by the checkered and wonder-laden history of the chosen people, by the writings of inspired prophets and apostles, and by the incomparable lessons of the Lord Jesus Christ and by His spotless life as the incarnate God, the whole duty of man is enforced. Thus broadly and comprehensively viewed in relation to the moral government and culture of the world who can doubt that God's Word is "better than thousands of gold and silver"?—*Principal McVicar, D.D., LL.D.*

THE MINISTER'S STUDY OF THE BIBLE.

We are inclined to neglect the work of teaching; we leave the flock unfed. Men's minds are made frivolous with many pursuits and amusements. They do not like to act with energy on Sunday. They gather where the work is done for them. They are too tired to think; too tired to be saved. They are wilfully, wickedly exhausted. The apostles began as evangelists. They told of Christ; they gave the narratives, then they formed catechetical classes. Kept the truth livingly before them. Many took down those memorials. Matthew wrote for the Jews, Mark for the Romans, Luke and John for the world. The apostles' letters are didactic, instructive. They taught first the simple facts, then they wrought these out in thought and feeling, then, finally, they taught men how to settle the deepest questions through the life and death of Christ. Suppose an absent pastor to-day, in these days of soft heads and hard hearts, should write a letter like the epistle to the Ephesians, expecting it to be read from the pulpit. It would be considered an infliction.

We must glorify humanity after his type of the Son of God. Teaching is enforced all through the New Testament. Jesus taught men. His utterances were largely didactic rather than exhortatory. He knew the human soul and how to reach it. The truth is to be applied to it. "The truth shall make you free." What truth? The Christian teacher is to find the matter of his teaching in the Scripture "Preach the Word." Take the example of the apostles who "received the Word of God," "the truth as it is in Jesus," etc. Here are the instructions we must follow and the directions we must obey. But a greater thought remains. When I realize that "if any man doeth the will of God he shall know of the truth," I tremble to my marrowbones. We, who have our opinions and theories, ought to stand dumb and blush as red as blood can make our cheeks. "He will guide you into all truth." "He shall receive of Me and shall show it unto you." We must know the Scripture. This leads me to what I believe to be the duty of the minister. We may trace the lines of increasing light till they converge in Jesus Christ. First, we must see to it that we have the books in their historical order and as first used. We must get the right perspective. Do as the astronomer, who surveys space looking from the sun. We must antique, or orient ourselves. Then look down along the line, and see its depth and breadth as well as length. Trace in outline the entire history of things when those books appeared. So we can measure its volume and intensity. Our present Bible should rather be called the "Library." We are getting to where we can give the true historical method of these books. This idea is old. It was the teaching of Prof. Green, of Princeton, in my youth. Give the books their proper historic setting.

Study each book in its order. The Bible is much like a row of books on my desk. I begin with a primer and go on till I reach a bulky scientific work. So, the

Bible is first elementary and then more profound. These books are all quivering with personality. These men are *alive*; their souls are in their speech. Their mould is intensely individual. Moses speaks as a father to his children. Truth is never reality until it is God by His Spirit speaking in a man. Did Isaiah stand up and speak his piece? No wonder they took him for a stick and sawed him asunder. The best method of interpretation is to get close to a man until you blend with him and he with you. Read through the skin into the flesh, and into the marrow and heart of the Bible, then so live it. The vice of our time is trying to get a theory which will stand alone. As in the case of the Atoneement, do not look at it from one point of view, but get various aspects of this great truth. It is many-sided. Before we follow the leaders of destructive criticism, let us ask them to give us a *true* theory, and let them agree together. Till then let them destroy each other. There are not three great scientists who now accept Darwin's theory. Do not sit down on the safety-valve. If men are after the truth they will soon reach it, if not, they will soon be all abroad. Urge them on.—*Joseph T. Duryea, D.D.*

A LOST CHORD.

"Touched by a loving hand, wakened by kindness,
Chords that were broken will vibrate once more."

So runs the hymn, and some of us who seem so placed as to be able to contribute nothing to the harmonies of earth and heaven should carefully consider if it be in reality impossible for us—even us—to set immortal echoes afloat. There are so many ways of rendering life tuneful, so many opportunities that go by, *lost*.

"I go regularly to that place of worship," said a workingman. "When I chanced in they gave me a friendly word and shake of the hand, and now I've settled down and feel at home."

The kind grasp and greeting cost little to the giver, but who knows where their influence may end?

"I will speak to her next time," thought a lady, shyly, as a stranger of whom she had some slight knowledge—a traveller from a far-off land—stood near her at the close of a communion service.

"Next time" the stranger was in the Father's house, and the friendly words unspoken must be mute till eternity.

"As we have opportunity," let us tread in His steps who went about doing good, whether the only service we can render be a look or tone of cordiality to a fellow-worshipper, a letter or visit to the sick, or comfort and peace brought to a fretful child, perchance one of our own household.

Our very existence here is a proof that in some way or other we have a special work to perform. In one of his sermons, Rev. Mark Guy Pearse relates that a piccolo player at a Handel rehearsal stopped playing, thinking his instrument would not be missed amid the crash of cymbals, but Sir Michael Costa hushed the music of the whole orchestra, missing *him*. So God may be waiting and listening now for music which is in our heart and within our power to waken.—*The Quiver.*

SUBJECTS OF PRAYER.

It is a mistake to exclude from the range of prayer anything as being beneath the regard of the Most High.

I fear that many Christians lose a great deal by this error. Spiritual blessings they constantly seek from God, but temporal matters are treated as if they must manage for themselves, and not venture to put them into God's hand; and yet they are not outside the precept, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. iv. 6).

In fact, temporal things are so connected with our spiritual welfare that we need continually God's guidance and help with respect to them. A trouble that happens to us, a friend that we casually make, a journey to a distant town or country—any one of these may influence the whole life, and give an impetus in the right or wrong direction that may prove a help or a temptation as long as we are in the flesh. Therefore it is most wise to bring everything to our Father. We should take no step without His direction; we should meet no sorrow without seeking His aid and deliverance, and whatever we dread, whatever danger or discomfort blocks our path, to Him let us fly, that He may avert the evil or prove our Refuge when it comes.—*The Quiver.*

AN attractive summer resort within easy reach of large centres of population is a great boon. The citizens of Toronto have the prospect this season of seeing a most suitable place of recreation near the city. A company has been formed for the purpose of making Lorne Park one of the most pleasant and agreeable resorts to which there will be easy access by both boat and rail. The promoters are determined that liquors shall not be sold within the grounds, nor on the steamers plying to the park. Because the enterprise promises to meet a long-felt want its success from the start seems assured.

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MR. WAITER KERR for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and the names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, APRIL 14, 1886.

IN his address to the graduating class in Knox College, the other day, Professor McLaren told the young men that though they may have often thought that a seven years course was too long, if diligent students, they would not be long in the ministry until they thought it was too short. This, we believe, has been the experience of every studious minister. The field of study is infinitely large, and all the most diligent student can do in seven years is to take a careful look over it. The studious minister must go over each part by himself in after life, and spend years on places that the Professors had time to do little more than point out. The best students always think the term too short. Dr. McLaren expressed the hope that the college session may soon be lengthened to seven months. This would be a decided gain for both professors and students, though not for the Home Mission field. The present session averages about twenty-two or twenty-three weeks. In these weeks there are just so many working days. We have not "figured" on the question, but we venture to say that if the number of pages that ought to be read critically and the number that ought to be consulted by the student, in all the departments, are counted and divided by the number of days, there is a fair day's work for the young man if he did nothing but use his text books. In addition to all this reading he must attend lectures, write his discourses, and do a good many other things. Certainly a seven months session would be better than one of six, and we have no doubt professors and all diligent students could find enough of work for eight.

THE *Globe* takes some healthful exercise quite frequently in the way of berating clergymen because they do not denounce political rascality from the pulpit. Perhaps our neighbour would ponder for a little over the following extract from the columns of one of the oldest and most reliable journals in the United States.

Some days ago a prominent clergyman in a leading Southern city announced that his attacks on the State Administration had awakened so much personal and political hostility, that he would hereafter abstain from all efforts of this kind to benefit the public. Doubtless he was conscientious in what he had attempted, but his practical experience taught him that for the great mass of ministers there is a more excellent, useful and necessary way. If his work will, the consciences and hearts of his people is thorough, they will not be on the wrong side in great moral and public questions. His hearers can do far more than he can in various fields of political and public action.

The *Globe* may be right in the abstract. It certainly is the duty of the pulpit to denounce all forms of evil. Practically, however, the question takes this form. Would there be anything gained to the cause of public morality by wrecking three-fourths of the congregations in the country in the attempt to remove certain political evils? More than three-fourths of the congregations in the country would go to pieces in a year if their pastors denounced the sins of the Tories as the *Globe* does, and the sins of the Liberals as the *Mail* does. The first result would be bitter strife, the second ecclesiastical chaos, and the third the formation of churches and congregations on a political basis. Would that be an improvement on the present order of things?

REFERRING to the part that ministers are expected to take as leaders in works of benevolence and moral reform the *New York Observer* says:

Those ministers are most useful who, by bringing God and His Word nearest to the heart, make men and women love righteousness and hate iniquity. This is the only "atmosphere" in which real reforms and true benevolences flourish. Ministers are wrong and foolish who neglect this work for any other. Their main business always must be to lay the foundations of truth, conviction, character and conduct, on which all moral, social and political improvement is to be built up. There is no cause ever more important than the work of regenerating men by preaching Christ and the Holy Spirit. This makes Christians, and Christians make nine-tenths of all that is hopeful and helpful in the country.

True, and there never was a time when men needed to have this truth rubbed into them more frequently and more forcibly than the present time. Ministers are continually asked to leave the most important of all kinds of work, and spend their time and strength on side issues. Sometimes they are threatened with loss of influence and reputation if they decline. The threats nearly always come from so-called moral reformers who have little or no faith in the Gospel. Every minister, every elder, every Christian should lay it down as a first principle that the most important work in which any human being can engage is that of preaching the Gospel. The best work that can be done for any community is to build up an active, influential congregation in it. The best work that can be done for any individual is to bring him to Christ. The most important work is Gospel work. Making men Christians is doing more for them than can be done in any other way. Leavening society with Gospel truth is the best work that can be done for society.

So far as this Continent is concerned, the friction between labour and capital is the most natural thing imaginable. The motive which causes the discontent in the ranks of labour is mainly the praiseworthy one of bettering one's condition. There is, no doubt, an element of socialism in the large American cities. It is a dangerous, a villainous element. It is dangerous, we mean, to the Socialist and to him mainly, for in a country where two citizens out of every three own property Socialism can never do much harm to society. Brother Jonathan will go to the extreme of endurance for a time, and then, rising up in a passion, he will go to the other extreme, and shoot down the Socialists if they do not conduct themselves properly. But it is not to be supposed for a moment that all the labouring men who combine and strike are tainted with Socialism. Many of them are sober, industrious men who are honestly aiming at bettering their condition. Somebody said the other day that every man in a labour procession in Chicago, carrying banners with the inscription, "Our children are starving," had half a gallon of beer stowed away on his person. The *Interior* puts the Chicago labouring man's liquor bill away up among the millions. This may be true of Chicago and, to a certain degree, of other places, but it is not true universally. Many labouring men in Canada know that nearly all our property holders began life poor. They live in a country in which thousands have risen and they want to rise too. It seems to them that the shortest and easiest way to rise is to combine and strike. They may be mistaken, but who can blame them for trying. If our labouring classes had no knowledge and no ambition—if they were mere clods there would be no friction—no strikes. Who can blame these men if they try to have their wives and children better housed, better fed and better clad. Their methods may not always be the best, but in many cases the motive is praiseworthy.

If the General Assembly chooses a Moderator from the list of nominations made by Presbyteries a good Moderator is sure to be elected. The list is an exceptionally good one. Beginning at the East, where the wise men live and labour, we have our old friend Dr. R. F. Burns. The Doctor would make a most genial presiding officer. There could be nothing grim about the court over which he presides. Coming west, we strike the name of Principal Grant, another Halifax man. It goes without saying that the Principal of Queen's would discharge the duties of the Moderator's chair gracefully and well. Coming still further west, we have Mr. Macdonnell, of this city. Mr. Macdonnell is guilty of "the atrocious crime of being a young man," and there seems to be an unwritten law which forbids the putting of young men into the Moderator's chair. If persevering, self-

sacrificing efforts to promote the comfort and efficiency of poorly paid ministers count for anything in the distribution of honours, Mr. Macdonnell should be Moderator at an early day, if not next June. Then we have Mr. Smith, of Galt, another man who lived in Halifax. Mr. Smith would make an excellent Moderator. Dr. Laing, of Dundas, was nominated by the Presbytery of Maitland. He has served the Church with devotion. As Moderator he would certainly be a success. The farthest west man yet nominated is Mr. McMullen, of Woodstock. Mr. McMullen has just finished a quarter of a century's successful labour in one of our best congregations. He is one of the few men who enjoy church courts. Like Gladstone in another sphere, he dearly loves the fray. He would make a capital Moderator. Looking over this list one feels sorry that all these excellent brethren cannot all be made Moderators at once. Messrs. McMullen and Macdonnell possess one disqualification—they never lived in Halifax. The others did. It is comforting to think that if the Supreme Court sticks to this list it cannot elect a poor Moderator. On one matter, at least, a mistake is an impossibility. Should the Church ever become sufficiently enlightened to elect a newspaper man Moderator, we hope to propose Brother Murray of the *Witness*. Besides his many other qualifications Brother Murray is a Halifax man.

THE QUESTION OF THE DAY.

LAST Thursday, the 8th of April, was a day that will be memorable in British history. It was looked forward to with conflicting feelings and absorbing curiosity and interest. A great and progressive living statesman had to face one of the most difficult problems he has in an experience of half a century been called upon to solve. For months, even for years, he has been trying to find a solution for the all but insuperable difficulties the Irish Question has occasioned. During the last few weeks there has been an endless array of conjectures as to the nature of the scheme to be propounded and a forecasting of the combinations to which its details would give rise. Within the memory of those living there has been no such outburst of popular interest and enthusiasm as that displayed on the occasion when Mr. Gladstone went to the House of Commons to deliver his speech on Home Rule. The position he occupies is unique. The dexterous use of parliamentary and political tactics may account for much, but it by no means explains the great and unprecedented hold he has on popular affection. If he has been the subject of extravagant eulogy, he has also been the victim of unsparing, if not malignant, invective. The caustic epigrams of Lord Beaconsfield, the massive, but cynical home thrusts of Lord Salisbury and the furious bear-baiting of Lord Randolph Churchill have in no degree diminished the popular esteem in which Mr. Gladstone is held.

For this transcendent place in the people's affections there must be a cause. Mr. Gladstone is possessed of many qualities that appeal to the popular heart. Personally, he is courageous. His ideas on foreign affairs are certainly out of the popular current, but he does not get rid of a difficulty by merely going round it. When the time has come for grappling with a perplexing question he faces it boldly, and is prepared to take the consequences. The dexterous and shifty politician will have his admirers, but he usually fails to secure the respect and esteem of a nation. There is a well-founded belief that Mr. Gladstone is guided by principle and conviction in his public as well as in his private life. It is this that gives him his real strength, and it is well that sterling qualities of head and heart commend themselves to popular esteem.

Great oratorical gifts have also enabled Mr. Gladstone to reach and retain his great ascendancy. He has the power of persuading men. His eloquent speeches have made and unmade ministers and determined the fate of parliaments. Such power is not wielded by speakers who are suspected of insincerity. Mr. Gladstone is not revolutionary in his ideas. The radical wing of his party think that he travels too slowly for them, but he discerns the tendency of progressive liberalism. He does not indulge in visionary and impracticable theories, neither does he attempt to pursue a reactionary policy. It is because of his high personal character and attainments, his self-sacrificing devotion to duty and his practical statesman-

ship that Mr. Gladstone occupies so warm a place in the popular heart.

The speech in which his Home Rule proposals were submitted has been characterized by friend and foe as one of the most brilliant he ever delivered, but here agreement of opinion ends. No one seems to be thoroughly pleased with the scheme for the settlement of the Irish Question. Some are dissatisfied with details, and others are irreconcilably opposed to the measure, root and branch. Whig and Radical, Conservative and Home Ruler, find serious fault with the constitution of the proposed Irish Parliament. There is a strong conviction that the Nationalists desire complete Separation. Mr. Gladstone simply contemplates an extension of self-government consistent with the integrity of the Empire. Conservatives and Whigs fear that the concession of an Irish Parliament would inevitably lead to Separation and permanent antagonism between England and Ireland. They hold that if Home Rule is conceded all guarantees of Imperial integrity are worthless.

The debate goes on, and it now seems obvious that the Gladstone Administration, weakened by secession, is doomed to defeat, probably to be followed by an appeal to the country. The turmoil and bitterness of the late election are sure to be renewed with greater intensity than ever. The frantic excitement of a fiercely contested election is not the best preparative for a calm and wise consideration of one of the most complicated issues of modern British politics. The Nationalists and their friends are frantically demanding Home Rule, while vast numbers are meeting the demand with a passionate negative. One thing, however, can be relied upon: the discussion during a red-hot election contest of the Irish difficulty may not be very comprehensive, but it will certainly be exhaustive. Afterward the people will be convinced that it must be settled, and they will then be in a more dispassionate mood than they are at present.

Of Mr. Gladstone's proposal this much may be conceded: It is an earnest attempt at the solution of a difficulty that has done great injury to Ireland, and obstructed British legislation. It is the first rational attempt that has been made. Mr. Parnell and his party have never condescended to formulate their demands for Ireland. Neither Liberal nor Conservative has hitherto produced a plan for the restoration of order and good government among the Irish people till the proposal of Mr. Gladstone has been placed before the country. Whatever may be its fate he is entitled to credit for having been the first to offer a practical solution of a difficulty that must, ere long, be got rid of. Chronic discontent has become unendurable.

KNOX COLLEGE.

If the large attendance at the closing exercises of Knox College is to be taken as a criterion it is evident that interest in its prosperity is undiminished. Last week Convocation Hall was completely filled by an audience representative not only of Toronto Presbyterianism but of remote portions of the Province. Of late years a new feature of interest has been added to these annual gatherings. The Senate now being invested with the power of conferring degrees, there are speculations indulged in beforehand as to the esteemed brethren on whom the honorary distinction is to be conferred, and certainty is only attained when the blushing recipients advance for investiture. The Senate is judiciously parsimonious in its distribution of the cabalistic letters, as an indiscriminate bestowal would considerably depreciate the value of the distinction. This year the well-merited honour was bestowed on two worthy men who will confer as much credit on the degree as it possibly can confer on them. Dr. Middlemiss is a learned theologian, a clear thinker, an instructive writer, and a most estimable man. Though not so venerable in years Dr. Thompson is no less entitled to the honour conferred upon him by his *Alma Mater*. He has been a faithful pastor, an earnest minister of the Word, and a diligent student, whose scholastic attainments have oftener than once been in academic requisition. Hearty congratulations are extended to our latest Doctors of Divinity. Of recipients of the minor degree of B.D., it may be stated that, among the brethren named below, to Mr. Wright belongs the distinction of passing both the examinations in one term, the first instance of such proficiency in the annals of Knox College.

At the afternoon meeting Principal Caven presided,

though owing to a severe cold he was unable to address the audience. In addition to members of Knox College Senate, President Wilson, of Toronto University, and Principal Sheraton, of Wycliffe College, occupied seats on the platform.

Professor Gregg stated that it was a matter for great thankfulness that professors and students had been blessed with an unusual exemption from sickness during the session. There had also been an unusually large attendance in the theological classes. The number of regular students in the three classes of theology had been fifty, but in consequence of affiliation with Toronto University nine students of University College had attended certain theological classes, making the total number in attendance fifty-nine. During the past year, as a result of the persevering and indefatigable and wise efforts of the college agent, Rev. Wm. Burns, the subscriptions to the Endowment Fund had risen to \$188,580. It was to be hoped that before long they would reach \$200,000, after making allowance for losses. During the year \$35,000 had been paid into the fund, the whole amount paid at the present time being \$123,412.35. He then announced the results of the examinations as follow:

STUDENTS WHO STAND FIRST IN THE SUBJECTS OF THE SEVERAL CLASSES.

First Year.—Systematic Theology—C. A. Webster, B.A., J. C. Tolmie, B.A., D. McKenzie, B.A., equal. Exegetics—D. McKenzie, B.A., D. McGillivray, B.A., equal. Church History—D. McGillivray, B.A., A. J. McLeod, B.A., equal. Apologetics—D. McGillivray, B.A. Bible Criticism—A. J. McLeod, B.A. Christian Ethics—A. R. Barron, B.A., McLeod, B.A., equal. Biblical History—D. McKenzie, B.A.

Second Year.—Systematic Theology—A. E. Doherty, B.A. Exegetics—C. W. Gordon, B.A. Apologetics—D. A. McLean, C. W. Gordon, B.A. Church History—D. A. McLean. Church Government and Pastoral Theology—A. E. Doherty, B.A. Christian Ethics—C. W. Gordon, B.A. Biblical History—C. W. Gordon, B.A., A. E. Doherty, B.A.

Third Year.—Systematic Theology—W. Farquharson, B.A., R. Haddow, B.A., Craig, equal. Exegetics—R. Haddow, B.A. Biblical History—J. McKay, B.A. Church Government and Pastoral Theology—J. McKay, B.A., and W. Farquharson, B.A. Christian Ethics—W. Farquharson, B.A.

The following scholarships were awarded:

First Year.—Bayne Scholarship, \$50, for Hebrew—D. McKenzie, B.A. J. B. Armstrong Scholarship, \$50, Systematic Theology—C. A. Webster, B.A., J. C. Tolmie, B.A. Goldie Scholarship, \$50, Exegetics—D. McKenzie, B.A. Gillies Scholarship (1), \$40, Church History—A. R. Barron, B.A. Dunbar Scholarship, \$50, Apologetics—J. G. Shearer, J. J. Elliott, B.A. Gillies Scholarship (2), \$40, Biblical Criticism—A. J. McLeod, B.A. Hamilton Scholarship, \$40, best average by student who has not gained another scholarship—C. A. Webster, B.A., J. G. Shearer.

Second Year.—J. A. Cameron Scholarship, \$60, General Proficiency—A. E. Doherty, B.A., C. W. Gordon, B.A. Knox Church (Toronto) Scholarship (1) \$60, Systematic Theology—A. E. Doherty, B.A., J. A. Macdonald. Knox Church (Toronto) Scholarship (2), \$60, Exegetics—C. W. Gordon, B.A., J. McGillivray, B.A. Loghrin Scholarship, \$50, Apologetics—D. A. McLean. Heron Scholarship, \$40, Church History—Jonathan Goforth. Torrance Scholarship, \$50, best average, etc.—J. McGillivray, B.A., J. Argo.

Third Year.—Burns-Bonar Scholarship, \$80, General Proficiency—W. Farquharson, B.A., R. Haddow, B.A., J. McKay, B.A. Fisher Scholarship (1), \$60, Systematic Theology—W. Farquharson, B.A., R. Haddow, B.A., S. S. Craig. Fisher Scholarship (2), \$60, Exegetics—R. Haddow, B.A., W. Farquharson, B.A., J. McKay, B.A. Boyd Scholarship, \$40, Biblical History—J. McKay, B.A., R. C. Tibb, B.A., J. L. Campbell, B.A. Cheyne Scholarship, \$40, best average, etc.—R. C. Tibb, B.A., J. L. Campbell, B.A.

Second and Third Years.—Central Church (Hamilton), Scholarship, \$60, Church Government and Pastoral Theology—R. C. Tibb \$10; J. L. Campbell, \$10, A. N. Campbell, B.A., \$40. Smith Scholarship, \$50, essay on "Love of God in Relation to His Justice"—John McGillivray, B.A. Brydon Prize, \$30, special examination on decrees of God—A. E. Doherty, B.A., J. McKay, B.A.

First, Second and Third Years.—Clark Prize (1) Lange's Commentary, for New Testament Greek—Don. McGillivray, B.A. Clark Prize (2), Lange's Commentary, for Old Testament Hebrew—W. Farquharson, B.A. Gaelic Scholarship, \$40, J. L. Campbell, B.A.

First and Second Years.—Prince of Wales Prize, \$60 (for two years), essay on "The Doctrine of Evolution in Relation to Theology and Morals"—Donald McGillivray, B.A.

Following is the list of scholarships awarded to students in the University Course:

First Year.—St. James Square Church, Toronto, Scholarship (1), \$60—J. McNair. West Flamboro' Scholarship, \$50—W. W. Crow.

Second Year.—Alexander Scholarship (1), \$60—J. W. McMillan. Late Gilbert Heron, Glasgow, Scholarship, \$40—W. H. Grant.

Third Year.—St. James Square Church, Toronto, Scholarship (2), \$50—H. L. Ross. Charles Street Church, Toronto, Scholarship, \$40—J. Crawford.

Fourth Year.—Zion Church, Brantford, Scholarship, \$50—J. McD. Duncan.

The following passed in the first examination for I. D.: Rev. D. M. Beattie, B.A., Princeton; Rev. Peter Wright, Stratford, and Rev. Mungo Fraser, Hamilton. The following had passed in the second department, and the degree of B.D. was conferred upon them: Rev. Peter Wright, Stratford; Rev. D. M. Ramsay, M.A., Londeshoro'; Rev. W. M. Martin, Exciter; Rev. C. D. McDonald, Thorold.

The Rev. Drs. Wardrope and Laing presented the Rev. Messrs. Middlemiss and Thompson for the degree of D.D.,

which was then bestowed upon them with the appropriate ceremonies.

President Daniel Wilson, LL.D., delivered an eloquent address in which he forcibly presented his views on University Confederation.

Graduation diplomas were then presented by Principal Caven to the following gentlemen who have completed the course of study: George Ballantine, A. U. Campbell, B.A., J. L. Campbell, B.A., S. S. Craig, A. H. Drumm, W. Farquharson, B.A., A. McD. Haig, B.A., R. Haddow, B.A., G. F. Kinnear, B.A., Robert McIntyre, John McKay, B.A., D. S. McPherson, B.A., William Patterson, J. H. Simpson, R. C. Tibb, B.A., Thomas Wilson, and J. R. Campbell.

In the evening a public meeting, also well attended, was held in Central Presbyterian Church, the Rev. Professor McLaren presiding. Devotional exercises were conducted by the pastor of the Church, Rev. P. McF. McLeod. Dr. McLaren delivered an appropriate address, vindicating the necessity and importance of thorough preparation and study for the efficient performance of the work of the ministry.

Mr. Robert Haddow, B.A., on behalf of the graduating class delivered a neat and effective valedictory address.

Dr. Thompson, of Sarnia, spoke for a few minutes in a very happy vein. He threw out some excellent hints which, no doubt, were received in the spirit in which they were tendered.

Rev. G. M. Milligan delivered an address on the nature and requirements of preaching. He said that those who undertook the Christian ministry were preachers. That was their peculiar work. Everything must flow to that and everything must focus at that. Some people said that the Bible was not taught enough in the theological colleges. He could tell such persons there was not a chair in the college that was not teaching the Bible. The preacher's duty was to proclaim a message, and that message was in the Bible. In the present day men asked: "How did things come to be?" That style was a characteristic of the nineteenth century. The truths of the Bible were simply a history of God's dealings with men. He did not believe in treating the Bible as a lot of congregated atoms, but as a salient living principle. They were not simply texts, but behind them were whole centuries of practice. The truths of God were like a dawning light from Genesis to Revelation. The preacher's remarks, in order to be graphic to others, must be impressive to himself. He should study the geography, customs and topography of the place or people he was speaking of, and try to see the Bible through these things in its original settings. This was the secret of Moody's power. What was the meaning of that assembly? It meant that they were not mystics. It meant that they were not persons who expected to get fruit without the tree and without the blossoms. There were men who told people that if they had faith they should not use quinine. Such men were mystics. Some contended that faith alone was needed to believe in the Bible. Such persons would tell those who did not believe the Bible that it was only because it was not revealed to them. He did not agree with that view. The ministry was the hardest profession a man could undertake. The intelligent farmer would get more from his soil than the ignorant one would, so the intelligent student would get more from the Bible than the ignorant one, all other things being equal.

Books and Magazines.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—The best proof of the excellence of this weekly publication is that all its readers we know look eagerly for its arrival.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—This little gem is so uniformly good that it never gives us a chance to say anything to its discredit.

THE CENTURY (New York: The Century Co.)—In addition to a number of finely illustrated articles, the chief attraction presented to the readers this month is accounts of the naval combat off Cherbourg in 1864, between the United States cruiser *Kearsarge* and the Confederate cruiser *Alabama*. So great has been the demand for this number that it is already out of print.

THE PULPIT TREASURY. (New York: E. B. Treat.)—The place of honour in the April number is assigned to Dr. Joseph A. Sciss, of the Lutheran Church, Philadelphia. A portrait of him, a view of his church, one of his sermons and a brief sketch of him are given. The other contents of the number are up to the high standard of excellence attained by this evangelical monthly. Next number begins the fourth volume. It deserves a still larger measure of success.

RECEIVED. THE RAILWAY SIGNAL—enlarged and improved—(Toronto: The Railway Signal Co.), ANNUAL CATALOGUE OF ROCHESTER UNIVERSITY, THE CONVERTED CATHOLIC (New York: James A. O'Connor), KNOX COLLEGE MONTHLY (Toronto: Grip Publishing Co.), QUEEN'S COLLEGE JOURNAL (Kingston: Whig Printing Co.), PRESBYTERIAN COLLEGE JOURNAL (Montreal: John Lovell & Son), MIND IN NATURE (Chicago: Cosmic Publishing Co.), THE ENGLISH PULPIT OF TO-DAY (Westfield, N. Y.: Alfred Rose).

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER XIV.—Continued.

A week after this, Dr. Gilbert received by mail copies of the papers whose editors he had favoured with the volume. These Fanny had looked forward to with greedy expectation, but she was more disgusted with their notices of her book than with that of the *Examiner*. The *London Merry Gazette*, "owing to the crowded state of its columns" (which columns were occupied largely with dead advertisements), had only space to repeat the very judicious remarks of brother Highway of the *Littleton Examiner*, which it was glad to do, because it was so rare that anything appeared in that sheet worthy of unqualified approval. It then copied the closing paragraph entire, with the exception of the opening sentence. The editor of the *North Yerrington Courier* had not, up to the time of going to press, been in the enjoyment of sufficient leisure to give the book such a perusal as would enable him to do justice to the fair writer. In the meantime, that his numerous readers might get an inkling of what a treat was in store for them, he would present the opinion of brother Highway of the *Littleton Examiner*, who was admitted, "by the ladies," to be a judge of such matters, and who was evidently thinking about "them trout" when he spoke of the "mountain brook." This last suggestion Fanny did not understand; but it was a habit of the editor to carry on a private correspondence with his friends by toothsome allusions to matters from which the envious public were shut out altogether. The dodge by which the editor escaped noticing her book, Fanny understood very well. He was always pressed for time, and was always promising to do something the next week, relying upon the public to forget his promise, and upon himself to break it.

All the fragrance presented to Fanny's fastidious nostrils by the "local press" was exhausted. It had said no word against her book—it had, in reality, praised it very highly—but it had given her no satisfaction. New paper immortality never had seemed so hollow to her. Other papers came in slowly. One spoke of "Tristram Trevanion" as a sprightly juvenile, which all the children would insist on having; and parents and guardians might as well purchase the volume first as last. Another, without having read the book, presumed that it was not mistaken in stating that the volume treated of the times of the Crusades. There was a chivalric smack to the title of the book which was quite attractive, though the writer had drawn her inspiration, doubtless, from Walter Scott.

In accordance with the directions of Mr. Frank Sargent, all these papers were sent to him, that he might know what reception his adventure as a publisher was meeting with. In the meantime, Fanny sought for city papers on every hand. Very few were taken in Crampton, and none seemed to be conscious of her and her volume. A few weeks passed away, when she received from her publisher a New York paper, with a long advertisement, marked to attract her attention. The testimonials to the excellencies of "Tristram Trevanion," copied from various papers and periodicals, surprised and delighted her. It was better than she had believed possible. First in the list of testimonials was the following:

"The style of the writer is sparkling, flowing, and pure as the mountain brook."—*Li. Examiner*.

Then followed closely:

"Betrays the ring of the genuine metal."—*N. Y. Courier*.

"In fancy's quickened ear we can hear the baying of the hounds upon the Whippoorwill Hills, the distant wailing of the horn of the gallant Trevanion, the frenzied shriek of the perjured Jew," etc.—*Lon. Gazette*.

"Parents and guardians may as well purchase the volume first as last;" "drawn her inspiration from Walter Scott;" and similar spirited and inspiring sentences and phrases, footed by the authority quoted, in italics, filled up a long half-column.

Strangely enough, Fanny did not remember to have seen these sentences before. That she should have been thus splendidly noticed in the *Literary Examiner*, the *New York Courier*, and the *London Gazette*, seemed like the realization of her most ambitious dreams. She longed to get hold of the papers themselves, that she might swallow full goblets of the nectar with which her enterprising publisher had only allowed her to moisten her thirsty lips. One thing seemed, for the moment, blissfully certain—that a book which had not only received the praise of the metropolitan journals of her own country, but compelled the reluctant applause of a high transatlantic authority, could not be considered a failure, even should it prove to be an unprofitable venture financially.

Full of her new delight, Fanny's first thought was to visit Mary Hammett, and allow her to share in her pleasure. The thought was executed at once, and Mary met the young authoress with genuine gladness, for she seemed happier than she had been for many weeks. "Now what?" said the schoolmistress, as they sat down together.

"Oh, I'm so happy!" exclaimed Fanny, expiring a long breath, as if her bosom were overloaded.

"Now what again, then?" said Miss Hammett, with a smile, bending to Fanny, and kissing her flushed forehead.

"I think Mr. Sargent is very kind," said Fanny.

Miss Hammett laughed. "Do you state that as an independent proposition, or has it some relation to you and your book?" she inquired.

"I think," responded Fanny, "that he has taken a great deal of pains in circulating my book, and collecting and publishing the notices of it. Then he is so thoughtful to send these notices to me. I suppose he thinks that I am a poor, anxious girl up here in the country, who needs comfort, so he tries to comfort me. I have a great inclination to fall in love with him."

"Don't, I pray you," said Miss Hammett. "It might break the heart of some poor girl. But come, Fanny, you have not told me what makes you so happy."

"Oh! I'm keeping it from you, to excite your curiosity. You will borrow it, as you do Mr. Sargent's letters, if I show it."

Fanny held the paper in her hands, and indicated that the secret of her happiness was in its pages. Then she slowly unfolded it, and finding the advertisement, handed it to Miss Hammett to peruse in silence. Then she sat back and watched the face of her sympathetic companion, that she might gather new satisfaction from its expressions of surprise and pleasure.

Miss Hammett read the advertisement from beginning to end, but, for some reason, Fanny failed to find in her face the expressions she anticipated. On the contrary, Miss Hammett's hand began to tremble, her cheeks and forehead grew hot and flushed, and it seemed as if she could never finish reading, and lift her eyes to those of the expectant authoress.

"Mary Hammett, what is the matter?" inquired Fanny, with genuine concern.

The schoolmistress lifted her eyes at this inquiry, with a costly effort of self composure, and said: "My dear girl, I am afraid you have deceived yourself."

"What can you mean?" inquired Fanny.

"Have you never seen these sentences before?" said Mary.

"Never. Have you?"

"I think I have," replied Mary, sadly; and going to her table, she took from a pile of papers a copy of the *Littleton Examiner*. Unfolding it as she returned to her seat, she pointed Fanny to the notice of her volume in that sheet, and said: "You will see that it was the *Littleton*, and not the *Literary Examiner* that your publisher has quoted."

"But the extract is different to the original," said Fanny, in alarm.

"The words are all there," replied Mary, quietly.

"But what is this from the *New York Courier*?"

"You mistake again," said Mary. "That is the *North Yerrington Courier*. You remember that that paper adopted the *Examiner's* notice."

Fanny read in the *London Gazette's* notice the words, "in fancy's quickened ear," and then, as the truth burst fully upon her, her bosom heaved heavily, and the tears filled her eyes.

Miss Hammett took the poor girl's head upon her shoulder where for a few minutes she sobbed in silence. Then Miss Gilbert rose to her feet, and wiped her eyes. After the first shock of disappointment came anger. "Mr. Sargent is not the man I supposed him to be," said she. "He has intended to deceive the public and to deceive me. These contemptible abbreviations are coolly calculated to mislead. It is mean; it is outrageous; it is a fraud upon the public. Does Mr. Frank Sargent suppose that I will allow a book of mine to be pushed by such paltry lies as these? I will write him a letter that will make his cheeks tingle. I will tell him what I think of him, and his accursed publishing machinery."

Fanny walked the room with flashing eyes, and delivered her words with fiery vehemence, while Miss Hammett sat and watched her with such calmness as she could command. At length the excitement was exhausted, and the schoolmistress pointed to a chair, and said: "There, Fanny, sit down! Let me beg you to do nothing while you are angry, for you will be sorry."

"Well, don't you think it was mean in him to try to deceive the public in this way?" said Fanny, taking her seat.

"Possibly some clerk may have done it. Possibly the printer made the changes on his own responsibility. Possibly Mr. Sargent, in his haste, for he must be a very busy man, may have written these abbreviations without noticing the coincidence that we have detected at all. There are a hundred possibilities, either of which would relieve him from all blame in the matter."

Fanny was staggered, but still declared her belief that it was an intentional deception.

"Then you think," said Miss Hammett, "that a person who, for purposes of gain, tries to mislead the public by attributing to one name that for which another is responsible, is very blame-worthy, do you?"

"I do, indeed. What a question!"

"Then if my friend, Miss Fanny Gilbert—a young woman—writes a book, and, for any selfish purpose whatever, says to the public upon her title-page that her book was written by a gentleman bearing the name of Everest, I am to suppose that she is unworthy of my friendship, and legitimately the subject of her publisher's execration, am I?"

"How ridiculous! That is not like you at all, Miss Hammett," exclaimed Fanny, with a sneer.

"We can very easily imagine circumstances in which it would not be ridiculous," responded Mary, entirely unruffled; "at least, I know that authors have tricks, and I have no doubt that publishers have also—tricks whose essential nature and character are hidden to both by the veil of long usage, or the long veil of usage—which you please. My only wish is to have you act carefully and charitably. You are disappointed and angry, because you have been deceived, and because you imagine your publisher intended to deceive the public. You do not know that he intended to do any such thing, or that he personally saw the advertisement before its publication."

Fanny smiled sadly. She was not convinced that her anger had been without cause; but the schoolmistress, in her earnest endeavour to vindicate the excellent intentions and character of Mr. Frank Sargent, had outwitted and silenced her. "I have a good mind to be angry with you, Mary Hammett," said Fanny.

"Why, my dear?"

"Because you will never allow that Mr. Sargent can do wrong, and are always making me ashamed of myself."

The schoolmistress consciously blushed, and with a peculiarly expressive smile, said that she had heard a great deal in her life of quarrels between authors and publishers, and was determined to do what she could to lessen their number. Fanny then took the *New York* journal, which had so gratified and so disappointed her, and, tearing it in pieces, threw

it upon the fire with a sigh, saying: "My father shall never see this."

As the young authoress walked thoughtfully homeward, some bird among the maples, or some spirit of the air, whispered in her ear an unwelcome truth. Where it came from, what wings bore it, she never knew, but she received it as authentic. Her book was a failure, and her publisher, poorly able to suffer loss, had resorted to a violent advertising struggle to save it from falling dead at the threshold of the market. All her winter's labour, all her anxiety, all her doubts and fears, had availed her nothing. She had toiled and hoped for fame, but she had reaped only disappointment and mortification. "I'm a fool," she said to herself, "to care for the praise of a public that proves itself so utterly stupid. I'm a fool, to permit myself to be miserable, because fools do not know the difference between that which is valuable and that which is trash."

This was an outburst of spite and spleen, and after it came a quiet flow of common-sense. Fanny felt that she was making herself ridiculous, for she knew that if the public had praised and patronized her, it would not have seemed foolish to her at all. On the contrary, it would have proved itself to be a very discriminating and just public indeed, whose praise outweighed the value of gold. She was very glad she had not expressed her spite in the hearing of the schoolmistress, for then she would have had this consideration thrust upon her in the peculiarly decisive style of that young woman.

When she entered her home, she encountered her father, looking grave and depressed. He spoke to her with a compassionate tone, quite unusual with him, and after they had sat down in the parlour, he told her that he had carried a periodical in his pocket for several days, which contained a review of her book. He had hesitated to show it to her, knowing that it would give her pain; but he had concluded, as it was written in a kind spirit, that she ought to see it. The doctor's eyes were moist with sympathy for his daughter, and, as he handed her the journal, so heavily freighted with pain for her, he said: "You must not let it trouble you, Fanny. Kiss above it—rise above it."

Fanny took the heavy pamphlet, and, without saying a word, retired to read it alone. If she had not risen above it, she had risen to it. Disappointment had been piled upon her so heavily that she felt herself growing desperately strong. It was a review of several pages—discriminating, kind and conscientious. The writer professed to have been attracted to the volume by the music of its title, and then to have read it with no small degree of interest because of its genuine enthusiasm. It was evidently the product of a girl quite young, who had the materials of a noble womanhood in her, but who should not think of touching pen to paper again until the suns of a lustre or a decade had ripened her. It quoted passages descriptive of natural scenery, to show how well she could write of that which she had observed, and then copied sketches of life to prove that she knew nothing of life whatever. Passages that Fanny had regarded as the choicest in her book she had the pain to see pointed out as the evidences of her youthful immaturity, and of her youthful tendency toward extravagance. It spoke of her book as a "school-girl performance," and told the writer that she must not hope to win the ear and heart of the world, until, by genuine contact and sympathy with the world, she had learned its wants, experienced in herself its hopes and disappointments, its fears and its aspirations, and could speak from a heart rendered tenderly humane to the heart of humanity. Under the careful but faithful touch of the critic's pen, dream and delusion were dissolved, and when she had concluded the perusal of his article, "Tristram Trevanion" lay before her riddled, disembowelled and hacked so terribly that the manes of the Jewish dwarf, if it had been present, would have considered itself sufficiently avenged, even if it had been exacting as old Shylock himself.

Fanny closed the pamphlet, raised it higher than her head, and, dashing it to the floor with all her force, said: "I thank you, sir! After this, I care for nothing. I know the worst."

This violence to the review was not the result of anger, but of powerfully excited feeling, that blindly sought for some adequate mode of expression. She was relieved. She felt that she had read the truth, and that, whatever the critical world might have to say further, she had nothing to dread. She looked upon the prostrate and sprawling pamphlet, and nodded her head, and pressed her lips together, and said, "I thank you, sir," a great many times.

The mental storm passed off with abundant lightning, thunder, and wind, but no rain. Discipline had done Miss Gilbert momentary good, at least; but she sighed when she thought that her career was hardly begun. What! must she wait for long years before she could hope to do anything worthy of public consideration? Then hurrah for life!

The spell that had so long held her in thrall was dissipated. The fate of her book was sealed. She had no worthy praise to hope for in connection with it, and had given up all idea of reward. A thousand schemes were started in her active brain, and she was surprised to find that her desire for praise had been essentially a terrible bondage to her best life, and a bar to her best happiness. She had not, it is true, fully comprehended the fact that she had been subject to the most disgusting and demoralizing slavery, next to the slavery of appetite, to which the soul can voluntarily bow its neck, but she was conscious, for the time, of a new sense of freedom, and felt her soul expanding and strengthening in its influence.

But what could she see of life in Crampton? She would be mistress of the little life that was there, and get away as soon as possible where it was better and more abundant. The change came at last, in a way she little anticipated; but meantime, she never relinquished the project of having a career.

(To be continued.)

MR. THOMAS HUGHES, author of "Tom Brown's School Days," has undertaken to write the life of Bishop Fraser.

TURQUOISES AND THEIR VALUE.

Turquoises are found in Thibet, China and the neighbourhood of Mount Sinai, but the supply for jewellers' purposes comes almost wholly from the celebrated Persian mines. Very little was known about these till a remarkably interesting and exhaustive report upon them was recently furnished to the British Foreign Office by Mr. A. Houtum Schindler, who was for a short time director of the mines. They are situated in a range of mountains bounding on the north an open plain in the Bar-i-Maden district, thirty-two miles north-west of Nishapur, in the Province of Khorassan. Botanists tell us that the brightest blue is seen on Alpine flowers. If pure mountain air could be supposed to brighten the colour of a gem as well as a flower, there is no want of it where these turquoise veins occur. Their position is between 5,000 and 6,000 feet above the level of the sea, and a strong north wind blows almost continually over the ridges of the hills, rendering the situation very healthy. Wheat, barley, and mulberry trees grow well on the slopes at the lower of these heights. . . . At the mines the turquoises are roughly divided into three classes of first, second and third qualities. All the stones of good and fast colour and favourable shape belong to the first class. But how curiously these vary in value will be best understood by quoting Mr. Schindler's own words: "It is impossible to fix any price, or classify them according to different qualities. I have not yet seen two stones alike. A stone two-thirds of an inch in length, two-fifths of an inch in width, and about half an inch in thickness, cut *perkam* (conical) shape, was valued at Meshed at £300; another, of about the same size, shape and cut, was valued at only £80. Turquoises of the size of a pea are sometimes sold for £8. The colour most prized is the deep blue of the sky. A small speck of a lighter colour, which only connoisseurs can distinguish, or an almost unappreciable tinge of green, decreases the value considerably. Then there is that undefinable property of a good turquoise, the *zat*, something like the 'water' of a diamond or the lustre of a pearl; a fine coloured turquoise without the *zat* is not worth much." He subsequently adds: "The above mentioned three-hundred-pound Meshed turquoise was bought from the *in* . . . by one of the *Rizh-i-Satids* (elders of the village) for £3; the latter sold it still uncut at Meshed for £38. As soon as it was cut its true value became apparent, and it was sent to Paris, where it was valued at £600. The second purchaser, however, received only £340 for it; the difference was gained by the agents." Among the fine turquoises in the possession of the Shah there is one valued at £2,000. The best stones of the second class are worth about £90 per pound, while the most inferior will scarcely bring a twentieth part of this price. The latter are chiefly used in Persia for the decoration of swords, horse-trappings, pipe-heads, and the common kinds of jewellery. Small cut turquoises of a slightly better quality than these sell at the rate of 2s. to 3s. per 1,000. In the third class are included stones unsalable in Persia, as well as large flat stones, some of which are esteemed for amulets, brooches, buckles and the like. The prices given there will be more than doubled when the turquoises are sold in Europe.—*Chambers's Journal*.

AUTOGRAPHS.

On a day in the year 1840 there calls at a fishmonger's shop in Old Hungerford Market, kept by a Yarmouth man named Jay, a friend, himself from Yarmouth, no fishmonger, but a connoisseur and collector of autographs—with, moreover, a sick son, for whom he desired to buy soles. He buys his soles, and they are wrapped for him in a large stiff sheet of paper, torn from a folio volume that stands at Jay's elbow on the dresser, and with that the connoisseur goes home. And, unwrapping the soles, delivers them to the cook, who . . . on the large stiff sheet of paper, his well-trained eye catches the signatures of Godolphin, Sunderland, Ashley, Lauderdale. The wrapping of the soles is a sheet of the victualling charges for prisoners in the Tower, in the reign of James II., and the signatures are those of his Ministers. Any other man must have given some sign, have gone off to tell somebody; not so the connoisseur, but he takes his hat and stick, and, whistling a bit, walks back straight into Jay's shop, the shop of his fellow-townsmen, and he buys a whiting and he says: "That's pretty good paper of yours, Jay," says he; and Jay says: "Yes, it is, but plaguy stiff," wrapping the whiting in another great sheet of the folio, and adds, "I've got a good hit of it, too; I got it from Somerset House." The connoisseur's heart gives a great leap, but, the hero of a hundred bargains, he remains cool and asks the price of cod. "Fivepence," returns Jay; "they advertise ten tons of waste paper, and I offered £7 a ton, which they took, d'ye see? And I've got three ton of it in the stables, and the other seven they keep till I want it." "All like this?" asks the connoisseur, faint with expectancy. "Pretty much," replies Jay, "all odds and ends." The connoisseur goes home, with whiting, with cod, with mackerel, with skate, with parcels of every kind of fish for his poor fanciful sick son, and, moreover, with a great bundle of these precious papers from Somerset House, handed over to him carelessly by his fellow-townsmen, Jay, who knows his friend's little weakness for rubbish and fragments, and obligingly sends round to the stables for an armful for him. And, safe at home, the connoisseur casts the fish on the floor, and uncreases the papers, and his head swims as he looks on accounts of the Exchequer Office signed by Henry VII. and Henry VIII., wardrobe accounts of Queen Anne, and dividend receipts signed by Pope, Newton, Dryden and Wren. He is obliged to throw up the window for air, as in his armful he discovers secret service accounts marked with the E. G. of Nell Gwynne, a treatise on the eucharist in the boyish hand of Edward VI., and a disquisition on the Order of the Garter in the scholarly writing of Elizabeth. The Government, in disposing by tender of their old papers to Jay, the fishmonger, have disposed of memorials of those whom, if the country has not most reason to be proud of, she has at least, most reason to remember.—*The Cornhill Magazine*.

EVEN THIS SHALL PASS AWAY.

Once in Persia reigned a king
Who upon his signet ring
Graved a maxim true and wise,
Which, if held before his eyes,
Gave him counsel at a glance
Fit for every change and chance.
Solemn words, and these were they.
"Even this shall pass away."

Trains of camels through the sand
Brought his gems from Samarcand;
Fleets of galleys through the seas
Brought him pearls to match with these,
But he counted not his gain,
Treasures of the mine or main.
"What is wealth?" the king would say;
"Even this shall pass away."

In the revels of his court
At the zenith of the sport,
When the palms of all his guests
Burned with clapping at his jests,
He, amid his figs and wine,
Cried: "Oh, loving friends of mine!
Pleasure comes, but not to stay;
Even this shall pass away."

Fighting on a furious field,
Once a javelin pierced his shield.
Soldiers with a loud lament
Bore him bleeding to his tent;
Groaning from his tortured side,
"Pain is hard to bear," he cried,
"But with patience, day by day—
Even this shall pass away."

Towering in the public square,
Twenty cubits in the air,
Rose his statue, carved in stone;
Then the king, disguised, unknown,
Stood before his sculptured name,
Musing meekly, "What is fame?
Fame is but a slow decay—
Even this shall pass away."

Struck with palsy, sere and old,
Waiting at the gates of gold,
Said he with his dying breath,
"Life is done, but what is death."
Then, in answer to the king,
Fell a sunbeam on his ring,
Showing by a heavenly ray—
"Even this shall pass away."

CHRISTIANITY AND POPULAR EDUCATION.

The Rev. Dr. Washington Gladden, in an article in the *April Century* with the above caption, says: "I have not mentioned this demand for the entire secularization of our schools for the sake of opposing it at this point in the argument, but rather for the sake of calling attention to a manifest deterioration of public morals which has kept even pace with this secular tendency in education. Twenty five or thirty years ago most of our public schools were under Christian influences. No attempt was made to inculcate the dogmas of the Christian religion, but the teachers were free to commend the precepts of the New Testament, in a direct, practical way, to the consciences of their pupils; and some of us remember, not without gratitude, the impressions made upon our lives in the schoolroom by the instructors of our early days. All this has been rapidly changing; and, contemporaneously, it is discovered that something is wrong with society. Grave dangers menace its peace; ugly evils infest its teeming populations. Pauperism is increasing. The number of those who lack either the power or the will to maintain themselves, and who are therefore thrown upon the care of the State, is growing faster than the population. The cure of this alarming evil is engaging the study of philanthropists in all our cities. Crime is increasing. The only State in the Union that carefully collects its moral statistics brings to light some startling facts respecting the increase of crime within the past thirty years. In 1850 there was one prisoner in Massachusetts to every eight hundred and four of the population; in 1880 there was one to every four hundred and eighty-seven. The ratio of the prisoners to the whole population nearly doubled in thirty years. But it may be said that this increase is due to the rapid growth of the foreign population in Massachusetts. There would be small comfort in this explanation if it were the true one; but it is not the true one. The native criminals are increasing faster than the foreign-born criminals. In 1850 there was one native prisoner to every one thousand two hundred and sixty-seven native citizens; in 1880 there was one native prisoner to every six hundred and fifteen native citizens. The ratio of native prisoners to the native population more than doubled in thirty years."

THE Rev. James MacGregor, D.D., has been appointed one of the Queen's chaplains in place of the late Principal Tulloch.

THE ministers and stewards of the London circuit state that they are absolutely convinced of the innocence of Rev. George Dyson, who has become so painfully entangled in that Filiceo case of suspected poisoning.

MR. WM. ANGUS, the able writer of the letters on Anglican Church abuses which appeared in the *Manchester Examiner* under the signature of "Promotion by Merit," was at the time of their appearance a cotton manufacturer in Manchester; he is now engaged in trade in Victoria, British Columbia. His trenchant letters are credited with having stirred up the bishop of Peterborough to become a church reformer.

British and Foreign.

KIRK WALL town council refused to elect a representative elder to the General Assembly.

PROFESSOR HENRY DRUMMOND lectured on "Tropical Africa," before the Royal Society of Dublin.

THE French Minister of Finance proposes to raise the duty on liquors, and thereby provide \$15,000,000 additional revenue.

THE Mid Parish Church of Greenock is about to be repaired at a cost of \$7,000. The town council contribute \$1,000 and the remainder will be raised by the congregation.

THE Parish Sabbath schools in Lanark Presbytery number twenty two with 186 teachers, 1,840 scholars—an increase of 100 on the previous year, and 257 advanced scholars.

THE *Christian Irishman* asserts that Roman Catholics, as a rule, in business matters, repose greater confidence in Protestants than they do in members of their own Church.

DR. ANDREW WILSON is giving a series of fifteen free lectures on physiology to the teachers of Glasgow, under the auspices of the Combe Trust, which are attracting a crowded attendance.

MR. JOHN CAMPBELL, member of the Legislative Council of New South Wales, who gave \$50,000 toward establishing the Bishopric of Riverina, has died at the age of eighty-three.

IN a Sabbath church parade of Good Templars at Birmingham, two clergymen walked in the procession through the streets wearing their college caps and cassocks, covered by their regalia.

MR. BOEHM, R.A., whose statue of Bunyan at Bedford is one of the noblest works of the kind reared in England in our day, is to execute the statue of Lord Shaftesbury for Westminster Abbey.

IT is estimated that there are about 20,000 associations of various kinds in this country for the promotion of temperance, and that 10,000 meetings are held from week to week for the promotion of the cause.

GLASGOW is only surpassed by one other centre in the United Kingdom in the matter of the home teaching of the blind. This is the testimony of Dr. Armitage, of the royal commission on the state of the blind.

MISS HASTINGS, aunt of Mr. G. W. Hastings, M.P., so well known as the founder of the social science congress, died at Malvern on Saturday; she had lived till Sunday she would have completed her 104th year.

THERE are eleven bills before the Imperial Parliament dealing with the liquor traffic. Among these are Mr. McLagan's Scotch local veto bill and one by Mr. William Johnston, M.P. for Belfast, on similar lines, dealing with Ulster.

AT the confirmation of 1,400 children in the Roman Catholic Cathedral at Dublin, the Archbishop administered the total abstinence pledge to the whole of the candidates, and warned them earnestly against the evils of drink.

SOME very startling statements are published by the Irish clergy with a view to show that any legislation in the direction of Home Rule or Land Purchase will be absolutely fatal to the very existence of the Episcopal Church in Ireland.

WHEN the Congregational Church at Stone, Staffordshire, was burned down the vicar was among the earliest to call and express sympathy with the pastor, and at the same time he offered the use of his schoolrooms to the homeless congregation.

THE Lord Provost of Edinburgh has "very considerable doubts whether the public houses are suffering from the depression of trade." It is said that there is spent in the Scottish capital every Saturday on strong drink no less than £20,000!

IN the temperance section of a well-known insurance company, the death rate for the past year was four per thousand. The registrar-general's returns show that the average death-rate for males between twenty five and forty-five years of age during the same period was fully ten per thousand.

THE Rev. Alex. Urquhart, of Hope Street Gaelic Church, Glasgow, formerly of Tarbert, in Easter Ross, a son of a famous catechist at Kingussie, died last week in his sixty-fifth year. An able teacher and a devoted pastor, he had laboured in his Glasgow charge for twenty-one years and was greatly beloved by his people.

THE Rev. Mr. Robertson, Church of Scotland Home Mission deputy, is making a vigorous effort throughout the Church to raise for the ensuing Assembly the special fund of \$50,000, needed, beyond the ordinary collections and subscriptions, for the endowment of the additional hundred parishes undertaken by the Church in 1876. The sum of \$10,000 is still required to complete the undertaking.

A TABLET is about to be placed in the vestibule of Newington Free Church, Edinburgh, to the memory of Dr. Begg. The inscription runs: "A true patriot and philanthropist, an able minister of the New Testament, an eloquent man, and mighty in the Scriptures, he contended valiantly for the faith, withstood all change in our Presbyterian form of worship, testified and suffered for the crown rights of the Redeemer, as King in Zion and Governor among the nations."

THE Rev. Wm. Smith, now principal of the missionary institution at Calcutta, is working earnestly, and his labours are being crowned with success. He hopes to send up 130 students for examination this year. He is taking part in evangelistic work although unable as yet to preach in Bengali. He has a Sabbath meeting with English-speaking natives and another with those who do not speak English; but in this last one he has to confine himself in the meantime to raising the tune.

Ministers and Churches.

DR COCHRANE has received the sum of \$750 from the Church of Scotland, to be divided between Home Missions, Queen's and Manitoba Colleges.

THE Assembly's Foreign Mission Committee (W. S.) will meet in Knox Church, Toronto (D.V.), on Tuesday, the 11th of May next, at eleven a.m.

A MEMORIAL service in connection with the loss sustained by the death of the Rev. Dr. Welch, late United States Consul at Hamilton, was held in Knox Church, at which the pastor (Rev. Mungo Fraser) delivered a touching and impressive sermon.

REV. MR. LOUGHEAD, Presbyterian minister at Kolling River, was found dead a short distance from home by Indians. His riding whip was clasped in his hand. He was riding a young horse, and was thrown, causing instant death. Mr. Loughead was widely known in the North West.

THE Wentworth Street Mission in Hamilton has had another very pleasant and profitable communion season. Eighteen persons were received into full communion; twelve of these were heads of families, and six from the Bible classes and Sabbath school, fifteen of these on profession of their faith, and three by certificate. This makes sixty three added since Mr. Caswell began to labour there eight months ago. The congregation is taking active measures to erect a new church near the present site, but in a better location. There seems to be every promise of there being a vigorous church there in the near future.

THE deservedly popular institution, the Ladies' College, Brantford, was visited on the 6th of April, by the following members of the advisory council: the Rev. D. D. McLeod, Barrie, and the Rev. Dr. Thompson, Sarnia. The college, from the very high standard established, has been growing in favour from year to year; and while it has received the generous support of the Presbyterian Church, still if many of our people only become acquainted with the excellent advantages afforded for the education of their daughters, they would take a deeper interest in it, and would be proud to regard it as an institution identified with the Church work in general. The visitors were not only pleased with the character of the literary work done, but with the attention given to the deportment and ladylike bearing of the young ladies. This has been very much aided by the exercises in calisthenics and drill, under the charge of Major Dearnlay. The college has all the advantages of a select school and home, combined with the very best advantages of a collegiate and university training. The next term opens on the 14th of April; but students will be admitted up to the 25th, after the Easter holidays. This is a delightful term at the college, when the grounds are most attractive and enjoyable. There is a large class completing the college course this year.

PRESBYTERY OF MAITLAND.—The Presbytery of Maitland met in St. Andrew's Church, Lucknow, on March 16. Session records were called for and examined. Commissioners to the General Assembly were appointed: Messrs. Leask, McQuarrie, Murray, C. Cameron, Anderson and McFarlane, ministers; Messrs. N. McDonald, Strachan, Archibald, Maxwell, Penabaker and Bennett, elders. The treasurer reported arrears to the Assembly Fund. Mr. Stevenson asked for assessors in order to form a session at Rowbridge, Messrs. Elliott and Mitchell were appointed. Mr. Hartley reported regarding arrears in the Walton congregation. Leave was granted to moderate in a call in Walton congregation. Mr. Anderson read the report on the State of Religion, Mr. McKae the report on Sabbath Schools, and Mr. Murray the report on Temperance. Thanks and addresses were given in connection with these reports. Mrs. Leask read the report of the Presbyterian Woman's Foreign Missionary Society. It was moved by Mr. Murray that this court, having heard the second annual report of the Woman's Foreign Missionary Society of the Presbytery of Maitland, desires to recognize with gratitude to God the goodly measure of success which has attended the efforts of the society during the past year, both in the additions of auxiliaries, and in the greatly increased contributions by the society as a whole. The court expresses its prayerful desire for the divine blessing on the Woman's Foreign Missionary Society, and the rapid success of the cause it represents. Reports from aid-receiving congregations were given in and considered. Rev. D. Cameron accepted the appointment to the mission field of Manitowaning. Rev. J. McNabb's resignation of his congregation, on account of infirm health, and with a view to the union of the two congregations in Lucknow, was accepted. Mr. McQuarrie was appointed Moderator of the sessions of St. Andrew's Church and Knox Church, Lucknow. It was agreed to take steps to place Mr. McNabb on the Infirm Ministers' Fund. Rev. John Laing, D.D., of Dundas, was nominated as Moderator of next General Assembly. The remit on Aged and Infirm Ministers' Fund was approved simpler. The remit on the supply of vacancies was set aside as being complicated, cumbersome and expensive, and the scheme of Dr. Reid, with some changes, adopted. Messrs. Muir and Harrison were appointed members of the Synod's Committee on bills and overtures. Messrs. Leask, McQuarrie and Ross were appointed to consider and consolidate the standing orders and regulations regarding the order of business of the Presbytery and report at the meeting in July.—ROBERT LEASK, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—The monthly meeting of this Presbytery was held on the 6th inst., Rev. H. M. Parsons, Moderator; and the following were the principal matters transacted—minor matters are purposely omitted. Pursuant to information received by Dr. Caven, the Presbytery resolved to meet for Dr. Kellogg's induction in St. James Square Church, on Thursday, the 20th of May, at half-past two p.m., the Moderator to preside and deliver the charge, Rev. John Neil to preach, and Dr. McLaren to address the congregation. On the same day, and in the same place, at ten a.m., the Presbytery is to meet for ordinary business. The case was brought up of Rev. Her-

bert C. Ross, of the Methodist Church, who wishes to be received as a minister of our Church. A committee was appointed to confer with him and examine his credentials: said committee reported afterwards, and the Presbytery agreed to apply in his favour to the General Assembly; the Clerk being also instructed to issue circular letters, Rev. J. Mutch reported in a call from Knox Church, Scarborough, in favour of Rev. John Ross, of Brussels. After reading papers, and hearing commissioners, the call was sustained, and ordered to be transmitted—with relative documents—to the Presbytery of Maitland. A report was read by Rev. J. M. Cameron, from the committee appointed at last meeting, to inquire as to the time and form for church extension operations in the north-west quarter of the city. The report recommended the taking of measures soon for having a Sabbath school organized; and the considering of what the neighbouring sessions might have to say as to preaching services in the locality aforesaid. The report was received and adopted; and on motion of Dr. Gregg, the Clerk was instructed to write to the Sessions of College Street, Charles Street, Central and Erskine Churches, and the latter point, asking them to report their minds at next ordinary meeting of Presbytery. A minute was adopted expressive of sympathy with Rev. Messrs. T. Lowry and J. A. McDonald in the bereavement recently sustained by them in losing their respective partners in life, together with a prayerful hope that the comforts of the Gospel they have ministered to others may be very richly enjoyed by themselves. A certificate was read from the Presbytery of New Brunswick in favour of Rev. Dr. J. P. McCurdy, now engaged in professorial work at Toronto University, and his name was ordered to be added to the list of ministers without charge residing within the bounds. A letter was read from Rev. A. B. Dobson, tendering the resignation of his pastoral charge. After some consideration, Rev. Messrs. A. Gilray and W. T. Wallace were appointed to visit Balinalfad, and confer there with the pastor and congregations concerned, if so be that the resignation may be withdrawn; but, if not, that the delegates cite the parties to appear at next ordinary meeting of Presbytery. Messrs. John L. Campbell, B.A., Robert Haddow, B.A., Richard C. Tibb, B.A., R. McIntyre, John Mackay, B.A., George F. Kinneer, B.A., Thomas Wilson, A. McD. Haig, B.A., August H. Drumm, William Patterson, Alex. U. Campbell, B.A., S. S. Craig, and William Farquharson, B.A., all of them theological students who have finished their curriculum at Knox College, appeared for preliminary trials with a view to license. They were dealt with accordingly, and the Presbytery, being satisfied with their examination, resolved to apply to the Synod of the district for leave to take them on public probationary trials. Rev. D. J. Macdonnell, B.D., was nominated for Moderator of next General Assembly. The minutes of a special meeting of Carlton Street congregation, recently held, were submitted and read, setting forth a diminished attendance on Sabbath services, and serious financial difficulties now devolved on the trustees; resolving also, if the Presbytery should give consent, to authorize the trustees to dispose of all the congregational property, to discharge the congregational liabilities, and to take steps for effecting a dissolution; and appointing Messrs. John McPherson and James Johnson to speak to the foregoing before the Presbytery. After hearing said commissioners, it was moved by Rev. W. Frizzell, seconded by J. Carmichael, and carried, to give consent as applied for, and Rev. A. Gilray was appointed to preach in the church aforesaid on the 11th inst., to read an extract copy of the Presbytery's minutes, and declare the congregation duly dissolved.—R. MONTEATH, *Pres. Clerk*.

PRESBYTERY OF BARRIE.—This Presbytery held its regular meeting on Tuesday and Wednesday, March 23 and 24. Five seditants were required for the business to be attended to. There were present twenty-five ministers and seven elders. There was a call from Huntsville and Allansville to Mr. J. Sieveright, M.A., who has laboured as missionary there for about eighteen months. The call was sustained and accepted, arrangements made for the induction in May. When the settlement is made this will be the fourth pastoral charge in the Muskoka District. Messrs. A. Melville and R. Ewing appeared as commissioners of the Collingwood congregation in reference to the proposed retirement of Mr. Rodgers from the charge. They spoke in kind and respectful terms of the pastor, and intimated their preparedness to grant him an allowance of at least \$1,200. Mr. Rodgers intimated his acquiescence, and tendered his resignation to take effect at such time as the Presbytery should appoint. After several brethren had expressed themselves suitably to the occasion it was agreed to accept the resignation, and to take effect on the second Sabbath of June. A committee appointed brought in at a later seditant a resolution, which was adopted, setting forth the Presbytery's appreciation of Mr. Rodgers' personal and ministerial character, and of his labours and services to the Church; also expressing sincere regret in view of the demission of the charge, and the hope that he may still labour within the bounds of the Presbytery. Home Mission business occupied the Presbytery for a considerable time. Mr. Findlay's half yearly report of supervision was presented. The grants for last six months for supplemented congregations and mission stations, and the grants for the next twelve months, were duly considered. It was agreed to ask from the Home Mission Committee twenty missionaries for the summer in addition to the eight missionaries to be sent by the Students' Missionary Society of Knox College. Mr. Henry Knox, ordained missionary, received furlough for six months, at the end of which it is hoped he may resume his services. Gravenhurst was taken off the list of congregations receiving aid from the Augmentation Fund for the satisfactory reason that the people will not require aid this year. It was agreed to send up to the Assembly an application of Mr. S. Porter, retired minister in the bounds, to be admitted to the benefit of the Aged and Infirm Ministers' Fund; also an application of Mr. Luke G. Henderson, catechist, now in his seventy-third year, that his case be considered, with strong recommendation that, if possible, something may be done for him. The commissioners to the General Assembly were elected as follow—Ministers, by rotation. Messrs. G.

Craw, R. Rodgers, A. McDonald, Dr. W. Clarke, H. Currie, H. Knox; by ballot, R. N. Grant and D. D. McLeod; elders: Messrs. A. Melville, T. Goodfellow, T. McKee, W. Fraser, D.D., W. Sturgeon, J. Gray, D.D.; W. Ellisen and Jas. A. Mathier. On reports received from the sessions concerned it was agreed to consent to the incorporation of Mulmur and Rosemont, and of Adjala, with the proposed Presbytery of Orangeville, and to disapprove of Singhampton and Maple Valley being taken into that Presbytery. Reports on the State of Religion, Temperance and Sabbath Schools were received. A motion, proposed by Mr. McLeod, was adopted referring to the free traffic in liquor existing in many places in this Scott Act county in consequence of there being no adequate legal machinery for the enforcement of the Act, recommending the members of the Church to do all in their power to aid in upholding the law, and calling on them to use every means in their power to inculcate abstinence from the use of intoxicating drink. The Presbytery agreed to transmit with approval an application of Mr. James Brynt, minister of Bradford, etc., that the Assembly sanction his labouring as an evangelist. Messrs. Grant and McLeod were appointed to support the application. The Clerk was instructed to give a Presbyterial certificate to Mr. J. Geddes, who has laboured as ordained missionary in the bounds for about five years, embodying a resolution expressing regard for Mr. Geddes' character and labours, and the hope that he may be employed soon in some other field. Mr. J. K. Smith, of Galt, was nominated Moderator of next General Assembly. The proposed site of a new church at Churchill was approved. The remit on Aged and Infirm Ministers' Fund was approved, that on the unification of the Foreign Mission Schemes approved, with the exception of Articles 6, 8 and 9; that on the supply of vacancies disapproved, with the exception of Clause 3, to which the following is added: "Said committee shall receive from Presbytery Clerks notices of all vacancies within their bounds, and shall receive applications from licentiates, ordained ministers or pastors, desiring to be heard in these vacancies, and shall provide said vacancies with such supply as they are able to provide from the applications before them, and shall submit to the Synod a printed statement of appointments made by them during the year, together with a statement of applications received for supply and for preaching, and that said committee of Synod be enjoined to submit to the Synod at its next meeting after their appointment such regulations as they deem necessary for the proper working of the scheme." An overture was presented by Mr. McLeod and adopted on the consolidation of colleges, asking the Assembly to remit to Presbyteries the following questions: "How many Theological Halls or Colleges are required by the Church?" and "where should these Halls be situated so as best to promote the interests of the Church?"—ROBERT MOODIE, *Pres. Clerk*.

MONTREAL NOTES.

ON Sabbath last the ordinance of the Lord's Supper was administered at the Pointe-aux-Trembles Mission Schools by the Rev. Professor Coussirat and the Rev. R. H. Warden. Fifty-one of the pupils and teachers sat at the table—of this number fifteen made a profession of their faith in Christ for the first time and were, after careful examination, received into the fellowship of the Church. The service was one of great interest and solemnity. The session of the schools closes on the first of May. It has been one of great blessing. There have been several cases of sickness and for the first time since the schools became the property of the Church one of the pupils has been removed by death. This affliction has been blessed of God to not a few, and the result is seen in the large number who have just united with the Church.

THE annual convocation of the Presbyterian College, Montreal, was held in the David Morrice Hall on Wednesday evening, and was largely attended. The Rev. Principal MacVicar, D.D., presided, and was accompanied to the platform by the professors and a large number of the members of the Senate and of the Board of Management. After the presentation of the prizes, scholarships and medals the degree of Doctor of Divinity was conferred on the Rev. Narayan Sheshadri, of Poona, India. This is the first time this degree has been conferred by the college, and in the selection the college has done honour to itself as well as to Mr. Sheshadri. Messrs. S. Rondeau, B.A., and Mr. N. Waddell, have passed the first examination for B.D. The valedictory address was delivered by Mr. A. Currie, B.A., one of the graduating class, who were addressed by the Rev. L. H. Jordan, B.D. Nine students graduate this session. The Rev. Principal MacVicar briefly reviewed the past history of the college, and referred to the need for the endowment of other chairs as also for additions to the library. The session just closed has been most successful, and the attendance of students large, notwithstanding the prevalence of the epidemic in the city last fall.

THE College Board met on the evening preceding the closing exercises. The Rev. W. J. Dey tendered his resignation as Dean of Residence and Lecturer in Classics and Mathematics, on the ground of a strong desire to return to the active work of the ministry. The resignation was accepted, tributes to the fidelity with which he had discharged his duties for the last four years being paid by several of the members. It was resolved to make an effort to wipe out the indebtedness on the ordinary fund of the college, and a committee was appointed to carry this out.

FOUR of the members of the graduating class of the college here have been appointed by the Assembly's Home Mission Committee to labour as ordained missionaries in the North West. Three of the other students of the college are also appointed to the North West for the ensuing summer, one of whom goes out under the auspices of the Students' Missionary Society.

AT a meeting of the Presbytery of Montreal ten days ago the resignation by the Rev. James McCaul of the pastorate of Stanley Street Church, was accepted. Mr. McCaul is to be entertained to a farewell social by his people on Monday evening. He sails from New York on Thursday for Britain,

where he is to spend a year in the interests of the work of the Board of French Evangelization.

THE annual meeting of the Montreal Presbyterian Woman's Missionary Society was held in Erskine Church on Thursday afternoon, and was largely attended. The Rev. Prof. Campbell presided, and Principal MacVicar conducted the devotional exercises. The annual report was read by Miss S. J. McMaster, the reports of the auxiliaries by Rev. A. Lee, and the treasurer's statement by Mrs. Paul. The receipts for the year were \$1,468. The society supports a French and also an English-speaking Bible woman in the society, besides contributing to the funds of the Home, French and Foreign Missions of the Church. The adoption of the report was moved by Rev. J. Fleck, seconded by Rev. R. Campbell. Rev. G. C. Heine moved, seconded by Mr. D. Morrice, the appointment of the following officers for the ensuing year: President, Mrs. W. J. Dey; vice-presidents, Mrs. R. Campbell, Mrs. R. P. Duclos, Mrs. A. B. Mackay, Mrs. G. A. Grier, Miss Sanderson and Miss McCaul; recording secretary, Miss S. J. McMaster; corresponding secretary, Miss J. Samuel; treasurer, Miss Macintosh. The advisory board are Revs. R. H. Warden, W. R. Cruikshank and Mr. D. Morrice. An executive committee of thirty-two was also elected. The superintendents are: Evangelization, Mrs. Duclos; Home Missions, Mrs. Haldimand; Foreign Missions, Mrs. Paul. Addresses were delivered by Revs. Messrs. Cruchet, Barclay, Warden and Smyth. The society is in a prosperous condition and will, it is hoped, increase from year to year in numbers and in usefulness.

THE Rev. W. D. Armstrong, M.A., of St. Paul's Church, Ottawa, and Rev. L. H. Jordan, of Erskine Church, here, exchanged pulpits last Sabbath.

OBITUARIES.

MRS. J. A. McDONALD.

We regret to have to record the death of Mrs. McDonald, wife of Rev. John A. McDonald, of Horning's Mills, who departed this life on Sabbath, March 7, in the thirtieth year of her age. She was the daughter of Mr. James Rankin, an elder of the Presbyterian Church in Parkdale. From her earliest years Mrs. McDonald gave evidences of piety, and was received into the full communion of the Church at the early age of eleven, continuing until the time of her death an active and consistent member of the Christian Church.

In the twentieth year of her age her parents moved to Parkdale. At that time a mission was being started in Brockton. The family united themselves with it, and Mrs. McDonald became from the first one of its most zealous and liberal supporters. Her first work here was an effort to reach rough boys, inviting them frequently to her father's house to tea, with a view to Christian instruction and the influencing of them for good.

She played the organ and led the singing in the church and prayer meeting for five years gratuitously; taught the infant class with much success; took an active part in the young people's association, and was among the first in every work which had for its object the good of the people. At one time when strong and earnest men had become so discouraged as to propose giving up the mission she stood fast by the struggling cause working almost single handed, even at one time superintending the Sabbath school. This action on her part encouraged others and the work was resumed with renewed earnestness and vigour. This mission is now Chalmers Church, Toronto.

In 1883 she was married to Rev. Mr. McDonald. In her new sphere she exhibited the same earnestness and devoted zeal which was characteristic of her, taking an active and prominent part in all the church work and proving herself an able helpmeet to her husband in his ministerial labour.

Her life is fraught with practical lessons, especially to the young, such as early decision for Christ, a regular attendance upon the means of grace, abundant in labours, never growing weary in well-doing, believing in the verity of eternal things, working alone from love to the Master and the good of souls. She died in youth, yet ripe in Christian experience and service.

MRS. F. R. LOWRY.

The subject of this notice, Mrs. Florella Reid Lowry, was the youngest daughter of the late Rev. John Lowry, who, during his long and most successful pastorate in the congregation of Upper Clenances, County Tyrone, was one of the most prominent and influential members of the Secession Synod in Ireland. She was born at Clenances on the 20th of February, 1815, and she died at Toronto on the 17th ult., in the seventy-second year of her age.

In 1830 she became a communicant in her father's church, and during the long term of her subsequent life she constantly walked in harmony with her early Christian profession. Though her domestic duties and her naturally strong preference for the quiet of home life prevented her from taking a prominent part in Church work, work in which so many of our Christian ladies are now happily finding so congenial an outlet for their sanctified energies, she always evinced the liveliest interest in the progress and prosperity of true religion, and in the upbuilding of the kingdom of Christ in the world. As the wife of a minister of the Gospel, she did not a little in a quiet and unobtrusive way to aid and encourage her husband in his work and to contribute to the efficiency of his labours. In early life, following her father's example, she gave herself to extensive reading, manifesting a very decided preference for books of historic narrative, and especially for those relating to the history of her own land and of the empire of which it is a part. But the book in which above all others she delighted was the Bible. During her lifetime, in her private devotions, she read it through in consecutive order several times, continually striving for a firmer grasp of its teaching, and eagerly availing herself, as helps to this end, of every work explanatory and illustrative that came in her way. By this means she became thoroughly familiar with its contents, and was able

to converse with marked intelligence on any subject embraced within the wide range of its disclosures. Next to her Bible she prized most the Shorter Catechism, and one great object of her family life was to lead her children to a thorough acquaintance with the Book of books, and with this most admirable summary of all that it requires us to believe to God's glory.

In 1833 she was married to the Rev. Thomas Lowry, who, after an honoured and useful ministry of sixteen years in the Irish Presbyterian Church, came with all his family to Canada in 1849. Mr. Lowry is widely known throughout the Presbyterian Church in this country, and as highly respected in all lands as he is widely known. He is now the father of the Presbyterian Church in Canada, having been in the ministry for the long period of fifty-three years.

A few years ago Mr. Lowry, then minister of the First Church, Brantford, was visited with a long and severe illness which left him incapacitated for the further discharge of the active duties of the ministry. Having been in consequence allowed to retire from active work, he came to reside in Toronto. Here they connected themselves with Knox Church, under the pastorate of the Rev. Mr. Parsons, whose ministrations the subject of this notice often spoke of during her illness as having been peculiarly refreshing.

The deceased had a large family, and was blessed with a life on the whole very happy. She was no stranger, however, to the trials from which none are altogether exempt. Perhaps the severest affliction that befell her during her long life was the very sudden death many years ago of her youngest son, in the nineteenth year of his age, whom she had specially dedicated to the Lord, and whose sudden removal she felt so keenly that it is probable she never fully recovered from its effects. In her last moments she was surrounded by all her surviving children, five daughters and one son, who, though all married and living at very considerable distances from Toronto, were for weeks before her departure constantly at her bedside, doing all that was in their power as affectionate children to smooth her dying pillow. Though her sufferings were great and of long continuance, and though she knew for some weeks before her great change came that her latter end could not be far off, she never allowed one word of complaint to escape from her lips, but was perfectly resigned to the will of her Heavenly Father. Once only, at the commencement of her last illness, a cloud came; but it was soon rolled away, and for the prayer, "Let my darkness become light," she was enabled to substitute with all the energy of a living faith in a living Saviour the glowing exclamation, "My Lord and my God." A few days before her departure she called her husband and her children to her bedside, and took an affecting leave of them individually, bidding them an affectionate farewell, counselling them to live mindful of their latter end, and commending them to the care and compassion of a faithful and covenant-keeping God, giving as her reason for doing so then that in her condition she might at any moment become unfit for doing so with the consciousness and composure she desired to possess in such a painfully trying hour. Her last intelligible words to her husband were: "Weep not for me, I am happy; Jesus is with me, and He will not forsake me." Her last end was peace. Early in the morning of Wednesday, the 17th ult., she quietly passed away, and on the following Friday her remains were laid in their last resting place in the churchyard of Milverton, township of Mornington, county of Perth, beside those of her beloved son who was cut off suddenly in early youth, where she now calmly sleeps far away from the land of her birth and the home of her youth, awaiting the resurrection of the just.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. R. P. MACKAY, B.A.

April 25, } JESUS AND NICODEMUS. } John }
1885. } 1-18 }

GOLDEN TEXT.—"Ye must be born again." John iii. 7.

INTRODUCTORY.

After the miracle in Cana, Jesus and His mother, brothers and disciples went to Capernaum, and thence to Jerusalem to the Passover feast. There He performed many miracles, and many believed on Him. One miracle in particular is mentioned—the purification of the temple as a suitable opening of His public ministry. He begins at the sanctuary, as the true starting point of national reformation. In the Court of the Temple money changers and dealers in oxen, sheep and doves were assembled prosecuting their business—professedly for the convenience of worshippers, but in reality from avaricious motives. He drove out the cattle, upset the tables of the money changers, and commanded them to carry out the doves which were in baskets. A similar act is recorded in the other Gospels at the close of His ministry. To purify the house of Israel, that they may offer to the Lord an offering of righteousness, was the mission of Christ into the world. He entered upon it at once, and will complete it in due time.

On account of these miracles many believed on Him; but He did not yield Himself to them as the Messiah, because He knew their nature and the character of their belief—that they were not yet qualified for such a step.

EXPLANATORY.

This chapter is one of the most important. It goes down to the very foundations of our religion, and is thus another of the beginnings with which John introduces this Gospel.

I. An Anxious Inquirer.—Nothing is known of Nicodemus but what is told here, and in John vii. 50; xix. 39. It is all favourable. Why he came by night is doubtful. The probability is that the prevailing motive was caution. He did not yet see his way publicly to acknowledge Christ, and yet he wanted to know the truth. It must have been very difficult for one trained as he was, in all the Pharisaic

prejudices, to openly avow belief in one so obscure as Jesus was at this time. But we the more, on that account, admire the honesty that wanted to find out the truth at whatever cost. So should we act. Certain doctrines are unpopular—held by minorities, but on that account may not be wrong. We should candidly inquire and at whatever cost profess what we believe to be true. Truth is sacred.

II. The Work of the Spirit.—Jesus at once, without any introductory exchange of ceremonies, leads Nicodemus to the very heart of the great problem of salvation.

(1) *The new birth a necessity.*—No one will ever enter into or understand the Kingdom of God unless he is created anew. He must get new eyes, new ears, a new tongue, a new heart—everything must be vitalized with new life.

We cannot explain this away. It applies to every one.

(2) *It is the Holy Spirit that gives this new life.*—At first Nicodemus is confounded by the strange statement but Christ corrects his mistake. He tells him that the new birth of which He speaks is spiritual and is the work of the Spirit.

Water and Spirit.—The Spirit regenerates the soul, and introduces a man into the invisible Church. The water symbolizes this change of heart and life—is a declaration of that fact and introduces a man into the visible Church.

It has been much discussed whether both these—the baptism of water as well as spirit—are essential to salvation. It has been wisely said that not the want, but contempt of water baptism destroys. A regenerate soul may not be in a condition to receive baptism, but when it is possible we should ever conform to the Saviour's command, "Believe and be baptized."

That men may be saved, we should pray for the Holy Spirit constantly as the only means; for nothing else will do. That which is of the flesh is flesh. The spiritual life must come from the spirit world—the earthly cannot rise higher than itself. Water will not rise higher than its source.

(3) *Mysterious, but true.*—The Rationalist will only believe what he can understand. Nicodemus hesitated for the same reason; but Christ lays that aside. He says: "You do not understand the wind, whence it cometh or whither it goeth: yet you believe in it, you hear the sound thereof. So with the Spirit. The effects of His presence are felt, although His workings are beyond our knowledge." So with all God's ways with men. We cannot understand Him, but we may safely trust Him. Let us not be rationalists.

III. The Mission of Christ.—Nicodemus ought to have known these things, especially as a teacher. How can we teach others of the Spirit, if we have not been taught ourselves?

(1) *Christ saves intelligently.* (Ver. 11-13.)—He was in heaven, and came down and dwelt amongst men, and even when on earth was in heaven still, as God-man. Hence He knows all about the other world—all the conditions of blessedness.

We may, therefore, safely trust Him as our Teacher. Even when He speaks things that we cannot understand we should trust still.

(2) *Christ saves by the cross.* (Ver. 14.)—The beautiful illustration of that, from the lifting up of the serpent, is found in Numbers xxi. 9. The brazen serpent elevated on a pole was a salvation to every bitten one that looked. To look was an act of faith. So we are poisoned by sin, which has been brought into the world by Satan. Jesus is lifted up on the cross and there died to pay the penalty due to sin. If He had not died we would die the eternal death, which is wrapped up in sin.

(3) *Christ saves through faith.* (Ver. 15.)—His death will do us no good unless we receive it through faith. About it there may be much that we cannot understand—more mysterious to some than to others—but let us remember that the provision was made in heaven, and that we can trust when we cannot understand. Only believe.

IV. The Gift of the Father's Love. (Ver. 16.)—We have seen what the Spirit does. Then the work of the Son, without which the Spirit could not regenerate. We now go back to the very root of our salvation—the love of the Father.

(1) *Love seen in the gift.*—The gift is the greatest conceivable. The Only Son, who was in the bosom of the Father from eternity, was sent to pass through all the humiliation needed to save men. A parent can form some conception of what that sacrifice means by imagining his own feelings in yielding an only child to infinite suffering and shame. Yet so great was the Father's love to us.

We should not forget to render thanks for our salvation to the Father as well as the Son. Instead of that, many think of the Father as an enemy with sword drawn to destroy, from whose wrath Jesus delivers us. God so loved.

(2) *Love seen in the object.* (Ver. 17.)—That all the world might be saved. Not Jews simply, nor any one class or section of the human family; but all. Man was under condemnation already. Jesus came to deliver him from that condition. If the salvation is not accepted, the judgment necessarily follows.

(3) *Love seen in the condition.* (Ver. 18.)—He that believeth is saved. It is so easy that all can find access into that grace wherein the people of God stand.

It is an evidence of the desire that all should be saved that He has prepared a highway so plain that the way-faring man, though a fool, should not err therein.

PRACTICAL SUGGESTIONS.

1. Take the most favourable opportunities of knowing the truth.
2. Our conversion is evidenced by the fruit we bear.
3. We should publicly profess our faith in Christ.
4. We may have perfect confidence, because Jesus knows all.
5. The Father, Son and Holy Ghost co-operate in working out for us eternal life.

THE AMERICAN LIBRARY.

1. "A Naughty Girl's Diary." By the Author of "A Bad Boy's Diary." Price 15 cents.
2. "The Adopted Daughter." By Eliza A. Dupuy. Price 25 cents.
3. "His Sombre Rivals." By E. P. Roe. Price 25 cents.
4. "From Jest to Earnest." By E. P. Roe. Price 25 cents.
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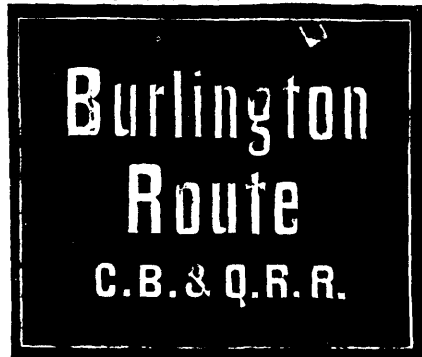
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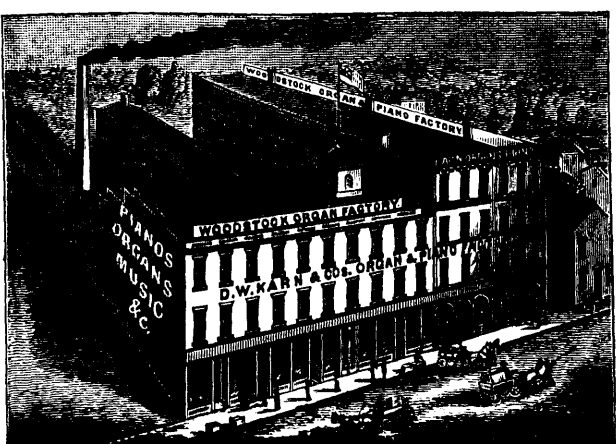
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It's the littles that tell—especially the little brothers and sisters.

A GRAMMARIAN would, no doubt, define Adam's original position as "first person, singular."

"WHAT bell are you ringing?" he asked of the coloured sexton. "Dis is de secon' ring of de fus bell."

"A MAN never loses anything by politeness." At all events there are some men who never do and never intend to.

MUCH IN A LITTLE.—Hamilton Dowd, writing from Burns, Ont., says he was afflicted with chilblains which were very sore and painful and which nothing relieved until he tried Hagyard's Yellow Oil; less than one bottle cured him.

HE was a mean young husband who begged his wife not to make any more cake until he had paid his life-insurance dues.

"JENNIE, do you know what a miracle is?" "Yes'm. Ma says if you don't marry our new parson it will be a miracle."

A SOMEWHAT weather-beaten tramp, being asked what was the matter with his coat, replied: "Insomnia; it hasn't had a nap in ten years."

TOOTHACHE.—Do you suffer with it? Go buy a bottle of Perry Davis' Pain-Killer and find relief in the twink of an eye—for toothache it is a specific.

ARE fat men likely to be better men than their leaner neighbours? It is certainly difficult for a fat man to stoop to anything low.

"ARE you a marrying man?" was asked of a sombre-looking gentleman at a recent up-town reception. "Yes, sir," was the prompt reply. "I'm a clergyman."

A GERMAN physician defines the main difference in the effects of whiskey and beer to be: "Viskey makes you kill somebody else; mit peer you only kills yourself."

A STICK that burns—Caustic; a stick that stretches—Elastic; a stick that hurts—Broomstick; a stick with a bad temper—Acrostic; an unorthodox stick—Agnostic; a swollen stick—Bombastic; a timely stick—a clock's tick.

A CERTAIN West Indian judge was not remarkable for sagacity on the bench. At an official ball he criticised the waltzing of a witty member of the bar. "Ah, my friend, you are a bad waltzer!" "Ah, but you are a bad judge!" was the rejoinder.

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For Lemons or Lime Juice, is a superior substitute, and its use is positively beneficial to health.

A CORRESPONDENT writes to a country editor: "I send you a little poem called 'The Lay of the Lark.' If accepted, let me know." And the editor replies: "Rejected, with thanks. If you will send a few specimens of the lay of the hen we will accept."

SOMEBODY once remarked in Charles Lamb's presence upon the frigidity of manner of the Duke of Cumberland, on an occasion when warmth would have seemed natural. Lamb's habit of stuttering sometimes stood him in good hand, and it did this time, for he said: "Really, I don't think you ought to wonder at coolness in the Duke of Cu-cu-cumberland!"

A LARGE volume would not contain the mass of testimony which has accumulated in favour of Dr. Wistar's Balsam of Wild Cherry as a safe, efficient, and reliable remedy in curing coughs, colds and pulmonary disease. Many of the cures are truly wonderful.

YOUTHFUL students of Latin may be interested in translating the following. It is not a quotation from any of the classics. "Volentia sum cucurrit plena sed contra homo dic pax." The English is, Will-i-am ran full but (t) against the man-tell peace (mantel piece). French scholars will appreciate this: "Pas de lieux on que nous." A fair pronunciation of it will recall some familiar advice.

GENTLEMAN: "How are matters progressing in the church, Uncle Rastus—flourishing?" Uncle Rastus: "I hant preachin' da no more, sah." Gentleman: "Why, what's the trouble?" Uncle Rastus: "Hit's all owin' ter de drought, sah." Gentleman: "The drought?" Uncle Rastus: "Yes, sah. Yo' see, I prayed fo' rain fo' foah Sundays in consecshun, sah, an' da didn't no rain come, an' so de membahs ob de gregashun axed fo' my resignashun on de groun' ob disincability."

ALL housekeepers should use JAMES PYLE'S PEARLINE in their washing and save time and labour. It may be used without injury to the finest fabrics. As a cleanser it is unsurpassed. Beware of imitations.

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WIDESPREAD COMMOTION CAUSED BY THE TERRIBLE CONFESSION OF A PHYSICIAN.

The story published in these columns recently, from the Rochester, N. Y., *Democrat and Chronicle*, created a deal of comment here as it has elsewhere. Apparently it caused even more commotion in Rochester, as the following from the same paper shows:

Dr. J. B. Henion, who is well-known not only in Rochester, but in nearly every part of America, sent an extended article to this paper a few days ago which was duly published, detailing his remarkable experience and rescue from what seemed to be certain death. It would be impossible to enumerate the personal inquiries which have been made at our office as to the validity of the article, but they have been so numerous that further investigation of the subject was deemed necessary.

With this end in view a representative of this paper called on Dr. Henion at his residence on Andrews Street, when the following interview occurred: "That article of yours, Doctor, has created quite a whirlwind. Are the statements about the terrible condition you were in, and the way you were rescued, such as you can sustain?"

"Every one of them and many additional ones. I was brought so low by neglecting the first and most simple symptoms. I did not think I was sick. It is true I had frequent headaches; felt tired most of the time; could eat nothing one day and was ravenous the next; felt dull pains and my stomach was out of order, but I did not think it meant anything serious. The medical profession has been treating symptoms instead of diseases for years, and it is high time it ceased. The symptoms I have just mentioned, or any unusual action or irritation of the water channels, indicate the approach of kidney disease more than a cough announces the coming of consumption. We do not treat the cough, but try to help the lungs. We should not waste our time trying to relieve the headache, pains about the body or other symptoms, but go directly to the kidneys, the source of most of these ailments."

"This, then, is what you meant when you said that more than one-half the deaths which occur arise from Bright's disease, is it, Doctor?"

"Precisely. Thousands of diseases are torturing people to-day, which in reality are Bright's disease in some of its many forms. It is a hydra-headed monster, and the slightest symptoms should strike terror to every one who has them. I can look back and recall hundreds of deaths which physicians declared at the time were caused by paralysis, apoplexy, heart disease, pneumonia, malarial fever and other common complaints, which I see now were caused by Bright's disease."

"And did all these cases have simple symptoms at first?"

"Every one of them, and might have been cured as I was by the timely use of the same remedy. I am getting my eyes thoroughly opened in this matter and think I am helping others to see the facts and their possible danger also."

Mr. Warner, who was visited at his establishment on North St. Paul Street, spoke very earnestly:

"It is true that Bright's disease had increased wonderfully, and we find, by reliable statistics, that from '70 to '80, its growth was over 250 per cent. Look at the prominent men it has carried off, and is taking off every year, for while many are dying apparently of paralysis and apoplexy, they are really victims of kidney disorder, which causes heart disease, paralysis, apoplexy, etc. Nearly every week the papers record the death of some prominent man from this scourge. Recently, however, the increase has been checked, and I attribute this to the general use of my remedy."

"Do you think many people are afflicted with it to-day who do not realize it?"

"A prominent professor in a New Orleans medical college was lecturing before his class on the subject of Bright's disease. He had various fluids under microscopic analysis and was showing the students what the indications of this terrible malady were. 'And now, gentlemen,' he said, 'as we have seen the unhealthy indications I will show you how it appears in a state of perfect health,' and he submitted his own fluid to the usual test. As he watched the results his countenance suddenly changed—his colour and command both left him, and in a trembling voice he said: 'Gentlemen, I have made a painful discovery; I have Bright's disease of the kidneys; and in less than a year he was dead. The slightest indications of any kidney difficulty should be enough to strike terror to any one.'"

"You know of Dr. Henion's case?" "Yes, I have both read and heard of it."

"It is very wonderful, is it not?"

"No more so than a great many others that have come to my notice as having been cured by the same means."

"You believe then that Bright's disease can be cured?"

"I know it can. I know it from my own and the experience of thousands of prominent persons who were given up to die by both their physicians and friends."

"You speak of your own experience; what was it?"

"A fearful one. I had felt languid and unfitted for business for years. But I did not know what ailed me. When, however, I found it was kidney difficulty I thought there was little hope and so did the doctors. I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying: 'There goes a man who will be dead within a year.' I believe his words would have proved true if I had not providentially used the remedy now known as Warner's Safe Cure."

"Did you make a chemical analysis of the case of Mr. H. H. Warner some three years ago, Doctor?" was asked Dr. S. A. Lattimore, one of the analysts of the state board of health.

"Yes, sir."

"What did this analysis show you?"

"A serious disease of the kidneys."

"Did you think Mr. Warner could recover?"

"No, sir. I did not think it possible."

"Do you know anything about the remedy which cured him?"

"I have chemically analyzed it and find it pure and harmless."

Dr. Henion was cured *five years ago* and is well and attending to his professional duties to-day, in this city. The standing of Dr. Henion, Mr. Warner and Dr. Lattimore in the community is beyond question, and the statements they make cannot for a moment be doubted. Dr. Henion's experience shows that Bright's disease of the kidneys is one of the most deceptive and dangerous of all diseases, that it is exceedingly common, but that it can be cured if taken in time.

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No Subscription for Stock will be considered binding, and no call will be made until \$20,000 is subscribed, when 20 per cent. will be payable.

OBJECT.

This Company is to be formed for the purpose of acquiring the property known as Lorne Park, and making it a first-class summer resort.

The property consists of 75 acres of elevated woodland, and commands a splendid view of Lake Ontario. It is 14 miles from Toronto and 26 from Hamilton; it is equally accessible by rail or water, and is one of the healthiest places in Ontario. The G.T.R. track runs within 300 yards of the Park gate, and there is a substantial wharf on the lake front of the grounds. There is also a hotel on the premises, with 12 good bedrooms, large dining, ice cream and lunch rooms, kitchen and servant's apartments, bowling alley, ice-house, etc.; two open-air pavilions for the accommodation of picnic and other gatherings.

It is proposed to fit up the Hotel for the accommodation of summer boarders, and run it on the European plan, so that persons occupying cottages or tents on the grounds need not have the trouble of cooking their own meals, but pay for what they get.

NO INTOXICATING LIQUOR of any kind will be allowed to be sold on the Property, or on the Steamboats plying between the Park and the City.

Power will be asked for in the charter to own, or charter, and run one or more first-class steamboats, which will run to and from Toronto at regular hours daily through the season (Sundays excepted).

A morning and evening train service will also be arranged. SHAREHOLDERS WILL BE ENTITLED TO TICKETS for themselves on the Steamer plying to the Park, at a reduction of thirty per cent. on the regular fares.

It is proposed to lay out 150 building lots of say 50x100 ft., which will be leased for a term of 99 years, with proper regulations as to style of building and occupancy. These lots to be put up at \$100 each; shareholders to have choice in order of their subscription.

Subscribers to the extent of \$500 of stock will be entitled to a building lot free. Arrangements have been made for a supply of tents of all sizes, which will be supplied at cost, or rented at low rates to parties requiring them.

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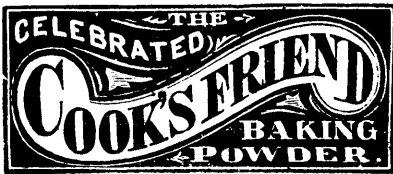
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MEETINGS OF PRESBYTERY.

WHITBY.—In Oshawa, on the third Tuesday of April, at half-past ten a.m.
PETERBOROUGH.—In the First Church, Port Hope, on July 6, at ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on June 29, at nine a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Monday, May 24, at seven p.m.
PARIS.—In St. Andrew's Church, Ingersoll, on Tuesday, May 10 at two p.m.
LINDSAY.—Next regular meeting at Cannington, on Tuesday, May 25, at eleven a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Monday, May 17, at half-past seven p.m.
STRATFORD.—In Knox Church, Stratford, on the second Tuesday of May.
CHATHAM.—At Chatham, on the 13th July.
BRUCE.—In St. Andrew's Church, Paisley, on Monday, July 12, at two p.m.; and on Tuesday, July 13, at nine a.m.
GUELPH.—Adjourned meetings in Melville Church, Fergus, on April 15; in Knox Church, Galt, on Tuesday, May 4, at three p.m. Next regular meeting in Chalmers Church, Guelph, on Tuesday, May 18, at ten a.m.
MONTREAL.—In David Morrice Hall, Montreal, on Tuesday, the 6th July, at ten a.m.
QUEBEC.—In Sherbrooke, on the 6th July, at ten a.m.
GLENGARRY.—At Alexandria, on Tuesday, July 6, at eleven a.m.
KINGSTON.—Adjourned meeting in St. Andrew's Hall, Kingston, on Tuesday, May 11, at ten a.m. Quarterly meeting in John Street Church, Belleville, on Monday, July 5, at half-past seven p.m.
BARRIE.—At Barrie, on the last Tuesday of May, at eleven a.m.
MAITLAND.—In Knox Church, Kincardine, on Tuesday, July 13, at two p.m.
TORONTO.—In St. James Square Church, Toronto, on Thursday, May 20, at ten a.m.
HURON.—At Lonsborough, on the second Tuesday of May, at half-past ten a.m.



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PRESBYTERIAN CHURCH IN CANADA.
 (WESTERN SECTION.)

Woman's Foreign Missionary Society.

The tenth annual meeting of this society will be held in St. Andrew's Church, LONDON, on TUESDAY and WEDNESDAY, 20th and 21st APRIL.
 The ladies will meet on Tuesday, at 10.30 a.m., and 2.30 p.m.; on Wednesday, at 2.30 p.m.
 The Committee of Management on Wednesday, at 10 a.m.
 A public reception will be held on Tuesday evening, when the Rev. Dr. Wardrope, Convener of the Assembly's Foreign Mission Committee, will preside, and addresses may be expected from Rev. Dr. MacLaren, Toronto; Rev. A. B. McKay, Montreal; and Rev. J. A. Murray, London.
 Ladies who intend being present will please send name and address to Mrs. Blair, 50 Alma Street, London. Certificates to travel at reduced rates can be had on application to Mrs. Campbell, 194 Richmond Street, Toronto.
 Toronto, April 3, 1886.

SYNOD OF TORONTO AND KINGSTON

The Synod of Toronto and Kingston will meet within
KNOX CHURCH, GALT,
 ON
Tuesday, 4th May, 1886, at half-past seven o'clock p.m.

Certificates, granting the privilege of reduced fares on the railways, will be sent to ministers for themselves, and for the representative elders of their congregations.
 Any, who do not receive their certificates, will at once apply for them to the undersigned.
 The Opening Sermon will be preached by the Rev. D. J. Macdonnell, B.D.
 All papers to be laid before Synod will be forwarded on or before the 27th April, 1886, to
JOHN GRAY,
Orillia, 27th March, 1886. Synod Clerk.

NOTICE.

The Synod of Montreal and Ottawa will meet at PERTH, ONTARIO, in St. Andrew's Church, on **TUESDAY, THE 20TH DAY OF APRIL, 1886,** at eight o'clock in the evening.
JAMES WATSON, Clerk.

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