

in the middle of the programme. Addresses were made by Rev. Mr. Hayes, Coburg; D. N. McCamus, Methodist minister, Millbrook; Mr. Pilkie, Baptist minister, Baillieboro; A. McGilvary, Toronto; Dr. Smith, of Port Hope, and the new pastor. The Keene Quartette Club charmed the people with beautiful music and song. Proceeds of tea, \$104.00.

The second anniversary of the opening of the new Knox church, Milton, was celebrated last Sunday. Rev. D. J. Macdonnell, B.D., of Toronto, conducted the service and the deservedly great reputation of the preacher, added to the interest of the occasion, attracted large congregations morning and evening. On Monday evening a social meeting of the congregation was held, with tea on the lawn from six to eight, and a programme afterwards in the church. The lawn presented a very pretty and animated appearance with paper lanterns hanging from the trees, the table gayly decorated with flowers, and the grounds filled with well-dressed, happy people. The speakers of the evening were Rev. P. T. Mignot, of Milton, who gave an address on "Salutations"; Rev. W. J. Clark, of London, who spoke on "The Duty of Happiness," and the Rev. Dr. McTavish, of Toronto, whose subject was "Quality." A letter was read from Rev. John Pickering, expressing his regret at his inability to be present. All the addresses were interesting and instructive. Mr. Robt. Elliott, sang a solo, "The Pilgrim's Progress," with his usual good tone and expression, and the beautiful tenor voice of Mr. A. M. Gorrie, of Toronto, was heard to great advantage in Handel's "Total Eclipse" and Adams's "Holy City." The choir acquitted themselves creditably in anthems, "Unfold ye Portals Everlasting" and "The King of Love My Shepherd Is." Not the least pleasing feature of the evening was the genial and efficient manner in which the duties of chairman were performed by Judge Snider, who kindly consented to act in that capacity.

The Rev. M. C. Cameron, B. D., of Haristop, said, when recently delivering his lecture on the Pyramid: Here I find a vindication of the Biblical account of man's creation. Look at that building, the oldest, and largest, and highest on the face of this round globe. The Bible says that God created man, but Darwin says that man was evolved or developed from an inferior race. They maintain, if we go back far enough, we will arrive at our primitive parents, whom we refuse to own. They tell us that we are only developed monkeys. But they forget that the struggle of nature is to produce the perfect. A perfect child is the rule, no matter how imperfect or dis-eased the parentage might be. Look at this pyramid. We can trace man back 4,000 years, and find him intelligent man, but not a monkey. We are told that the human race has gradually improved, and that our ancestors in far-off ages were inferior creatures, but the remains of ruins, and the knowledge of antiquity, show everything the reverse of this to be the truth. We could not build this pyramid to-day with all our boasted science, mid to-day with all our scientific scrutiny. It will bear the closest scientific scrutiny. It has stood in the court of the world over 4,000 years, but our scientists have not yet comprehended the depths of its mysteries. The masonry is so perfect, that the building appears to be one massive solid rock. There are stones so colossal, that no monkey, nor race of monkeys could move, let alone elevating three hundred feet. It required most powerful machinery to put these stones in their respective places. That pyramid, my hearers, implies power, wisdom, and intelligence, found only among a highly civilized people. The monkey, that constructed this pyramid 4,000 years ago, was a man. If we can trace man back 4,000 years, why not 5,000 or 6,000 if necessary? Let us be candid and say that "God created man."

Says the Midway Mission to the Jews: "The driving the Jews by hundreds of thousands out of one land, is producing a Jewish question in every land, which can be solved only by restoration to Palestine. Restoration has already set in. Eighteen colonies are already established by Jews in the Holy Land; eight in the Jaffa district, five in the Galilee district and five in the Carmel district. About 400 families are in these colonies, cultivating about 25,000 acres of land. Some of the colonies belong to the Rothschilds and others to private individuals. During the past year one railway has been opened and others are in course of construction. Within the last few years more Jews have returned to Palestine than the number who came back from Babylon under Ezra and Nehemiah. Surely these and many other events tell us plainly that the end of Israel's dispersion is very near; and that the return of our Blessed Lord cannot be far off. Let us live in readiness for, and work in expectation of, His speedy coming!"

OBITUARY.

William B. Clark, D.D., late minister of Chalmers church, Quebec, was born at Biggar, Lanarkshire, Scotland, on the 27th January, 1805. When two years old his father, a respectable country merchant, died, leaving his mother, Janet Brown, in charge of six children, whom she faithfully trained in the fear of the Lord.

William received his early education, including a thorough grounding in the elements of Latin and Greek, in the parish school of Biggar.

Like many Scottish students he was obliged to depend upon his own efforts to secure funds to carry him through college. He accordingly, while quite young, betook himself to teaching, and was greatly aided by James Hogg, the "Ettrick Shepherd," who enabled him to open a small school in the parish of Yarrow.

During leisure hours Mr. Clark composed a tale, which the kind-hearted Shepherd enlarged and published in Constable's Magazine, giving the sum received for it to the young teacher.

Having saved money sufficient to pay college expenses for one session, he entered the University of Edinburgh in November, 1822. Through the influence of his poetic patron of Ettrick, he received free tuition in the classes of Professor Pillans.

His course in Arts was more than once interrupted for lack of funds, but in spite of this, he distinguished himself in several departments, especially in classics.

In 1828, the year in which the celebrated Dr. Chalmers came to the University Edinburgh as Professor, Mr. Clark entered the Divinity Hall. In common with all other students, he greatly profited by the teaching of that extraordinary man, and imbibed a good measure of his evangelical enthusiasm. The study of theology became to him a source of delight; and he was wont afterwards to tell of the great benefits derived from investigations pursued by him in preparing a Latin Exegesis upon the words: "Au Christus sit colendus summo cultu Deo Patri debito?"

Soon after this he received, upon the recommendation of Dr. Chalmers, a bursary of twenty pounds, which relieved him of financial difficulties to the close of his curriculum. In the summer of 1832 he was licensed to preach the Gospel by the Presbytery of Biggar, but as there was a superabundance of preachers in the Church of Scotland at that time, he continued his labours as a private teacher.

About this time the ministers of the Church of Scotland in Edinburgh having formed a society for voluntary missionary work among the poor, Mr. Clark was chosen for this service by Dr. Inglis, of the parish of Old Greyfriars. His field was the Cowgate, with the closes extending from it to the Lawnmarket and High street. He preached regularly in an old church in the Cowgate, whose quaint spire is visible from the South Bridge. It was in this unique edifice, now visited by tourists as a curious relic of the past, that the first General Assembly of the Church of Scotland was held. The squalor, poverty and vice encountered in this vicinity was often heart-rending. Visitors from other lands frequently wonder that the piety and zeal of Edinburgh have so long failed to purify the moral slums of this neighbourhood. It is a good field in which to test the strength and wisdom of a young minister's missionary resources. It was for a time the scene of Dr. Guthrie's labours, while colleague with Mr. Sym in Old Greyfriars, and here no doubt he gathered materials for his work on "The City, Its Sins and Sorrows."

In 1835 upon the recommendation of Dr. Chalmers, Mr. Clark took charge of the parish of Half-Morton. Here he married Jane Brown, a distant relative of his own, a woman of culture and deep piety. They spent years of com-

fort and happiness in the Lord's service till the Disruption took place, and they were obliged, in following their conscientious convictions, to sacrifice the comforts of their pleasant home. These were stirring times, and Mr. Clark entered enthusiastically into the spiritual movement of his native country. For a time he preached in the adjoining parishes of Cannobie and Langholm, where a strong feeling in behalf of Free Church principles had been excited. During the summer of 1843 services had to be held in country places, chiefly in the open air; but at Cannobie, a marquee capable of sheltering several hundred people, was erected in a pasture field. Mr. Clark had officiated only two Sabbaths in this place, when he was interdicted by the Duke of Buccleuch. The interdict was obeyed, and preaching continued by the road-side with greatly increased numbers in attendance.

Towards the close of 1843, Mr. Clark was called to Maxwelltown, a suburb of Dumfries, but the Presbytery refused to release him from Half-Morton, until in 1844 a second call was addressed to him from the same parish. In this parish he remained, happy and useful, until the spring of 1853, when he felt called of God to emigrate to Canada, and accepted the pastorate of Chalmers church, Quebec, in which he continued to discharge faithfully and laboriously the duties of his office, till September, 1874. His church was a centre of Protestant and evangelical influence for the Province, and in addition to the diligent care of his own flock, the services of Mr. Clark were invaluable in reviving the small Protestant communities around Quebec, such as Stoneham, St. Sylvester, Inverness, St. Charles, Beauport, and other places in the Eastern townships. His ardent missionary enthusiasm led him to seek opportunities of doing good to the neglected without waiting to be sent for. His memory will long be fragrant among them on this account.

After six years of comparative rest during which he preached in the city and neighbourhood as occasion offered, he was appointed by the trustees of Morin College, Quebec, Professor of Church History. In 1889 the Presbyterian College, Montreal, in recognition of his varied and high attainments, and his many valued services to the cause of truth and of the Presbyterian Church in Canada, conferred upon him the degree of Doctor of Divinity.

Dr. Clark published several works, two of which, a "Manual of Family Worship," and "Asleep in Jesus," obtained a large circulation.

Dr. Clark was a man of spotless integrity, of large heart and intellect, of poetic and literary tastes, gentle and kind to all, and yet vehement when roused by the apprehension of injustice being done, or any lack of fidelity to the truth being shown. He had a strong and undying feeling of patriotism—a Scotchman through and through, and equally loyal to his adopted country, Canada, of whose grand resources and glorious destiny he delighted to speak with the fullest confidence.

He profoundly abhorred tyranny in every form, and was therefore fearless and zealous in his efforts to break the oppressive yoke of priest-craft from the necks of the people of the Dominion.

Among the family trials which deeply affected him may be mentioned the death of his only son at Maxwelltown, and the death of his wife at Quebec in February, 1854, shortly after her arrival from Scotland. He remained a widower sixteen years and was then joined in marriage to Amelia Torrance, widow of Thomas Gibb, of Quebec, whose demise occurred a few years ago.

Upon retiring from professional work in Morin College, he resided with his son-in-law and daughter, Mr. and Mrs. James Moody, at Chesterville, Ont. He there enjoyed the loving care of his children and grandchildren and continued to the last to exercise unwavering confidence in the truth and the divine Saviour he had so long preached to others. He gently fell asleep in Jesus on the 15th day of March, 1893, in the 89th year of his age, and his mortal remains were laid to rest in Mount Hermon cemetery, Quebec. Two daughters, Miss Clark and Mrs. Moodie, survive him.

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Mr. H. S. Hallett, an English traveller, in a recent volume published by Blackwood, entitled "A Thousand Miles on an Elephant," describing his journey through Burmah, Laos, and Siam, largely with a view to commercial affairs, dedicates his book to the missionaries in that region, as a mark of "The high esteem in which I hold the noble work they are accomplishing." And then he adds, "I never understood what a great boon Christianity was to the world till I recognized what heathenism was, and how it acted on its victims in Indo-China."