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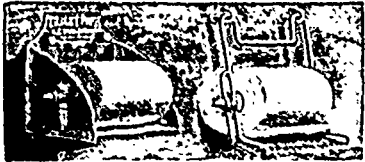
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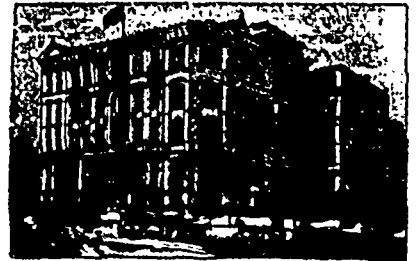
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Notes of the Week.

STIMULATED by the example of their brethren in Toronto, the students of McGill College, Montreal, have set about the erection of a Young Men's Christian Association building for their use. These energetic young men are showing their faith by their works; before appealing to the generosity of friends they have themselves subscribed \$1,000 for the erection of the building. They deserve encouragement, and they will receive it. The Board of Governors have granted a suitable site for the McGill University Young Men's Christian Association.

A SPECIAL feature of the Jubilee Exhibition at Manchester is to be a collection of the best portraits of all the British Prime Ministers who have held office during the Queen's reign. Lord Mount-Temple has promised to lend his full-length paintings of Lord Palmerston and Lord Melbourne, which are at Broadlands, and Lord Aberdeen will kindly lend the Haddo portrait of his grandfather. The Queen is to be asked to lend the portrait of Lord Beaconsfield, by Angeli, which hangs in the grand corridor of Windsor Castle; and the committee hope to obtain the portrait of Mr. Gladstone, by Sir John Millais.

DR. JOSEPH PARKER, of the City Temple, London, has intimated his intention to accept the invitation tendered him by Plymouth Church, Brooklyn, to deliver the Oration on Henry Ward Beecher. He expects to pay this tribute to the memory of his friend about the end of June. A feeling in favour of Dr. Parker as Mr. Beecher's successor is assuming shape, and if the oration moves the people they will certainly call the popular London preacher, whose acceptance of the invitation already addressed to him may be reasonably interpreted to mean that he is not averse to a place in the City of Churches.

IN accordance with the maxim, "to the victors belong the spoils," Alsace-Lorraine was transferred from France to Germany, but it is not easy for a people to transfer their nationality. The popular sentiment in the Rhine Provinces is not modified by the years that have intervened. The German Chancellor is impatient at the slow progress made in Germanizing the Alsations. He is taking vigorous means to hasten the process. Public worship, public business and education are all to be conducted in High Dutch, and stringent means are to be employed for the repression of all sentiment at variance with Bismarck's wish. Even the good offices of the Vatican have been invoked to aid in transforming the Gauls of Alsace-Lorraine into Teutons.

NEW YORK City is not the most congenial soil for the growth of temperance. Its vast population is of so mixed a character that people of foreign birth, and especially those of recent importation, are not in favour of restriction in the use and sale of intoxicating drinks. The High License Bill, which if not acceptable to some Prohibitionists, would at least have been a practical step in the right direction, passed the Legislature, but the Governor of the State has vetoed the measure, and the friends of temperance will just have to begin their work over again. Governor Hill has friends who are anxious that he should receive the Democratic nomination for Presidential candidate, and they think—it is hoped mistakenly—his chances are improved by the support of the liquor party.

WILL CARLETON is not one of the poets that lose themselves among the clouds. He is no mellifluous mystic whose poetic conceptions float languidly through the regions of the mane. His verses voice the experiences of the popular heart, and appeal to all that is pure and true in the varied spheres of everyday life. The lecture delivered by him in Toronto last week was made up of a finely varied series of his poems under the title of the "Science of Home." It abounded in pathos and humour, vivid description,

kindly satire fitted to correct, not to wound, and a fine, healthy moral tone pervading it all. He got the ear and sympathy of his large audience at the beginning, and kept attention undiminished to the close. The Toronto Press Club have justly earned the gratitude of all who were fortunate to hear Will Carleton.

At the April meeting of the managers of the New York Bible Society last week, a letter was presented from the Rev. Vincent Pisek, pastor of the Bohemian Presbyterian Church of that city, asking in behalf of the 500,000 Bohemians and Hungarians in the United States, for the publication by the American Bible Society of a Bohemian Bible in the Latin type, and of the New Testament in English and Bohemian. The matter met with a favourable reception, and the Board voted, in view of the past history of this interesting people, their present condition, and their increasing numbers in America, to publish the books named in the letter of Mr. Pisek, and also a smaller edition of the New Testament for Sabbath school use. Pastor Pisek and those who stand with him may well be encouraged to labour for the uplifting of his people here and elsewhere in America.

A PECULIARLY sad occurrence has recently taken place at Montreal. A young man had finished his studies in McGill College. He had passed his examinations with much credit to himself, and was about to receive his professional degree. This graduate was well spoken of by all who knew him. He had joined others in a trip to the country, where they indulged in drinking. The effect produced on the young medico was serious. Under excitement he escaped from his companions, and was traced for a short distance, when he disappeared, and not till after a long interval his lifeless remains were found where he had sunk down exhausted. The habit of going on a foolish spree after the hard work of a college session is over is not yet altogether obsolete, but an event like that which this season happened at Montreal will tend to hasten its discontinuance.

THE Rev. George Dods has left Victoria for Scotland. In his parting words he describes the minority in the Scotch Church, which did not agree with his call, as conspicuous chiefly for hypocrisy, and as being in several instances guilty of deliberate falsification. As for Presbyterianism in Victoria, it is in Mr. Dods' opinion, a miserable farce, and is in the hands of dead men. The Presbyterian ministers are uneducated in the sense that they are unable to take a comprehensive grasp of human life. "There was none among them to whom he could look up as a mental, moral and spiritual guide." The *Southern Cross* says that if Mr. Dods really entertained such opinions about the Presbyterians and Presbyterianism of Victoria, why was he so anxious to be associated with such a Church and such men? Surely he ought to be glad to escape to a purer realm and to breathe diviner air.

FURTHER plebiscites taken in Scotland during the past week, says the *Christian Leader*, confirm the belief that as soon as the people are invested with the power they ought to have in such a matter they will make short work of the traffic in strong drink which is the fruitful parent of so much misery and crime, and the uprooting of which would be one of the most blessed revolutions the nation has ever witnessed. At Glasgow, the largest plebiscite ever recorded in that city shows 77,246 in favour of the people having the entire control of the traffic with only 8,535 against, and 4,124 neutral. For prohibition, there are 57,704 and 19,411 against, while 5,556 are neutral. Still greater majorities have voted in favour of a reduction of the present number of licenses, and nearly as many are opposed to all new licenses. At Kirkintilloch 626 voted for local option and only eighty-eight against; while at Irvine the numbers were 680 against 107.

IT is not only in America that newspaper critics are throwing brickbats at Lord Tennyson's Jubilee Ode.

This is from the *British Weekly*: Lord Tennyson has done it at last. His Jubilee Ode, if it were taken seriously, indeed would be a serious matter. All the slips the Laureate has made in his glorious career, "the little room so soft and bright," "the new year roiling and blowing," "the Infinite Ideality," are trifling compared to this broken-winded imitation of Hiawatha. We imagined Lord Rosslyn with his "Linnet tilting in a Grove," and "The little Word good Men call Love," had sounded the depths of the bathos, but

You, the Patriot Architect,
Shape a stately memorial,
Make it really gorgeous,
Some Imperial Institute,

must surely have been meant as an invocation to "the eminent architect, Mr. Pecksniff," and that good man is gone.

WHENEVER culture becomes separated from the deep problems and truths of religion, and moves wholly in the æsthetic circles of art and fashion, it becomes, says a contemporary, shallow, pretentious and insincere. Moral earnestness disappears from letters, and from every province affected by it. Those periods in the history of the Church, in which the theologian was converted into a littérateur, and the sermon into an elegant essay, and evangelical theology into pagan ethics, were periods of lukewarmness and moral indifference. And yet they were periods of vehement opposition to evangelical religion. For, when the lukewarm mind is brought into close contact with truth, and there is no way of escape from it, then the moral indifference is changed into moral animosity. The mild tolerance and gentle optimism that would accept all forms of religion now becomes an intense aversion to that particular form of religion which teaches human depravity and salvation by grace.

WHAT'S in a name? In some names there is much, and others in which there is not much. Some names have high value in the market, while others are powerless to conjure with. The Queen of Italy has found that London publishers are not only willing but anxious to pay for her manuscript. It may be remembered that, a short time ago, her Majesty informed the French Ambassador—who had inquired when her novel was to appear—that the book would never be seen by the public, the fact being, as she went on ingenuously to confess, that she had sent her first MS under an assumed name to one of the best Roman periodicals, by whose editor it had been returned with the Italian equivalent for the fatal "declined with thanks." But since this conversation took place, her Majesty has had three communications from well known London houses, each making her a liberal offer. It may therefore be anticipated that her novel will be published before the close of the publishing season.

AT a large and enthusiastic meeting held in the Music Hall, Halifax, to advance the temperance cause, and promote the enfranchisement of women, the following resolution was proposed, in a speech of thrilling eloquence, by the Rev. R. F. Burns, D.D.: Whereas intemperance is the source of sorrow to the wives and mothers of our land, entailing on them poverty and misery, desolating their homes, and training their children to lives of depravity, therefore resolved, That it is the bounden duty of all Christian women to organize themselves into a working band, in order that they be better able to wage effective warfare against a vice that is destroying the souls as well as the bodies of its unhappy victims. And further resolved, That the right of suffrage should be conferred on all women of Nova Scotia who are ratepayers, in order that by vote and petition they may make their voices heard, and their influence felt in favour of morality and virtue. A local journal says: The Doctor carried the house by storm during the delivery of his masterly speech in support of the resolution demanding municipal suffrage for Halifax women.

Our Contributors.

LITTLE MEN WHO THINK THEY ARE BIG INSTITUTIONS.

BY KNOXIAN.

Not long ago the Edinburgh *Scotsman* had a sharp controversy with a Scotch Doctor of Divinity. Among many other rather tart things the *Scotsman* said this: "The Doctor thinks that because we are opposing him we are opposing religion." Whether the Doctor in question did or did not think this we do not know. Quite likely he did not think anything of the kind. But whether he did or did not thousands of men are guilty of the kind of presumption that the *Scotsman* was driving at. The moment you say a word about them or their methods of working they shout that you are opposing some cause that they may have elected themselves to represent. The smaller the man, the louder the shout. The less he has to do with the cause, and the less credit he is to it, the more likely is he to declare that you are opposing the cause when you are only using the slipper gently on the little man himself.

These little men swarm around the temperance cause. They never swarmed to any extent until the cause became popular. Their name is legion now. Say an unfavourable word about any of their modes of working, and they instantly shout, "He is opposed to temperance." Suggest that they are not doing something as wisely as it might be done, and they instantly yell, "He is opposed to Prohibition." Dare to suggest some way of working that they don't like, and they accuse you of trying to injure the cause. Try to put better men in their places if they hold office, and the chances are a thousand to one that they will insinuate you are working for the liquor interest.

Now, the trouble with these people is that they imagine *they* are the temperance cause. Perhaps they are doing the cause more harm than good. Quite likely real temperance men would be only too glad to get rid of some of them. But they are so swollen with self-conceit that they consider anything said about *them* as said about temperance.

These little men are too often found airing their self-conceit at revival services. Dare to criticise their methods, and they at once declare you are "opposed to revival." Say you think it would be better not to employ some itinerant evangelist they want, and they modestly tell you that you are opposing the Spirit. Affirm that certain modes of presenting truth they like are misleading and therefore dangerous, and although the half truths are as deadly and dangerous as the worst forms of error, they mildly tell you that you are in favour of sending souls to hell. Their inflated self-conceit makes them think that opposing *them* is opposing revival! They cannot understand that a man may be in favour of revival and not in favour of *them*. You may have been a believer many years before the inflated creatures were born—you may have been the honoured instrument in bringing many souls to the Saviour, you may have helped many now in the Church above to fight the good fight during life, and have aided them in their struggle with the last enemy, you may have taken part in real revivals more than once, and have had the young people coming to Christ in your own congregation for years,—and yet if you dare not to say "ditto" to these little men, seriously suffering from "big-head," they denounce you as unfavourable to revival! Modest little fellows, are they not! They are so inflated with self-conceit that they fancy every man who does not uncover and go down on his marrow-bones in their presence must be opposed to a revival of religion! Men with so much self-conceit to the square inch are a good deal more likely to get their inspiration from beneath than from above.

Little men who imagine themselves big institutions are not by any means confined to the Church or the temperance cause. They are found everywhere.

An editor basely libels somebody against whom he cherishes feelings of personal malice. He delights in the power which he has in his printing press to injure his neighbour. It gives him intense pleasure to know that he has given his neighbour pain. The neighbour instructs his lawyer to take proceedings for libel. A writ is issued. The moment the libeller sees the writ he begins to mutter about "the free-

dom of the press." He thinks he is the press. The venomous little libeller thinks he is a big institution.

An incorrigible bore makes a long speech on some subject quite sufficiently discussed. It is dry as a lime-burner's shoe. The people become wearied out, and put him down. When he sits down he begins to mutter terrible things about "British liberty," "freedom of speech," "the graves of our forefathers," etc. That long-winded, dry, prolix man modestly assumes that he represents liberty of speech! The trouble with him has always been that he has taken far too much liberty with speech.

An Englishman goes over to Paris, gets drunk, insults a Frenchman, who gives him a sound and well-deserved kicking. When he comes to he mutters awful things about the Magna Charter, the British Lion, the British Constitution, the army and navy, etc. That man imagines he is the British Empire!

A Canadian goes to Chicago or New York, poses as a great man, talks big, tells of great connections over here, and airs himself generally. He thinks he is all Canada. When around home he may not be known beyond his own yard. Perhaps you could hardly find him with a search warrant.

Who has not seen Americans on a tour through Canada who acted as if they owned the whole United States, with Mexico and several other places thrown in?

Some Presbyterians are apt to think that anything said against them is said against Presbyterianism. Many Methodists are prone to think that criticism of their personal acts is a deadly thrust at their Church. This is a failing too many Methodists have. They don't fail in this way now as much as they once did.

A mild remark about Sir John Macdonald's boot-black could scarcely be construed into an attack on the Conservative party, even in the city of Ottawa.

A gentle criticism on the cab in which Mr. Mowat rides at times could scarcely be called a deadly attack on the Grits.

To say that a brakeman on the C. P. R. was not an apostle could scarcely be construed into a violent assault on the management of our great railway.

And yet Sir John's boot-black has as much right to represent the Conservative party, and Mr. Mowat's cabman to represent the Liberal party, and any brakeman on the line to represent the C. P. R., as some noisy, fussy, impertinent little men have to elect themselves representatives of such great causes as temperance, revivals of religion and "the whole Bible."

BIBLE INSECTS.

BY R. K. DUNCAN, MITCHELL, ONT.

ANTS (*Formica*).

Thou little insect, infinitely small,
What curious texture marks thy tiny frame?
How seeming large thy foresight, and withal
Thy labouring talents not unworthy fame,
To raise such monstrous hills along the plain,
Larger than mountains when compared to thee.

The industry, foresight and unconquerable perseverance of this wonderfully intelligent insect far surpass anything that Solomon, its only Biblical narrator, has written concerning it. This royal naturalist, the foremost entomologist and botanist of his age, places the ant among the "four things that are little upon the earth, but are exceeding wise"—a statement once ridiculed, but now confirmed by the greatest naturalist of the day. Sir John Lubbock declares that "when we consider their habits, their social organizations, large communities and elaborate habitations, their roadways, their possession of domestic animals, and even in some cases of slaves, it must be admitted that they have a fair claim to rank next to man in the scale of intelligence." This is a description coinciding accurately with the advice of Solomon: "Go to the ant, thou sluggard, consider her ways, and be wise."

The "wise man" also says that the ant "provideth her meat in the summer, and gathereth her food in the harvest"—an assertion corroborated to the very letter by the "harvesting ants" of Syria, which, according to the observations of well-known scientists, who have visited the Holy Land for the express purpose of studying its zoology, not only lays up grain, but actually prepares the soil for the crop, plants the seed, keeps the ground free from weeds, and finally reaps the harvest. Truly, an ant may teach us many

things! 'Tis a little index; but, like the needle to the pole, it points to the Divine Hand.

HORNETS (*Vespa crabo*).

These insects are very numerous in the East, infesting, in particular, some parts of Palestine. In the Scriptures they are referred to only as the means employed by Jehovah for the extirpation of the Canaanites.

To illustrate the destructive power which these insects possess, we quote the following from "Oriental Illustrations," by Joseph Roberts: "The sting of the hornet of these regions is much more poisonous than in Europe, and the insect is larger in size. I have heard of several who have died from receiving a single sting; and, no, many days ago, as a woman was going to a well to draw water, a hornet stung her in the cheek, and she died the next day."

Hindus often curse each other by saying: "May all around you be stung by the hornet," meaning the person and his relations. The god Siva is described as having destroyed many giants by hornets.

BEES (*Apiaria*).

This is an insect that from the earliest ages of the world to the present time has universally attracted man's attention and nurturing care: a little creature that has perhaps excited as much admiration from all classes of men as any animated being not of the genus *Homo*—an insect that the most exalted and purest minds have ever singled out as a wonderful evidence of the design and handiwork of God. It is surely enough to crush all thoughts of atheism and materialism to observe that within so small a body is an apparatus for converting the sweets which it collects into one kind of nourishment for itself, another for the common brood, and a third for the royal; glue for its carpentry, wax for its cells, poison for its enemies, and honey for its master; but when we add to these its system of order and economy, its prodigious industry, wonderful instinct and indomitable perseverance, we perceive indeed that by the study of this little insect, it causes the mask to fall from the face of the infidel or atheist, and compels him to believe in, kneel down and adore the omnipotence of the Almighty God.

Palestine is still, as it was long, long ago, "a land flowing with milk and honey." Dr. Thompson speaks of immense swarms of bees which made their home in a gigantic cliff of Wady Kurn. "The people of Malia, several years ago," he says, "let a man down the face of the rocks by ropes. He was entirely protected from their assaults, and he extracted a large amount of honey; but he was so terrified by the prodigious swarms of bees that he refused to repeat the exploit."

This forcibly illustrates Deut. xxxii. 13 and Psa. lxxvi. 4 as to "honey out of the rock," also Deut. i. 44 and Psa. cxviii. 12 as to the fearful nature of the attacks of these insects when irritated. The passage in Judges xiv., concerning the swarm of bees, and honey in the lion's carcass, also admits of an easy explanation.

The lion which Samson slew had been dead some time before the bees had taken up their abode in the carcass; for we are expressly told that "after a time" Samson came back, and "turned aside to see the carcass of the lion," which he found replete with life.

His wondering ear

Perceived a murmuring voice; discerning not
From whence that strange confusion was, or what.
He stays his steps, and hearkens. Still the voice
Presents his ear with a continual noise.
At length his gently moving feet apply
Their paces to the carcass, where his eye
Discerns a swarm of bees, whose laden thighs
Reposed their burdens, and the painful prize
Of their sweet labours, in the hollow chest
Of the dead lion, whose embowell'd breast
Became their plenteous storehouse.—*Quarles*.

It has seemed to many, judging from what happens to the dead body of a beast in our own climate, almost incredible that so clean and sensitive a creature as a bee would establish itself in so offensive a domicile; but we must not suppose that the carcass was a putrid and corrupt mass; for in the East vultures and numerous swarms of ants will, in an astonishingly short space of time, completely clean out all the softer parts of a carcass, leaving the skeleton and integuments entire, and these, after being thoroughly dried by the hot sun of that climate, become a clean and convenient habitation, and one in which a swarm of bees would be very likely to settle.

Herodotus says that "the Amathusians took the head of Onesilus, and, carrying it back in triumph, fixed it over their gates. Some time afterward, when the inside of the head decayed, a swarm of bees, settling in it, filled it with honey."

We conceive that, to a sincere and unsophisticated mind, it must be evident that the Bible is in entire unison with all established facts of Science, and that the more any department of Natural Science is compared with the Scriptures, the more will the Bible be cleared of all erroneous glosses, and stand forth as the inspired testimonies of Jehovah.

PRESBYTERIAN COLLEGE, MONTREAL.

LARGE GATHERING—CONFERRING DEGREES—IMPRESSIVE ADDRESS BY THE MODERATOR OF ASSEMBLY—VALEDICTORY BY MR. RONDEAU—BANQUET OF THE ALMA MATER SOCIETY—ADDRESSES BY THE PROFESSORS AND OTHERS.

Strangers walking along St. Catherine Street, on Wednesday evening, could easily imagine that something out of the ordinary routine was going on, as a large number of those comfortable cabs, with heavy robes and well dressed occupants, was to be seen turning the corner at McTavish Street, and driving in the direction of the David Morrice Hall. This hall—one of the Montreal buildings visitors wish to see—was the gift of Mr. Morrice, whose name it bears, and will speak to posterity of the liberal, generous-hearted and patriotic spirit which animated at least one of the members of the Presbyterian Church. The hall is a magnificent one, and well adapted for college purposes, public meetings, lectures and such like. On this occasion the hall was well lighted, and looked its best. The array of able men, some of them eminent in their special departments, who graced the platform, would be a credit to any college, and a guarantee that the education of the youth of the country is safe in their hands. Among others on and around the platform were Sir William Dawson, Principal MacVicar, Rev. J. V. Smith, D.D., Moderator of the General Assembly, the professors of the college, Rev. R. H. Warden, the efficient agent of the Church, and Mr. David Morrice, the benefactor of the college.

The appearance of the students in their gowns was much admired, and the arrangements of the meeting were everything that could be desired. The capacious hall was filled by an interested and intelligent audience.

The proceedings were commenced with devotional exercises by the Rev. F. M. Dewey. The presentation of prizes by the learned Principal followed, and as each student with firm and steady step presented himself, he was greeted with loud applause.

The valedictory by Mr. Rondeau, the gold medallist, was an able paper, and if there had been any doubts as to his claims for the gold medal previously, they were completely set at rest before the orator had finished. Additional interest was imparted to this address, from the fact that Mr. Rondeau is French, but speaks English fluently.

Conferring degrees was an interesting part of the proceedings, and whilst the presence of the accomplished Moderator of Assembly indicated some honour in that direction, speculation was rife as to the other names which would be adorned with the much-coveted letters.

The Rev. Professor Campbell presented Rev. Dr. Beattie, of Brantford, for the degree of D.D., and in doing so paid a well merited compliment to Dr. Beattie, who, he said, had earned his degree by a series of severe examinations. The Rev. A. B. Mackay presented the Rev. J. K. Smith as being worthy of this honour. The Rev. R. H. Warden presented the name of the Rev. John McTavish, of Inverness, Scotland, for the degree of D.D. The speaker made a graceful reference to the claims of Mr. McTavish, pointing out the various fields in which he had laboured, and the important services he had rendered to the Church in Canada, and the good work he is now carrying on in his present charge.

The Rev. Dr. Smith, Moderator of the General Assembly, was then introduced, who, after expressing his appreciation of the honour just conferred on him, and of how it would help him in his work, proceeded to deliver an eloquent and impressive address to the members of the graduating class, which, if remembered and acted upon in the course of their ministry,

will be of great service to them as preachers of the Gospel.

The Alma Mater Society gave a banquet in the Morrice Hall, on Thursday evening, which was attended by a large company of ladies and gentlemen. The tables were beautifully arranged, the menu and attendance left nothing to be desired, and the speeches which followed supplied the customary feast of reason and flow of soul.

The president, Rev. D. Currie, B.D., discharged the various duties of the chair in a most acceptable manner.

"That Grand Trunk" which arrives sometimes late, and sometimes leaves too early, prevented your correspondent from waiting to the close, and he would hereby apologize to the chairman for leaving before the toast of the "Press" came up, to which he was expected to respond, hereby saving the meeting an apology for a "speech."

The Presbyterian College in Montreal is doing a noble work, and deserves well of the entire Church. and should the time ever come when the truth, as taught there, shall be openly confronted by error and invited to stand aside, there is the clearest evidence that the teachers in that institution will "quit themselves like men," and put the enemy to flight.

As scientific, polemical and historical writers, several of them are well known beyond the bounds of our Dominion; whilst all of them are proved to be workmen who need not be ashamed.

Toronto, April, 1887.

DISCUSSIONS IN THEOLOGY.*

The object of these discussions is stated to be: "To answer the question which every earnest student of Theology and ecclesiastical subjects may well be supposed to ask at the close of the year, viz.: what has been done in the different fields of sacred learning during the past twelve months, and what are the latest results of such studies?"

Part one has to do with Exegetical Theology, and is divided into two sections, the Old Testament and the New Testament. Professor Curtis is the writer of the section on the present state of Old Testament studies. He discusses Semitic studies, Old Testament Introduction, Hermeneutics and Old Testament Theology. Year by year a greater interest is taken in Semitic studies. The Pentateuch still seems to be the battlefield in Old Testament Introduction. Wellhausen's theory of the Pentateuch is presented clearly; the views of Professor Kuenen are also set forth, chiefly from the fact that a new edition of his Introduction has recently been published. The Mosaic authorship has been ably defended by Professor W. H. Green, D.D., of Princeton, who published "Moses and the Prophets" in 1883, and the "Hebrew Feasts" in 1885. Professor Bissell's work on "The Pentateuch, its Origin and Structure," published in 1885, is also reviewed. The chapter on Hermeneutics brings to light a fact which all students of the Bible should hail with delight. Fanciful interpretations of God's Word, putting into a given text a meaning which is not inherent in it, and explaining away its true meaning, because it may seem to the preacher to be unworthy of God, are all works of supererogation, for which God does not thank us. Speaking of sermons of this kind, Professor Curtis remarks: "They are tied to the text as oyster shells might be to an orange tree." Speaking of the method of interpretation which is now being adopted by all schools of critics, viz., the grammatico-historical, he says: "We agree that we have to do with a text that at the present stage of criticism is as perfect as we can secure. On the basis of this text we seek to know the teaching of a given Scripture taken in its connection, and at the time in which it was written. In regard to grammar Scripture is subject to the same rules as the writings of any author. We have no right to vary a hair's breadth from the grammatical meaning of the passage, because from our point of view we think it ought to mean something else. We are to go to Scripture to learn what it teaches, and not to put our interpretations into it." Farrar's "History of Interpretation," published in 1886, shows the importance of this grammatico-historical method of interpretation.

The chapter on Old Testament Theology is valu-

*CURRENT DISCUSSIONS IN THEOLOGY. By the Professors of the Chicago Theological Seminary. Vol iv., 1887.

able. Since the publication of Oehler's Old Testament Theology and Van Oosterzee's New Testament Theology, a new interest has been taken in the Bible as a progressive revelation of truth. No theological student or minister can afford to ignore this department of study.

"The present state of New Testament studies" is edited by Professor Hugh McD. Scott, B.D. To those who know Professor Scott, his name is a sufficient guarantee that the work assigned to him has been well done. He is a native of Nova Scotia, a graduate of Dalhousie College, Halifax, in Arts, and of Edinburgh University in Divinity. After a successful pastorate of a few years in Nova Scotia, he spent several years in Germany. While still in Leipzig, he was called to the Congregational Theological Seminary in Chicago. Meeting him in Chicago about a year ago, at the funeral of Professor Hyde, he told me that the Theological Faculty, knowing of his previous work in this department, had assigned to him the portion of work which would have been performed by Professor Hyde, had he lived. Professor Scott has done his work well, both in this department and part two of the book, where he treats of the most recent studies in Church History, with some of its results. Part three is written by Dr. Boardman, and it deals with Systematic Theology. "New Theology," "Progressive Theology," "Regressive Theology," are all discussed, and the latest books and magazine articles analyzed and criticised. Theism, the Evidences of Christianity, Evolution, Eschatology and Ethics all pass under review, and the current thought of to-day is indicated in reference to all these subjects.

Part four is devoted to Homiletics and Pastoral Theology. This part of the book is the most popular. The works reviewed are nearly all English and American publications. The book should find its way into the library of every theological student, and all the younger ministers of our Church would benefit greatly by a careful perusal of it. Professors Curtis and Scott read German as easily as English. They are thus able to present the latest German thought on the subjects under discussion.

F. W. ARCHIBALD.

St. Thomas, Ont., April 5, 1887.

"PRESBYTER'S" REJOINER.

MR. EDITOR,—Dr. McNish, in his reply to "Presbyter," claims that the Westminster Assembly is altogether on his side.

Let us see. Here is a morsel of history which he can easily verify for himself by laying his hand on a particular book or books in his library whose titles are familiar.

It was moved in the Assembly, that "beside those presbyters who rule and labour in word and doctrine, there be other presbyters who especially apply themselves to ru. ry."

What was the fate of that proposition? It was rejected, and so also was 1 Tim. v. 17, as a proof-text for it.

We are told that it led to a "ten-days' discussion," and to "many a brave dispute,"; and Bailie says that he "marvelled at the great learning, quickness and eloquence of the speaking."

The next card that he plays for a trump card in the argument is an extract from the Second Book of Discipline, where it says that "the word *elder* is sometimes applied to the pastor; only, however, when 'taken largely.'"

That is to say—it is not applied in a sense that is strictly official, but only in a general, just as the word "deacon" is occasionally taken for the pastor, not to serve for a specific designation of office.

There is, of course, a sense in which the minister is a deacon and an elder as well. Potentially he is both. But it is absurd to say that he is only a deacon simply for the reason that he sometimes gets the name.

This is not finesse, or a mere play on words.

A clause in the Second Book of Discipline, open before me, has just caught my eye: "In this our division we call *them elders* whom the apostles call *presidents or governors.*" Did the clause escape the eagle glance of my correspondent in the act of copying the extract? It lies close in its vicinity.

Elders are not allowed to take a part in the ordination of a minister by the laying on of hands, for a constitutional reason—the inferiority of their office.

They are not ministers. They cannot communicate what they have not got. This is the doctrine of the Westminster Standards.

More; "such a thing as elders uniting in the imposition of hands at the ordination of a minister has never been heard of under the constitutional laws of any Presbyterian Church in the world."—*Princeton Review*.

Dr. McNish holds to the belief that at the birth of the Christian Church the elder was a minister in the full investiture of the office. That is certainly not a description of our modern elder. His object, nevertheless, in writing a series of articles to this journal for popular instruction was to show that the "Presbyterian" polity of our Church as it is to-day is "scriptural"; that is to say, scriptural, with a fundamental element thrown out! Nay, he holds after all that our elder, such as he appears, is, in the light of Scripture, an integral part of the system. He has a misnomer for the title of his essay.

We beg to assure him that a session constituted of ministers, elders and deacons was not a novelty in at least the earlier periods of the Scottish Church. There is history to bear it out.

If the elder in the beginning was a minister, he ought to be a minister still, and on for ever to the far end, the very thing that some are pleading for. There would then be no place for the right or suffrages of the people in the government of the Church. None to represent them. The Church purely clerical, a clerical autocracy. The world has seen enough of that already; enough to bar the hope that the Protestant spirit of the age will ever submit to it again, or sue for its revival. An iron chain, the most pitiless ever forged, on the neck of our liberty.

Dr. McNish complains that I misrepresent him. I would hope not, he writes luminously on the whole; but when I fail to comprehend the sense I usually let it pass.

Artifice will not serve us. We are in quest of truth, and the bright seraph will elude us if we are not sincere. PRESBYTER.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

The eleventh annual meeting of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada was held last week in Old St. Andrew's Church, with the president, Mrs. Ewart, in the chair. About 350 delegates were present.

Mrs. Parsons gave an address of welcome, to which Mrs. McRae, of Guelph, responded. The president's address reviewed the origin and growth of the society, and spoke of their work and needs. The organization is very complete. First, there are the auxiliaries, meeting monthly, and the mission bands, fortnightly; over these the Presbyterian societies, in annual convention; and lastly, the general board, which monthly supervises the whole work. Letters of greeting were read by the corresponding secretary from Nova Scotia, the North-West, the American Western Board and the Philadelphia Board of Missions. Delegates from other Churches were then received and presented their addresses of greeting.—Mrs. Blackstock, of the Methodist Missionary Society; Mrs. Edward Blake, of the M'All Mission; Miss Wilson, of St. James' Cathedral; and Mrs. Newman, of the Baptist Church. Reports were read from mission bands and auxiliaries not yet arranged in Presbyteries, showing great progress during the past year. The guests were entertained by the ladies of the city at lunch in the lecture room. In the afternoon the foreign secretary, Mrs. Harvie, gave her report, which reviewed the foreign work of a few years ago, and that of to-day, showing how the "little one had become a thousand," the growth having been steady and rapid. She entered very minutely into the amount and character of the work done in Formosa and the North-West, especially paying high tribute to Dr. and Mrs. Mackay, who have worked so hard and unwearyingly for the natives of Formosa, being not only physicians for the soul, but also for the body. She read an extract from a letter written by Mrs. Mackay, telling how she had to take charge of the entire mission during the doctor's absence, concluding her story by saying she is busy all the day and happy all the day, too. They are expecting soon to open a girls' school on the island. Reports were presented from

the Presbyterian Societies of Brockville, Brandon, Chatham, Glengarry, Guelph, Hamilton, Huron, Kingston, Lanark and Renfrew, Lindsay, London, Maitland, Orangeville, Ottawa, Paris, Peterboro', Toronto, Whitby and Winnipeg.

The home secretary then presented her report, of which the following is a statistical summary: Number of mission bands, seventy-three, in which there are 2,059 members; number of auxiliary societies, 251, in which there are 6,484 members. These 324 branches are, with a few exceptions, grouped into eighteen Presbyterian societies. Contributed by mission bands, \$14,498.70; by auxiliaries, \$3,646.91; from other sources, \$435.44; total amount contributed, \$18,581.05. Whole number of members, 8,543, including 152 life members. The foreign missionary work supported by the society is carried on in Trinidad, Formosa, the New Hebrides, Central India, Manitoba and the North-West Territories of Canada. In Trinidad, Formosa and the New Hebrides Christian schools are maintained, and a contribution is sent to the missionary ship *Dayspring*. In Central India the society has five lady missionaries (two of them being fully qualified medical missionaries), two lady missionary teachers, Bible women, native teachers, helpers, etc. In Manitoba and the North-West, the expenses of schools on Piapot's Reserve and at Portage la Prairie are provided for, also the salaries of the teachers. At six other reserves a part of the expenses of schools and teachers is provided, and at one of them, Crooked Lake, the first instalment of the cost of new school buildings has been paid. The names of the other reserves are Stony Plains, Mistawasis, Bird-Tail Creek, Okanase and Round Lake. In the autumn of 1886 sixty-seven bales of warm clothing were forwarded by sixty different branches to various reserves in the North-West, for the Indians.

The following officers were elected:—Mrs. Ewart, President; Mrs. McLaren, Mrs. Macdonnell, Mrs. McMurrich, Mrs. Cameron, Vice-Presidents; Mrs. MacMurchy, Recording Secretary; Mrs. Campbell, Home Secretary; Mrs. Harvie, Foreign Secretary; Mrs. James McLennan, Treasurer. The Board of Management for the ensuing year is as follows:—The Presidents of Presbyterian societies and mission bands, and thirty-six residents of Toronto and suburbs: Mrs. Breckenridge, Mrs. Alexander, Miss Bruce, Mrs. Cameron, Mrs. Campbell, Mrs. Cassels, Mrs. Clarke, Mrs. Cowan, Mrs. Crombie, Mrs. Ewart, Mrs. Fotheringham, Mrs. C. Hamilton, Miss Haight, Mrs. Harris, Mrs. Harvie, Mrs. Jeffrey, Miss Leaman, Mrs. George Leslie, Mrs. McGaw, Mrs. Macdonnell, Mrs. McLaren, Mrs. MacLennan, Mrs. MacMurchy, Mrs. T. McCracken, Mrs. J. McCracken, Mrs. McLachlan, Mrs. H. H. McLachlan, Mrs. McMurrich, Mrs. Milligan, Mrs. Patterson, Miss Patterson, Mrs. J. Y. Reid, Mrs. George Robb, Miss Snively, Mrs. Telfer, Mrs. Thom.

The evening meeting was one of the most successful and inspiring yet held by the Society. Every part of Old St. Andrew's Church was densely crowded. Dr. Wardrope presided, and prayer was offered by the Rev. Dr. Reid. Professor McLaren, in a brief and compact address, gave an outline of the Society's work. He was followed by Rev. Dr. Kellogg, who presented a most interesting view of the social condition of woman in India. The Doctor's residence in that country as a missionary enabled him to give the graphic account of an eye-witness of what he related. The next speaker was the Rev. G. M. Milligan, who, after showing the steady growth of the Woman's Foreign Missionary Society in members and contributions gave an eloquent address. The last speaker was the Rev. D. J. Macdonnell. His address was clear, vivid and practical, pressing home the duty of the Church to enter more largely on the work of foreign missions than it had yet attempted.

Next day a hearty vote of thanks was tendered to Rev. Dr. Reid for his many kind services to the society. In compliance with a cordial invitation from Guelph, it was resolved that the next annual convention be held there. A Nominating Committee was appointed to consist of Mrs. MacMurchy, Toronto; Mrs. Smellie, Fergus; Mrs. Cameron, Toronto; Mrs. Roger, London; Mrs. Gordon, Harrington; Mrs. Thorburn, Ottawa, and Mrs. C. Ross, Kingston.

An appropriate address to her Majesty the Queen on attaining the fiftieth year of her reign was read and adopted. After which the whole assemblage joined heartily in singing the National Anthem.

Mrs. Blair, of Prescott, read a very practical and

interesting paper on the "Encouragements and Discouragements of Our Work."

Mrs. Cowan presented an address of greeting from the Provincial Woman's Christian Temperance Union.

A paper by Mrs. Hamilton, of Peterboro', on "Two Classes of Workers" was full of helpful suggestions.

It was decided to have the Jubilee address illuminated, and a collection was taken to cover the expense. After the singing of "Jesus, Thou Joy," to the tune of "Ontario," the question drawer was opened by Mrs. Harvie. The questions all pertained to the best and wisest methods of work, and, with the answers, were particularly interesting.

The church officials, the railway officials, and the ladies who had entertained the convention, were all duly thanked by unanimous votes; one of the ladies led in prayer; the hymn, "Soldiers of Christ, Arise," was sung, and the eleventh annual meeting of the society was concluded.

ALL JOY.

They live on a higher spiritual plane who can feel those two words of St. James i. 2. It is one thing to bear what we can not prevent, and quite another thing to find joy in it. A private letter brings these strong words from a much tried Christian; Madame Guyon says: "There is great peace in all accepted sorrow." I know this is true, and I desire to receive all that comes into my life, not only in a resigned spirit, but in a joyful spirit; for certainly all God's dealings with me in the past give me confidence for the future. Every sorrow I have had has brought a blessing with it. I could not afford to lose any trial that has yet to come to me.

This is the heroic element in common life. It brings the martyr spirit far down from the martyr ages. It lifts every-day experience to a sunlit grandeur. To understand this one must be a firm believer in the providence of God. No dreamy generalization will sustain a triumph of this sort. God must be very near to such a life. His hand must be felt in the dealing of every day. The mystery of God's actual control in life must be penetrated by the flash of faith's headlight. Trials must be taken as loving appointments—not as slips and misfits, as if God were unmindful. They are the very plans of eternal love and thoughtfulness. Every man's life is a plan of God. No one can see this, no one can reason it out; no one can keep tally of it as life goes along. But a childlike trust which makes faith its logic, and accepts trusting in place of seeing, will discover the "all joy" which hides itself in every providence.

It is a great thing to stand under fire because we have been led there. It is noble to carry a high resolve never to be cowardly in life. But the grandest thing of all is to feel that every cloud holds refreshment as well as wind and hail; that every trial is sent to enwrap a surprise of divine goodness. Mere endurance may float distressingly in the trough of the sea, while heroic faith, with its keel of "all joy," cuts every wave, and sails on grandly toward its haven.

Pass the word along the line of God's marching host. Tell it in the sick room, where faith is put to its mighty strain. Tell it in the vineyard when workers fall and tears come for the cause of God. Tell it in every night of toil which settles down on human life. Tell it when the fig tree does not blossom, when the labour of the olive fails; tell it in all life's dark and lonely paths—every trial is a plan of God, and both men and angels wait with holy curiosity to discover the "all joy" which God is pledged to reveal in His own time.—*Christian Advocate*.

THE University of St. Andrews, in Scotland, has just conferred the honorary degree of D.D. upon Professor Philip Schaff, and upon the Rev. Dr. Prochet, Rome, Superintendent of the Waldensian Church in Italy. To Dr. Schaff it was quite unexpected, as he had the degree from the University of Berlin in 1854.

It will surprise many to learn that compulsory church rates are still levied in 131 English parishes. There are places in which loans had been borrowed on the security of the rates, and were outstanding at the time of the passing of the Act of 1868. The *Liberator* says the amount compulsorily raised in these parishes in the year ending Lady Day, 1885, was £9,468, and that loans were still outstanding to the amount of £18,645.

ONTARIO MUTUAL LIFE AS-SURANCE COMPANY.

The Seventeenth Annual Meeting of the Company was held at its Head Office, in the Town of Waterloo, Ont., on Tuesday, the 5th day of April, 1887, and in addition to many local members, embracing the leading business and professional men of the town, a large number of representative policy-holders from a distance were present.

The President, I. E. Bowman, Esq., having taken the chair, on motion, W. H. Riddell, Esq., Secretary of the Company, acted as secretary of the meeting. Notice calling the annual meeting having been read, on motion, the minutes of the last annual meeting were taken as read, and the same thereupon confirmed. The President then read

THE DIRECTORS' REPORT.

It affords your Directors much pleasure to be able to submit to you the following report of the affairs of your Company as at the 31st December, 1886, showing that the past year has been one of great prosperity and satisfactory progress.

The volume of new business—the premium income—the interest on our investments—the number and amount of policies in force—the net and total assets—the reserve and surplus, have all been largely increased, and the amount paid for death claims is only a little more than half the amount paid the previous year. These facts are all fully verified by the following tabulated statement:

Table with columns for 1885, 1886, Gain, and Gain per cent. Rows include Total Cash Income, From Premiums, Interest, No. of Policies Issued, No. of Policies in Force, Total Assets, Reserve held, Surplus, and Death Claims and matured endowments.

The amount of new business for 1886 is 37 per cent. greater than that of 1885, yet the ratio of expense to income has only been increased to one-third of one per cent.

We desire to call your attention to the rate of interest on our investments from which our surplus is so largely derived. Previous to 1887 our interest income enabled us to allow eight per cent. on our interest bearing reserves, but the decline in the rate of interest on investments at that time made it necessary to reduce the rate to seven per cent. on reserves, which has been maintained up to the end of 1886.

FINANCIAL STATEMENT.

Financial Statement table showing Net assets, Less cancelled liens, Less Ledger balances, Income, Expenditure, and Total Net Assets.

NET ASSETS. Comprising the following investments:

Table of Net Assets including Municipal Debts, Mortgages, Loans on Policies, Liens on Policies, Bills Receivable, Company's Office, Agents' and other Balances, Molsons Bank current account, Less Deposit in hand, Bank of Commerce acct. cur., Less outstanding cheques, and Cash on hand.

ADDITIONAL ASSETS.

Table of Additional Assets including Short date Notes secured by Policies in force, Premiums due and in course of transmission, Deferred half-yearly and quarterly premiums on existing policies, Interest due on Mortgages, Interest accrued on Mortgages and Debentures, Interest accrued on Policy Loans, Interest accrued on Policy Liens not due, Market val. of Debts over cost, Liens on Def. Sur. Policies, and Reserve computed on HM 4 1/2 per cent.

LIABILITIES.

Table of Liabilities including Reserve computed on HM 4 1/2 per cent., Claims under 4 Policies awaiting Claim Papers, Claims under 2 Policies registered, Premiums paid in advance, Collection fee on Deferred and other premiums and notes, and Surplus.

AUDITORS' REPORT.

We beg to report that we have carefully examined the books and accounts of your company for the year ending 31st December, 1886, and that we find the same correct and in accordance with the foregoing statement.

We have also examined the mortgages, debentures and other securities held by your company, and we hereby certify that they are correctly shown upon the statement submitted therewith.

H. F. J. JACKSON, J. M. SCULLY, Auditors. Waterloo, Feb. 12, 1887.

ADOPTION OF THE REPORTS.

The President, in moving the adoption of the report, said that during the past year the Superintendent of Agencies appointed a number of new General Agents and a large number of Locals, which has resulted in a satisfactory increase in the list of our policy-holders.

Our death losses for 1886 are very light compared with the previous year, and our surplus available for distribution among policy holders is proportionately increased.

During the past year the Company has been compelled to dispute the payment of two claims amounting to \$4,500. One of these, known as the Dunseath case, came to trial before Justice Rose, at Toronto, and was declared to be a barefaced attempt to defraud the Company.

The new business for the first three months of 1887 is largely in excess of the business for the same period of 1886, which shows that the progress of the past year is still going on.

The adoption of the report was seconded by several of the members, who offered hearty congratulations on the pre-eminently satisfactory nature of the reports read by the President, and, in the most enthusiastic terms, expressed their high appreciation of the present undoubted financial stability of the Company, and of the gratifying success which characterized the operations of the past year in the face of the keenest competition from rival institutions.

The balloting for directors resulted in the re-election of Messrs. I. E. Bowman, M.P., James Trow, M.P., Alfred Hoskin, Q.C., and the election of A. P. Clement (of Messrs. Bowby & Clement, barristers, etc., Berlin), for the ensuing three years.

On motion, Messrs. Henry F. J. Jackson and J. M. Scully were re-appointed auditors for the current year.

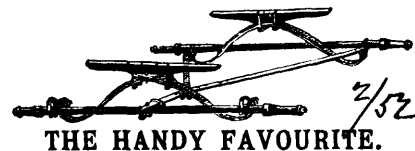
Votes of thanks to the President and Directors, to the manager, Secretary and official staff, to the Agents, Medical Examiners and Referee having been tendered and responded to, one of the most largely-attended, influential and thoroughly representative meetings of the Company was brought to a successful close.

After the annual meeting the Board met, when I. E. Bowman, Esq., was re-elected President, and C. M. Taylor, Esq., Vice-President, for the ensuing year.

CATARH. CATARRH. DEAF-NESS AND HAY FEVER.

Sufferers are not generally aware that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the nose and respiratory tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home.

ARMSTRONG'S PATENT STEEL GEARS.



Made in three sizes, carrying from 500 to 1,800 pounds, and are all furnished with our Patent Perfect Two-Plate Springs, the only Springs made that will ride easy with a light or full load.

The Improved Model Washer and Bleacher



Weights but 6 pounds. Can be carried in a small valise. Satisfaction guaranteed or money refunded within 30 days.

C. W. DENNIS, 213 Yonge Street, Toronto, Ont. Parties in the United States will address me at, and be supplied from, Rochester, N.Y.

Advertisement for D.R.E.C. WEST'S Dandelion for the Liver, Blood, Stomach and Kidneys. Includes text 'FOR THE LIVER BLOOD STOMACH AND KIDNEYS DANDELION'.

Infalible Blood Purifier, Tonic, Disinfectant, Loss of Appetite, Indigestion, Dyspepsia, Biliousness, Jaundice, Liver Complaint, Rheumatism, all Kidney Diseases, Scrofula, Diseases peculiar to Females, Salt Rheum, Exzema and all Skin Diseases, Headache, Palpitation of the Heart, Sour Stomach and Heart Burn. Purely Vegetable. JOHN C. WEST & Co., Toronto Ont.

FOR RELIABLE INFORMATION TO THE TRAVELLERS WRITE W. R. CALLAWAY, DIS. PASSENGER AGENT, 110 KING STREET WEST, TORONTO.

FOR Rough conditions of the Skin. Shampooing the Head, Pimples, Eruption and Skin Diseases, use Prof. Low's Sulphur Soap.

B. B. B.

Perfect BLOOD Purifier

CLEANS THE BLOOD FROM ALL HUMOR

Curing Pimples, Blotches, Boils, Fester ng Sores, and all Eruptions caused by Impure Blood.

B. B. B.

THE MATCHLESS LIVER REGULATOR

Cures Biliousness, Liver Complaint, Irregularities of the Bowels and Constipation.

B. B. B.

THE UNFAILING DYSPEPSIA CURE

Cures Indigestion, and all Derangements of the Stomach, including the Worst Forms of Chronic Dyspepsia, when all other remedies have failed.

BAD BLOOD.

Some six months ago my face was covered with sores, caused by impure blood. By the use of three bottles of B.B.B. I found all these eruptions to leave my face.

BILIOUSNESS.

T. MILBURN & Co.: Dear Sirs,—We have used your remedy, B.B.B., during the past two years—it is the best medicine of the kind I know of. My wife was greatly troubled with bilious attacks, sometimes very bad, also with kidney disease, and she finds it the best medicine that can be had.

I am, yours truly, W. H. P. THOMAS, December 18th, 1886. Carleton Place, Ont.

DYSPEPSIA.

I am well satisfied with the use of B.B.B. It has cured me of Dyspepsia that I had for three years. I used five bottles, and I shall tell every person I know that may be attacked with similar sickness, and should not be afraid to guarantee every bottle used, for I am sure no claim would come against me.

KIDNEY COMPLAINT.

I was troubled for five years with Kidney Complaint, and used a great deal of doctors' medicine, which did me no good. I was getting worse all the time until I tried Burdock Blood Bitters, and now am a well man.

Oct. 5th, 1886. Springfield, King's Co., N.B.

Ask Your Druggist for "B.B.B."

Burdock BLOOD Bitters Is the Most Perfect Vegetable Blood Purifying Tonic, and the Best Regulator of the Stomach, Liver and Kidneys known in Medical Science.

PRICE \$1.00 PER BOTTLE

T. MILBURN & CO., PROPRIETORS, TORONTO, ONTARIO.

THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

Presbyterian Printing and Publishing Company

(C. BLACKETT ROBINSON),

AT 5 JORDAN STREET, - TORONTO.

TERMS: \$2 per annum, in advance

ADVERTISING TERMS:—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, 1.50 per line; 1 year \$2 50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken

EASTERN GENERAL AGENT.

MR. WALTER 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 take 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 20, 1887.

The following occurs in the Report on the State of Religion, adopted the other day by a Presbytery which need not be named:

Answers have not been received from every Session within the bounds. This may be accounted for partly on the ground that some congregations are without a pastor, or have a pastor who is too busy to attend to such small matters as the State of Religion.

That last sentence has a rather strange sound about it. To say that a doctor in practice is too busy to attend to the sick, or that a practising barrister is too busy to attend to the business of his clients, or that a merchant is too busy to sell goods, would seem like a contradiction. To say that a pastor is too busy to attend to such matters as the State of Religion, sounds strangely, to say the least of it. By the way, what are these good men so busy about?

In many countries in which the Scott Act was adopted the three years will expire next year. The friends of the Act in each county will soon have to make up their minds as to the course which they intend to pursue when the law goes out of force by effluxion of time. Many who voted and worked for the adoption of the law looked upon it as more or less an experiment, but at the same time an experiment which was well worth making. All such should now face the questions, How has the experiment been working? Has it failed wholly or partially? If partially, what have been the leading causes which led to the failure? Can these causes be removed? Are any of them being removed by the machinery that has lately been brought into operation for enforcing the Act? Are there any counties in which it has been made reasonably clear that public opinion is not sufficiently strong to enforce the Act? All these questions, and many others, should be grappled with before the excitement of the next contest begins. What the voters will demand, and must have at the next contest is *facts, solid facts*. The day for declamation is over. People wish to know how this experiment has worked, and the friends of the Act must be ready to tell them. If it can be shown that it has worked fairly well—as well as could reasonably be expected—we believe the electors in almost any county will re-adopt the Act. Even among many who believe that the law is a partial failure, there is a strong aversion to going back to the old license system. If it can be shown with reasonable clearness that the law has even materially decreased the amount of drinking, we believe most counties will re-act it.

The death of that sweet singer of Israel, Dr. Ray Palmer, author of "My Faith Looks up to Thee," and other well-known hymns, has given rise to much interesting discussion on hymnology. One writer declares that "hardly a dozen hymns can be named as belonging to the first rank." Another thinks the good hymns "mount up into the hundreds." We have no doubt some would say into the thousands. But, after all, who is to say when a hymn belongs to the first or second or third rank? Let it be assumed that everybody will agree that "Rock of Ages," "Jesus, Lover of My Soul," "Just as I Am," "All Hail the Power

of Jesus' Name" and a few others are in the first rank, who is to determine how many more should go in along with them, and how many should be placed in the second rank? Is not the quality of a hymn very much a matter of taste? Does not its power over one's heart and its hold upon one's memory often depend quite as much on circumstances as on the intrinsic merits of the hymn? The psalm oftenest on the lips of your sainted mother, or the hymn repeated by your little daughter when Jesus was calling her home, will always be a favourite one with you. The hymn the congregation or the prayer meeting sing best will often be a favourite. Beecher's favourite hymn was "My Days are Gliding Swiftly By." That hymn was not thought worthy of a place in our collection. There is no absolute standard by which hymns can be judged and arranged in the order of their merit. Many a ripe saint of God is cheered and strengthened by a hymn that the critics would condemn. Not long ago we read an elaborate criticism somewhere, showing that "There is a Fountain Filled with Blood" is unpoetic, unphilosophical and several other bad things. Thousands of Christian people the world over have had their hearts warmed, and their faith strengthened, by that hymn. A hymn is in one respect like a sermon—it is good if it *does* good.

REPORTS coming from the North-West to the American Government or our own about so-called "Indian outrages" or "Indian uprisings" should be carefully investigated by some person of character and good standing before one syllable of them is believed. The chances are too to one that some ruffianly white man is the aggressor. Not long ago it was reported to the Government at Washington that the Navajo Indians had made a savage and unprovoked attack upon the unoffending white citizens. President Cleveland is not exactly the kind of man to swallow that kind of a story without investigation. An able and impartial officer was sent to investigate, and the Washington correspondent of the *Christian at Work* tells us the facts that the officer found:

The facts of the case are these. A respectable Indian finding a horse astray took the trouble to hunt up its owner; he, a worthless white man, instead of showing gratitude, swore at the Indian because there was found a slight abrasion on the horse's body caused by riding it home. This white man swore out a warrant against the Indian for horse-stealing, and, taking with him a constable and another man, served his warrant in the peculiar Western fashion of opening fire on the dwelling of the Indian's brother-in-law. The brother-in-law defended his own home and family, and in doing so was killed by the murderous white gang. The survivors of his family returned the fire, and killed the constable and two of his accomplices. Telegrams were immediately sent eastward that "the Navajos had risen, and were massacring the whites." Fortunately General Miles showed prudence in investigating the matter before waging retaliation on the Indians, and the reports of two separate parties sent to investigate concur in this opinion—"that there will be no further disturbance if the Indians are not molested."

Exactly. The white man opens fire upon the Indian, and when the Indian defends himself and his family the white man telegraphs to his Government that the Indians are attacking unoffending white citizens! And this is the way Indian wars are manufactured. We hope our own Government will keep a sharp look upon the officials in the North-West who report Indian uprisings.

OUR Dominion legislators have assembled at Ottawa. It is admitted on all hands, we believe, that there are many good men in the new Parliament. That there are some there of the "other kind" we all know, but what assemblage of 200 men has not some scaly characters? Looking down upon the assembled wisdom of the Dominion, one of the pressmen says that, politics aside, they are a body of men of which any country in the world might be proud. We have no doubt this gallery man tells the truth. In watching proceedings the people should make due allowance for the fact that Canada is an exceptionally hard country to govern. We have two races, two official languages, many religions, many conflicting interests, many difficult problems to solve, and many greedy and unreasonable people to satisfy. The very shape of our country makes it hard to govern. Locally there is nothing in common between a resident of British Columbia and a ratepayer of Nova Scotia. It should be remembered too by ministers and others who are sometimes rather hard on our politicians that the Church has its unsolved problems as well as the State. The wisdom of Presbyterianism cannot de-

termine a satisfactory Probationers' Scheme. No General Assembly that has yet sat could strike our standing committees without more or less friction. Ontario is much smaller than the Dominion, and we have some knotty problems even in this wealthy, happy little Province. Whether the Baptists should have university powers is a question on which good men hold opposite views. The University Federation Scheme has clearly two sides. Nobody need envy the lot of the men who have to pilot the Dominion ship. Most earnestly do we hope that they will be restrained from indulging in any swagger on the Fishery question. That question is taking a shape just now in which it requires careful handling. A little rant on the part of a few thoughtless, loose-tongued members may make matters still more serious. We hope Sir John and Mr. Blake may be able to keep the noisy part of their battalions reasonably quiet on this question. Liberty of speech is a great boon, but on international questions the silence of a foolish legislator is a great boon to the nation. Meantime let the treatment of our rulers be thus condensed—more prayer and less abuse!

WOMEN AND MISSIONS.

SHOULD women share in all the duties, privileges and responsibilities of citizenship is a question on which there is not entire unanimity. In these days, when greater freedom of action is accorded to women, they have certainly shown beyond possibility of cavil that they are at least fit to be entrusted with the franchise. In matters pertaining to the vital well-being of the commonwealth none have been more laborious, persevering and self-denying than the patient Christian women who by effort, individual and combined, have endeavoured to advance the cause of righteousness and truth. To the pure and unselfish devotion of women our modern civilization is largely indebted for the humane treatment of the outcast and the criminal. If the horrors of European prisons were revealed by the heroic efforts of John Howard, Catharine Fry is no less entitled to blessed memory for the good work she was enabled to accomplish.

In promoting the Temperance Reformation woman occupies a large, important and influential place. She knows the depths of the misery into which her brothers and sisters can sink through the dread curse that has wrought such havoc. On battlefields, amid the red ruin of war, woman has proved a ministering angel in tending the sick and the dying. To her the novelty of an enterprise has been no discouragement. Women need only be convinced that a certain work requires to be done, that its accomplishment is possible, and they have faith sufficiently strong to enable them to achieve success.

One of the most striking illustrations of what woman's consecrated efforts can effect is seen in the remarkable progress attendant on the work already accomplished by the Woman's Foreign Missionary Society of the Presbyterian Church in Canada. As will be seen by a reference to the report on another page, its origin was quiet and unobtrusive, the range of its operations comparatively limited. Now during the ten years of its history it has attained to goodly proportions, and it will continue to grow. There is no reason why there should not be a general association connected with every Presbytery of the Church. The work of organization cannot be regarded as complete until there are auxiliaries and mission bands in every congregation and mission station in the Church from Halifax to Vancouver. This work of extending the organization is sure to advance with accelerated speed. The movement has secured for itself a place in the esteem and affections of the Church. Several good movements have in their history had to endure a period of coldness and neglect before obtaining general recognition. The Woman's Missionary movement suffered little in this respect. From the first it was generally regarded as eminently worthy of confidence and support, and now its definite place as an important Christian agency is assured.

The chief work for which the society was instituted has been extending with gratifying success. The field of its beneficent activity has been yearly enlarging. Zenana work, medical missions, educational work and purely philanthropic endeavour have all been undertaken with the best and most encouraging results. The sum raised for these purposes during last year is truly surprising, and as gratifying as it is

surprising. It is clear to all that in the matter of pecuniary contributions the maximum has not yet been reached. Large and encouraging as this year's contribution appears now, in comparison with what may be expected only a few years hence, it will then be said that this is but the day of small things.

The rising wave of missionary enthusiasm passing over Evangelical Christendom is a cheering indication that Christ's kingdom is advancing with accelerated speed. The cause of this advance must be primarily ascribed to the Holy Spirit's power in the hearts of God's children. God works through human agency, and the awakened interest in missionary enterprise is distinctly traceable to the existence and influence of the Woman's Foreign Missionary Society. It is a matter of painful but not distant recollection that missionary meetings at which speakers who were able both to interest and instruct their hearers were present, usually the attendance was but slim and fervour was wanting. The public meeting on Tuesday evening last was an eminent success in most respects. The attendance tested the seating capacity of Old St. Andrew's, spacious and commodious as that well arranged building is. The speaking was varied, interesting, instructive and to the point. The age of oratorical expatiation is past. Each speaker was listened to with concentrated attention, and in consequence speaker and hearer were in sympathy. Tension was agreeably relieved, and pent up feeling found expression in hearty singing, led by the choir. The meeting was not unduly protracted, but it remains to be said, more in sorrow than in anger, that before the plaudits accorded the last speaker had died away, there was a most unseemly scamper for the street, on the part of not a few. The only items remaining on the programme were the collection and the benediction. Many seemed anxious to leave these good things for the exclusive benefit of those who could afford to wait a short time longer. Presbyterianism has been usually noted for its orderliness; it would be too bad to belie its reputation by seeking to gain a few minutes by escaping the benediction.

THE STUDENT MISSIONARY MOVEMENT.

AT the public meeting last week in connection with the Woman's Foreign Missionary Association both Dr. Kellogg and the Rev. D. J. Macdonnell made earnest appeals, which, there is reason to believe, will not be ineffectual, for increased consecration of means for the proclamation of the Gospel among the heathen. These were specific appeals based on the facts that, in answer to the Church's prayers, free access into almost all lands was now afforded, and that many young men and women in the higher educational institutions were offering their services for mission work. The one point now demanding immediate attention is the provision of means for the sending and maintenance of those who are preparing and willing to go as Christ's ambassadors to foreign lands. The following brief statement by President McCosh will be read with interest:

In the fall of 1886 two young men, graduates of Princeton College, one of them after passing a portion of the previous summer under the warm and stimulating instruction of Mr. Moody, set out on an important work. They were sons of missionaries, had been born in India, and their purpose and determination was to visit the various colleges and theological seminaries, and invite students to declare themselves to be "willing and desirous, God permitting, to be foreign missionaries."

My heart went with them as they set out on their mission. I believed that nothing but good could arise from their undertaking. I have been furnished with a report of what they have done. I am amazed at their success. I confess I was not prepared for it. The deepest feeling which I have is that of wonder as to what this work may grow to. I praise God for what has been done, and pray for its stability and further enlargement.

I will first give a summary of the facts without comment. They need no comment; they speak for themselves. The number of institutions which have been heard from is ninety-two. In these no fewer than 1,525 students have offered themselves as willing and desirous to be foreign missionaries. Of these upward of 1,200 are young men, and upward of 300 are young women. A few of them are from upper schools; but the great body of them are from regularly constituted seminaries and colleges. They belong to the various evangelical denominations.

"Who are these that fly as a cloud, and as the doves to their windows?" "Lift up thine eyes round about and see; all they gather themselves together; they come to thee. Thy sons shall come from afar, and thy daughters shall be nursed at thy side."

I may mention some of the institutions, with the number of students offering themselves: Amherst College, twenty-five; Williams College, nineteen; Colby (Baptist), seven;

Andover Theological Seminary, fourteen; Harvard University, nine; Rutgers Seminary and College, twenty-two; Princeton Theological Seminary, twenty-seven; Princeton College, twenty-one; Alexandria Seminary (Episcopal), eleven; Lincoln University, fifteen; Washington and Lee, twelve; Bates College, twenty-two; McCormick Theological Seminary, Chicago, thirty-one; Hamilton College, fifteen; Madison (Baptist), forty-five; Cornell University, thirty-five; Lake Forest, eighteen; Syracuse University, twelve; Oberlin, 110; Iowa Wesleyan University, twenty-five; Grinnell, Iowa (Congregational), forty-one; New York Medical Students' Association, twenty; Philadelphia Queen's College, Kingston, thirty-one; Montreal, twenty-one.

Now, if these 1,525 students have felt it to be their duty to do this, have not Christians in general a corresponding duty? It is clear that the missionary boards of the Churches cannot meet the emergency. Their first obligation is toward their present missionaries and their families, and I believe that at this moment they can do nothing more. But surely the offering on the part of our young men and women will call forth a like offering on the part of the Christian people. These young men and maidens are ready to give their lives to the great work of making the salvation offered to all made known to all, and no gift which others of us may proffer can equal this.

Christians cannot but notice this event occurring before their eyes, they cannot oppose it lest, haply, they be fighting against God. We are bound to ponder it. If it be a work of God, it cannot be set at naught, and we must be fellow-workers with Him. For years I have known the two young men who are visiting the colleges. I can testify that they were able and excellent students, and are consistent Christians. They are doing their work modestly, with no flourish of trumpets, trusting only in the power from above. Judging from those who have done so here, I believe those who have offered to go to the Mission field are sincere and thoroughly in earnest.

For myself I feel I have a part to take. I am willing to join with others in finding a way by which the students, the various Churches and all those who love Christ may combine and work so as to take advantage of this great opportunity. Our first duty will be to enquire into the stability of the work. It is to be genuine, as I believe it to be, there is an awful responsibility laid upon us in consequence. Has any such offering of living young men and women been presented in our age, in our country, in any age or in any country since the days of Pentecost? But I have said enough for the present. The work is going on, and we will hear more of it.

Books and Magazines.

ABRAHAM: HIS LIFE AND TIMES. By Rev. William J. Deane, M.A. (Toronto: S. R. Briggs.)—The author of this compact life of the great patriarch is rector of Ashen, Essex, England. The life and times of the Father of the Faithful are related and described in a clear and scholarly manner.

CHRIST'S COMING KINGDOM; or, The Lord's Reign on Earth. By Henry Varley. (Toronto: S. R. Briggs.) The well-known evangelist has added his contribution to the premillennial controversy. As might be expected, he adopts the theory of the literal personal reign, and preponds it with the utmost confidence. It is but just to add that he is not intolerant to those who do not reach the same conclusion as himself.

THE THEOLOGICAL AND HOMILETIC MAGAZINE. (Toronto: S. R. Briggs.)—In the Symposium are two thoughtful contributions, one on the "Reunion of Christendom," by Dr. Richard F. Littledale, the other on "Evolution and Man's Faculty of Knowledge," by Joseph John Murphy. The Expository and Homiletic Sections contain much that is profitable and suggestive. As a whole the last number maintains the high standard attained by this valuable monthly.

A SHORT HISTORY OF THE CANADIAN PEOPLE. By George Bryce, M.A., LL.D. (London: Samson Low, Marston, Searle & Rivington; Toronto: W. J. Gage & Co.)—The volume announced some time since has made its appearance, and a handsome volume it is. It will be the subject of a more extended notice afterward. It begins with prehistoric Canada, and traces its history down to the present time, and forecasts its destiny. The volume contains in addition short but valuable appendices, and a fine and distinctly engraved map of the Dominion.

THE AMERICAN MAGAZINE. (New York: T. Bush & Son.)—After a progressive career as the *Brooklyn Magazine*, this literary venture appears under its new title as a full-fledged illustrated monthly of the first class. In every respect the first number of the new series is most creditable. Its contents are varied and interesting to all classes of readers. The illustrations are numerous and of a high degree of excellence. The paper in which literary Bostonians are described is very attractive. If real merit deserves success, the *American Magazine* ought to command it.

THE MISSIONARY WORLD.

A NEW CHURCH IN TRINIDAD.

From Tunapuna, Trinidad, Mrs. Morton writes: You may have seen by Mr. Morton's report that the Tunapuna Church was opened on the 31st December. I have been long in writing you about it, but for the succeeding fortnight we were kept very busy with our Christmas examinations and treats, and on the 19th December we went "apart to rest awhile" at Gasparilla, one of several small islands in the Gulf of Paria, much resorted to for change of air and sea bathing. As I have written something about Gasparilla for the *Children's Record* I will only add that we found needed rest and refreshment, and returned on the 8th January much invigorated in mind and body. Mr. Morton was able to be with us only a part of the time, December being the busiest month in his year.

The Tunapuna Church is built on the plan specially designed for the one at Princeton by Mr. W. Darling, nephew of H. B. Darling, of whom you have all heard, as a long tried friend and helper of your missionaries. The former gentleman was an engineer in the Indian Civil Service, but having lost his health came to Trinidad in the hope of recruiting, and for the same reason has since left the service. His brother, the Rev. Oliver Darling, rector of Princeton, should also be mentioned here as a kind friend and helper of our work. In Mr. Darling's plan simplicity and beauty have been admirably combined with comfort and economy. The churches are exceedingly cool and comfortable, and no eye could rest on them without a feeling of pleasure.

We have named the church "Aramalya" (pronounced *ar-ram-al-ya*) meaning "place of rest." We feel that the standard is now fairly planted in Tunapuna; in token thereof your church, standing high on the ascent of the hills, bravely fronts the sea of sugar cane below, saying as plainly as can be to the tired labourer, "come to the place of rest," and pointing upward to the "rest that remaineth." It can be seen several miles away. Pardon us if we are proud of it. We have waited for it nineteen years.

The opening services were very impressive. Mr. Grant and Mr. Wright kindly left their own work to assist. Heavy rain came on about ten o'clock, and continued all day, but most of our people had already assembled. Our schools, with St. Joseph, turned out about 200 strong, representing our choir. They did their duty well; several Indian hymns were very correctly rendered to native music, also No. 235 in the Canadian Hymnal, "Christ is our Corner-stone." The communion was administered, and two men baptized. The services, beginning as usual with Sabbath school, occupied about three hours. Those coming from a distance there had some refreshment. Several expressed great satisfaction and happiness in the services of the day. At four o'clock Mr. Grant assisted Mr. Dickson in an English service. The rain had increased, but a good number assembled. The collection was \$9.32, and in the morning, when envelopes previously distributed were handed in, the amount was \$88.50. This included, however, a handsome donation from a friend who was present.

The church is not free from debt, as you will see by Mr. Morton's report and accounts; but we were wonderfully helped considering the great business depression that prevails here, \$1,354.50 having been collected in the island. The gentlemen on neighbouring estates gave ready and generous assistance in carting materials. The Episcopalians have built a neat church quite near to our own, which was opened the same week, so that the reproach of Tunapuna has been doubly wiped out. It is no longer "churchless."

We had a happy and busy time with the Christmas treats. It was no light task to apportion our rewards to the exact attendance of each child; in every school a few were distinguished as having made over 400 attendances (two each day) — 200 being the number required by the Government to qualify for result fees. All below that number received only a Christmas card, and a share of the refreshments, in some cases a very small share. We find this plan an excellent one. We have adopted the same plan in four of our Sabbath schools, but confining the rewards to the *very best* children. Last Sabbath they were distributed. We had been able to lay aside a few books for this purpose, but not nearly enough. It is true that some of our prizes were not very valuable, but the little ones received a coloured fashion plate with as much delight as the larger ones did a nice book from the Halifax box.

Choice Literature.

HEATHER BELLES.

A MODERN HIGHLAND STORY.

CHAPTER XI.—ON THE RIVIERA.

There are few finer passages in the pages of Milton than that in which the poet, after long lingering amid the grim sights and shadows of the nether regions, greets, on his return, the brightness of a happier world.

"Hail holy Light! Offspring of heaven first-born,
Or of the Eternal co-eternal Beam,
May I express thee unblamed? since God is light,
And never but in unapproached light,
Dwelt from eternity. Dwelt then in thee,
Bright effluence of bright Essence create."

It would be an exaggeration to say that the gladdening contrast which evoked these words was no greater than that felt by Roderick McKay, when a few days after leaving home he reached the glorious Riviera di Ponente; at the change was at least the same kind, if not in degree. He had bidden farewell to Glenartan when the cold winds of May were still blowing with almost wintry intensity, when gloomy masses of cloud were sailing over a background of sky scarcely less dark than themselves; when sombre gray shadows, deepening often into black, fell from the mountains on the glen below; when the fields and hillsides had not yet donned the fresh green of summer, and the sweet wild flowers had not yet dared to lift their heads and look for the sun. He reached the Mediterranean on a day when not a glimmer of cloud was visible over all the expanse of heaven; when the unfettered sun chastened the deep blue of the sea by streaks of snowy light, burned on the houses till their walls looked like ivory and their roofs like coral, and threw over the stony hill tops a delicious mantle of yellow and pink. There was more sunlight than shadow even beneath the sombre olive and deep green orange trees; and the terraces were sprinkled over with bright anemones and tulips. To one who, like the student, had never even crossed the Scottish border before, the *tout enemble* of sea and land and sky seemed a visible realization of Fairyland.

The famous Principality of Monaco occupies a narrow strip, not more than four miles long, on the northern shores of the Mediterranean. It is a little corner cut out of the Province of Nice, which in 1860 was ceded to France by the Italians after their struggle with Austria. The smallest independent State in Europe, it has its prince, its army, its capital and its palace; though the whole area it covers could be measured, four or five times over, out of a Highland sheep farm. The dominion, its so weighty a term may be allowed, embraces three distinct yet united parts. First, there is Monaco itself—a town perched on a rocky peninsula jutting out into the sea, the cliffs fringed with beautiful gardens. Like an alabaster basket of flowers laid upon the waters, the lofty edges of the promontory are lined with twining walks, where the cactus, the geranium and the fuchsia flourish luxuriantly, while the mesembryanthemum and parti-coloured stocks droop down the rocky sides, almost to the tattered margin of the sea. Within this fair enclosure are the narrow but cleanly streets of the tiny capital, and at the northern end the palace and fortifications. In a broad piazza before the royal residence the entire army of Monaco may be frequently seen on parade. A few dozen men represent the military force of the realm; but to this there falls to be added a band out of all proportion to these numbers, for it embraces a drummer, a bugler, and at least three or four more with a choice selection of instruments. Woe betide the nation which, in these aggressive days, shall venture to attack this brave kingdom! On the neck of the peninsula, and along the neighbouring shores, lies La Condamina—a sweet little anchorage in front, and ranges of modern streets and white villas behind. A little further to the east, a rounded spur from the steep Chateau mountains above runs down to the Cape Tocnana on the sea—the beauty of its natural situation enhanced in a marvellous degree by the taste and art of man. This is the famous Monte Carlo, known to all the world as the theatre of public gambling operations on a most extensive scale. Right on the brow of the cape stands the Casino, an elegant building with lofty towers, and surrounded by broad walks and terraces, whence lovely views of Monaco and the sea in front and the lower heights of the Alpes Maritimes behind may be obtained. The gardens which surround the Casino are marvels of beauty and taste. There the stately palm rears its feathery head in kingly pride over the groves, with here and there a rival in the tall flower of the aloe. The elegant acacia and lushy laurel line the paths, while shady arbours and tiny ponds of water lie concealed amid the foliage. These fair grounds, with their rich tropical vegetation, lie between the mountains and the sea; and are never more beautiful than when bathed in light by a glowing sun out of a cloudless sky. The pretty villas which have crept under the slopes, and lie nestled in their groves of orange and lemon, form a variegated belt between the luxuriant borders and bowers below, and the rocky and rugged heights which guard them from the cold winds of the North.

It is not our purpose to initiate our readers into the mysteries of Monte Carlo, or to tell of its many sorrows. To those whose idea of life is worthy and noble, even if not Christian, it is in some respects a great moral education to witness, once for all, such scenes as are daily visible in the gilded chambers of the Casino; but for multitudes, even a flying visit is a luxury of very dubious tendency. The disgrace, the shame, the ruin, which have flowed to thousands from the snares of the tables, are proof enough of the dangers run by those who venture to play. While it is candidly admitted that there is no actual cheating, no unfair advantage taken; yet the revenues of the Casino prove that the chances in favour of the table are vastly greater than those of any or all the players. Even a temporary success is comparatively rare; and continued indulgence in the

fascination of the stakes is absolutely certain to end in irretrievable loss. A careful scrutiny of the faces, the dress, the manners of the habitués of Monte Carlo, as these may be seen in the streets, the gardens, the Casino itself, or the drawing rooms of the hotels, is sufficient to convince one of the moral degradation of those who love its haunts. The restless eye, the deep-lined brow, the weary smile, the furtive, suspicious glance, the bitter laugh, the gaudy yet neglected dress, the utter want of quiet and repose; these in too many cases tell their own tale. They prepare one to hear, with pitying sadness yet little surprise, of the fatal shot or plunge, which is so often the termination of all on this side the grave. If one could ignore or forget, or better still, sweep forever away, the Temple of Vice which stands on that hill, there are few fairer spots on earth than Monte Carlo.

When Roderick McKay, after a long but rapid journey, arrived on the Riviera, his heart beat high, but it was not with the admiration which the scenery of that sunny coast naturally awakens. As the diligence from Nice, passing by the picturesque harbour of Villafranca and the sweet Bay of Eza, drew nearer and nearer to Monte Carlo, the one theme which engrossed him was the nature of the reception he might meet with from Archibald Graham, and the issue which might flow from their interview. He even attempted to forecast the run which their conversation might take, and tried in a general way to outline the language he should use in the case of certain topics which were sure to arise. All these prophetic plans were, we need scarcely say, completely upset when the time for their realization arrived. One distinct line of policy he firmly resolved to pursue; and it was more within his command. He determined to be frank and kindly toward Archibald Graham, for he believed that generous treatment would prove most advantageous for the best hopes he cherished as to the issue of his journey.

The Hotel des Oliviers lay behind the Casino grounds, and would now be included in the pretty suburb of Les Moulins, had it not been swept away years ago to make room for more modern erections. In deep tension of feeling McKay mounted the steps at the main entrance and enquired if Mr. Graham was still there. "Greyam, Greyam, did you say, sir?" said the porter reflectively, and then consulted a waiter who was standing by. "Take a seat, sir, for one moment; we shall look in the visitors' book," was all the satisfaction he got from their combined wisdom. Was it possible Graham was not there at all, and had been deceiving them all along? Black indeed did the outlook become when the two officials turned from the hall table to say that no one of that name had been there that season, so far as they knew or could remember.

"He has been ill, I understand," said Roderick, hoping to aid the process of identification.

"Ill, ill," said the French porter; "we have only one gentleman who is ill, but that is not his name."

A sudden thought struck McKay. He remembered the indistinguishable name made of his own noble cognomen, more than once on the journey. Might not the handwriting have something to do with it?

"May I see the visitors' book myself?" he modestly asked.

"Oh, certainly, if you will, sir," was the reply.

He ran his eye down the crowded page. By and by he was suddenly arrested, and the mystery solved. "Francis Wood; there it was. How could he have been so stupid as not to remember Archie's assumed name? And then—the risk; he felt a cold chill as he thought of it. Before, however, he even lifted his eye from the page he had recovered himself; and, turning round, said as calmly as he could:

"I beg pardon, I mentioned the wrong name; it's Mr. Wood I wish to see."

"Oh, Mr. Wood," said the porter, a discontented string of mumbled French followed the words. "Will you have the goodness to step this way, if you please?"

A broad flight of stairs, then a long passage, then a sharp turn and another range of narrow steps, and Roderick stood at the sick man's door. A gentle knock was answered by a feeble "Come in," and the student stepped into the room.

Archibald Graham lay in bed, partly in obedience to the doctor's orders, partly because he did not care to loaf about the public rooms since he was positively forbidden to venture out of doors. The room was small, but tastily furnished and cheerful; and on a little table by the side of the invalid lay a few guide-books, a tiny coffee-pot, with cup and saucer, one or two medicine bottles, a cigar case and a novel. In the open fireplace crunched two little bronze griffins supporting bars of iron, and over these again thick lumps of wood, sawn into short lengths, and laid side by side, were slowly smouldering away. From the window, which looked toward the east, there was a delightful prospect. On the left were the steep hillsides which look down on Monte Carlo; and a few miles off a long spur which sloped downward, first abruptly, then more gently, to the sea. Its termination was Capo Martino, which hid the Bay of Mentone beyond. In the middle distance, above the curve of the bay, the rugged and picturesque walls of Rocca-bruna and its castle, perched on ruddy cliffs, hung over green groves of orange and lemon. Seen from the pillow of the invalid, enclosed in the simple framework of the window, it was a picture to soothe and satisfy the eye. All this Roderick McKay could take in after a time; but at first he was wholly engrossed by his own unexpected intrusion on Graham. No sooner had the latter in wonder and bewilderment recognized his visitor, than he burst out with:

"Roderick McKay, what brings you here?" Then, before an answer could be given, he added almost fiercely, "Are you alone?"

"Quite alone, I assure you. I don't wonder at your surprise. Give me your hand, Graham. Believe me, I come as a friend."

It could not be refused; but there was little cordiality in the grasp, if grasp it could be called. Then the sick man faltered excitedly:

"What tempted you—to seek me here? If you think to come over me, and cut and carve me into the shape you would like, you are mightily mistaken."

"I know you better, Archie," said McKay quietly. "But we must not get on that subject yet."

"You might have spared yourself the 'yet.' But so be it. How is my father? Was it he who sent you here?"

"One answer will do for both your questions," replied his visitor. "Your father is still very helpless, and almost speechless; far too weak, I am sorry to say, to have had any hand in my coming here. But what about yourself?"

"Oh, I'm all right," said Archie, hastily assuming the appearance of the utmost cheerfulness. "I got a little cold before I came here, but a few days will set me on my feet again."

"Have you seen a doctor?" asked McKay.

"Oh yes; I couldn't stand any abominable Frenchman, and there were no others here, so I got Dr. Hammond from Mentone, and I have no doubt he will put me all square very soon."

"How long have you been in bed?"

"Oh, I don't know," said the invalid slowly, evidently trying to count the days. "Before I wrote you. You got my letter? Yes. Well, I have been knocked over ever since then, but I am much better now."

A somewhat rough cough seemed just then to resent and belie his words, and led McKay to say that they must not speak too much. Then he added when the attack had passed off:

"Now, Graham, we must try to understand each other at once. I come here as an honest, downright friend. I will bore you as little as I can, and lecture you—never. You must try to take me on my own terms, and let me do all I can for you. I have no errand but to see you and help you and cheer you. So far and so long as I can do these things, I shall stay, unless you order me off. Will you bear with me, then, and see if we cannot get on together?"

"Give me some of that bottle then. I dare say you mean me well," with the utmost scratch of cordiality Graham could yet show; but it was something. The truth is, he had felt very, very lonely, and was glad in his secret heart that there was some one near who knew all about him, and in whom he could implicitly trust.

"That's a good fellow," said Roderick, as he carefully measured the quantity in a glass, and put it to Graham's lips. "I shall do all I can to help to pull you through, and then we must see something of the Riviera together. This is a glorious place."

There is no need to detail all the intercourse which followed. McKay did his best to confine their talk within safe limits, but he soon saw that for one night at least he must just allow things to take their course. He was content to wait for any account of his adventures which Graham might be willing to give till some future occasion; but he really could not refuse to answer the fire of questions with which he was assailed. Ere the night was over, Archie knew almost all the student was able to tell. It was arranged that Roderick should occupy the room next to Graham's; and a door between the two, usually locked, was left open for the night. Here we think it right to record that from this first night on which they met till they left the South of France altogether, Roderick did everything for Graham that man or woman could have done; and proved himself as skilful and watchful and gentle in the sick room as he was manly and brave in the intercourse and bustle of outward life.

That same evening McKay wrote to Mr. Craig, informing him of his safe arrival, and the condition in which he had found Archibald Graham. He enclosed it to his friend Stewart, of whose kind services he had more than once availed himself. He still employed this method of transmission to "cheat surprise and prying eyes" in the local post-office, Glenartan, where the art of steaming and opening letters was reputed to be well known and frequently practised. A few days after, he was able to write more fully and satisfactorily in consequence of a conversation with Graham.

(To be continued.)

THE WEEK DAY LECTURE.

From Dr. Eggleston's illustrated article in the April *Century*, we quote the following account of the "week day lecture," now passed away: The New England reverence for the Sabbath tended to repress social enjoyment in the accidental encounters of Sunday, but the week-day lecture suffered from no such restriction, and was for a long time much more in favour than even the Sunday service. From all the country round, in spite of the poverty and difficult conditions of pioneer life, people flocked to these week-day assemblages. Cotton's lecture in Boston was so attractive that it was found convenient to establish a market on the same day: punishments in the stocks, in the pillory, at the whipping post, or on the gallows, were generally set down for lecture time, perhaps in order that as large a number of people as possible might be edified by the sight of a sinner brought to a just retribution. Nor did these exhibitions of stinging, of cutting off ears, and of men sitting in the stocks, or dangling from the gallows, tend to diminish the attendance. At one period during Philip's war, scarcely a Boston lecture day passed for a number of weeks without the congregation being regaled with the sight of the execution of one or more Indians. When heretical or seditious books were condemned, it was agreed that they should be solemnly burned "just after the lecture." Elections were appointed for the same time at first, and the early popularity of the Thursday lectures in Boston and Ipswich fixed the annual Thanksgiving festival on that day of the week. The largeness of the assemblies at lecture time gave some uneasiness to the magistrates in the first years of the colony; they were concerned to see people who could ill spare the time, going to three or four lectures in different places during the same week. They saw that young people made attendance on lectures a pretext for enjoying themselves, and they had a reasonable fear that the hospitality exercised on such occasions might become burdensome. As early as 1633, the magistrates interfered to fix the hour of the lecture at one o'clock or later, that the people might take their midday

meal at home. The next year they persuaded the ministers about Boston to arrange their lectures in alternate weeks, that four contiguous towns might afford but two lectures a week. In 1639 the rulers again sought to regulate the hour of lecture, but this brought the clergy on their backs, and the next year all restrictions were repealed, and the week-day lecture long remained a time of common assemblage, of business convenience, of hospitality and of great social enjoyment.

AN EGYPTIAN FUNERAL.

A funeral in Egypt is indeed a strange sight, and the first one the visitor sees astonishes very much. At the head of the procession march a corporate body of the blind and a certain number of men, who proceed at a quick step, singing a most jubilant air, while swinging themselves from right to left. Behind them comes the funeral car, or rather a sort of bier, bearing a great red shawl, in which the body is deposited. At the extremity of the bier, on a perch, is placed the turban or the turbanette of the defunct. Two men carry this bier. They follow with such high spirits the movement of the head of the cortege that the corpse, rocked in every direction, seems to jump under the shawl that shrouds it. The women bring up the rear, some on asses, some on foot. The first row is formed of weepers or rather screamers, who send forth toward heaven at each step the shrillest notes. The weepers hold in their hand a handkerchief, with which they are not solicitous of wiping their eyes perfectly dry, but which they pull by the two ends behind their head with a gesture that would be desperate if it were not droll. On arrival at the cemetery they take the corpse from the bier to cast it, such as it is, into the grave. The grand funerals, however, take place with much more solemnity. An important personage is hardly dead in Egypt before his friends and acquaintances hurry to the house; during one or two days they eat and drink at the expense of the dead, or rather his heirs, indulging in the noisiest demonstrations. When the hour of the interment arrives a scene of the wildest character is produced. The slaves and women of the household throw themselves on the corpse and feign determination to hinder it from passing the threshold. His lugubrious tragedy is played conscientiously; they snatch away the coffin; they belay each other with blows, and the most violent and frightful clamour is heard. At last the procession leaves the house and repairs to the cemetery, preceded by camels loaded with victuals, which are distributed to the poor hurrying in crowds along the road. All along the road the mourners and friends of the family fight for the honour of bearing the bier for an instant, and thus it passes or rather bounces from hand to hand amid the most frightful disorder. The interment ended, every one returns to the house of the dead to recommence the festivities, dancing and the mortuary demonstrations.—*Brooklyn Magazine.*

HOW A PARTRIDGE "DRUMS."

When I first came to Canada, I found there were various opinions as to the method of making the sound. One man, who read a good deal but rarely went into the woods, said the sound was produced by the bird's voice; some of the hunters told me the bird struck its wings on the log, and others declared that it struck them together over its back.

I did not much heed the book man's explanation, for all the woodmen laughed at it. I soon learned to discredit also the idea that the bird thumped the log with its wings, because, whether it stood on a stump or a stone, a rotten log or solid timber, the sound was always the same. Lastly, I did not believe that the wings were struck together, because, when a pigeon or a rooster strikes its wings together, the sound is always a sharp crack. At length, after watching the bird carefully, I came to the conclusion that it drums by beating the air only.

It is not an easy matter to get sight of a partridge when he is drumming, but I managed to do it by crawling on my hands and knees toward the bird, lying still while he was quiet, and only moving forward when he renewed his noisy courtship.—for it is to woo and win his mate that the Ruffed Grouse indulges in these musical exercises. In this way I contrived to come within twenty feet without alarming him. Through the alder thicket I could just see his shaggy form strutting about like a turkey cock; then, for a moment, he stood upright, with his feathers lying close. Suddenly his wings flashed, and at the same moment I heard the loud thump. Then, for a few seconds, he stood, looking about as though nothing had happened; but presently came a second flash and thump, and others rapidly followed at lessening intervals, until at last the serenade rolled away like the galloping of horses or the rumbling of distant thunder.—*Ernest E. Thompson, in St. Nicholas for April.*

A LONELY DWELLING-PLACE.

North of Scotland there is a little island called Kilda, where there are only six families composed of seventy-three persons. They have communication with the mainland only once a year, when the agent of the owner visits the island to collect rents, and carries with him a package of letters and newspapers. The families' provisions consist of barley bread, eggs and sea-birds. Fish abound in the waters, but the islanders do not like them as food, and catch them only to sell when the agent comes over.

To pay their rent they weave rough clothing and blankets to sell. In the summer they cultivate gardens, collect birds and eggs for winter stores, and fish for trade. But these poor people, while fighting a hard battle for life, are contented with their lot. Crime and intemperance are unknown among them, and courts are never held. All the adults are members of the Church of Scotland, and know a large part of the Bible by heart. A minister resides among them, and holds regular services on Sunday and during the week. This little world is in strange contrast to the busy life of the nineteenth century.—*Youth's Companion.*

SPRING.

Free from their prisons leap the crystal streams,
Once more the meadows feel their pulses stir,
The air again is conscious of the whirr
Of feathered jockeys, racing with their teams
Along the course of the sun's golden gleams
And Time, that wonder-making conjurer,
Near sleeping Nature comes; and, touching her
With his light wand, breaks through her deathlike dreams.

"Awake," he cries, "awake, for now the snows
Have yielded to the heavens' glorious king;
The wind pays fragrant homage as it blows;
The brooks and birds in tuneful concord sing;
And in the woods the pale arbutus shows
Her blossoms—lights to guide the steps of Spring!"
—*Frank Dempster Sherman, in Brooklyn Magazine.*

INFLUENCE OF THE BIBLE.

While the Bible of the race is being written, from age to age, the Bible—as the Old and New Testament are rightly described—remains the most authoritative and the most valuable of all the revelations of the Divine will. It is not one book, but many books, some of which have influenced me deeply; others have not influenced me at all. The first time I felt the influence of the Bible was when I first went to a boarding school. I was unspeakably miserable and forlorn. I was only twelve, and had never been away from home before. It was then I discovered the consolatory influence of many of the Psalms. Take them all round, the Psalms are probably the best reading in the world when you are hard hit and ready to perish. After I left school, Proverbs influenced me most; and I remember when I was first offered an editorship, reading all the Proverbs relating to kings as affording the best advice I was likely to get anywhere as to the right discharge of editorial duties. When I was busy with active direct work among the ignorant and poor, the story of Moses' troubles with the Jews in the wilderness was most helpful. Later, when from 1876-1878 no one knew when he went to bed but that by morning Lord Beaconsfield would have plunged the Empire into war, the Hebrew prophets formed my Bible. In 1885 it was the story of the evangelists. If I had to single out any one chapter which I am conscious of having influenced me most, I should say the first of Joshua, with its oft-repeated exhortation to be strong and very courageous; and if I had to single out any particular verses, it would be those which were taught me when a boy, and which I long afterward saw on the wall of Gen. Gordon's room at Southampton: "Trust in the Lord with all thy heart; lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."—*W. S. Stead.*

THE COMMUNE OF PARIS.

But few people are fully aware of the immense proportions which the Paris Commune had taken on before its final suppression. Its military strength was simply enormous. Cluseret told me of his furnishing rations, at the time he was delegate to the Ministry of War, to 125,000 soldiers in Paris. And the amount of war material found in possession of the Commune at the time of its collapse was prodigious. There were 548,000 guns, of different models, with sabre bayonets; 56,000 cavalry sabres, of every form and description; 14,800 Enfield rifles; 39,000 revolvers; making a total of nearly 700,000 weapons of every kind taken from the hands of the Communards. Independently of the vast amount of this particular material, the military authorities of the Commune had 1,700 pieces of cannon and mitrailleuses, which they had robbed from the city, and which they had used with such terrible effect. But what most ever excite amazement is the knowledge of the vast number of the people in Paris at this time who not only were in sympathy with the Commune, but who abetted and sustained it in its career of crime and blood. The minority, embracing the better class of Paris, was completely cowed and subdued by this vast insurrectionary mass of population.—*E. B. Washburne, in Scribner's Magazine for April.*

A MEMORIAL tablet has been placed in the porch of the West Church at Rothsay, under the bust of Dr. Edgar, containing the names, etc., of the pastors since the formation of the congregation in 1799.

THE mission workers of all Christendom in China are, by latest reports, 387 men and 420 women, including wives. They are connected with sixteen British, four Continental, and thirteen American organizations. Chinese communicants, 25,000. What are these among 350,000,000 heathens?

DR. MAXWELL, Chinese missionary of the English Presbyterian Church, in writing *apropos* of the jubilee year, calls upon English Presbyterians no longer to keep silence on the opium traffic. The Church, he says, is miserably handicapped by this traffic in preaching the Gospel to the Chinese.

THE Rev. G. D. R. Munro, B.A., presided at the annual soiree of Patrick Gaelic mission recently. The contributions of the mission for the year were \$1,650, and as it is clear of debt the hope was expressed that it would soon be raised to the status of the congregation. Interesting addresses were delivered by the chairman, Dr. Adam, Revs. H. Anderson, Partick; W. Fraser, M.A., Mr. MacPhall, who has charge of the mission, and others.

PRINCIPAL CAIRNS preached in Broughton Place Church, Edinburgh, on a recent Tuesday afternoon in connection with the jubilee of Dr. Andrew Thomson. At a meeting in the Synod Hall in the evening Dr. Thomson was venerated with addresses from the Presbytery, pastors who have attended his ministry, and various congregations at home and abroad. Lord Provost Clark, Sir William Murr and representatives of the leading denominations delivered addresses.

British and Foreign.

OF the 1,868 Baptist pastors in England 1,279 are pledged abstainers.

THE Rev. Ewan McLeod has been called to Hope Street Gaelic Church, Glasgow.

THE Earl of Hopetoun is to be Lord High Commissioner to the General Assembly.

THE widow of Principal Tulloch, of St. Andrew's, died lately after a brief illness.

THE Rev. A. H. Reid, M.A., who has been pastor of the McCheyne Memorial Church, Dundee, for fifteen years, has received a unanimous call from St. Andrew's, Torquay.

THE Presbytery of Deer has overruled the Assembly to establish a judicial tribunal of the Church, and to secure an endowment of at least \$800 for new *quoad sacra* stipends.

A CENSUS is taken every Sunday of the Tweedmouth Presbyterian congregation. The people have become aware of it, and it is said that the audience continues to grow in numbers.

THE Rev. J. W. Wilson, of Alexandria, has 350 names on the roll of his Bible class, and fifty ladies and gentlemen attend another class which he has for the study of Greek and elocution.

THE soiree held in connection with the ordination of Mr. Bruce Meikleham, at Rockville United Presbyterian Church, Glasgow, was addressed by twelve ministers and several laymen.

THE establishment of a woman's missionary society with a membership of forty-one has been the principal event in the history of Waterloo Road Presbyterian Church, Blyth, during the past year.

THE Crown Court congregation in London, with its minister, Mr. Philip, are doing an excellent work among the poor people in the vicinity of their church. The collection when Dr. Donald Macleod preached was in behalf of the mission.

THE members of the Walsall Presbyterian congregation have gathered a class of 200 young people belonging to the least cared for among the community, and in a variety of ways have exercised upon them the graces of the Good Samaritan with most satisfactory results.

THE revenue during 1886 of Synod Schemes of the United Presbyterian Church amounts to \$434,295, an increase of \$41,450 on the year. There has been a slight decrease on the Foreign and Zenana Mission Fund. The general funds amount to \$1,247,060.

IT is stated that there is much less drunkenness on St. Patrick's Day, in Ireland, than there used to be some years ago. The shamrock, emblem of the Trinity and memorial of the Apostle of Ireland, continues to be worn; but the "drowning" of it is fast becoming a forgotten custom.

MINISTERS and students in the Free Church in favour of the movement for the revision of the Standards are, it is said, beginning to be anxious about its success. It has not as yet won a majority in any Presbytery. If it does not, it will not be brought before the General Assembly in May.

IT was agreed at a meeting at Cardonald, presided over by Dr. Macleod, of Govan, to take immediate steps for the erection of a permanent church. Mission services have been carried on for ten years under a joint arrangement between Govan, Bellahouston and Paisley Abbey parishes.

THE Rev. George Fairgrieve, Saltcoats, United Presbyterian Church, was presented on his semi-jubilee with an illuminated address, a silver salver, \$1,175, and a gold bracelet for his wife. He gave some interesting reminiscences of the town and the changes in the Church since he came to it.

AN extraordinary accession has been made to the membership in Montrose Parish Church. At a recent communion 112 were added to the roll, of whom seventy-one were young communicants. This is the largest increase which has taken place at any one communion in this church for upward of thirty years.

A SOIREE in connection with the associations of a leading congregation in Edinburgh is said to have been followed by a ball at which dancing was kept up till the small hours, and the police had ultimately to disperse the gathering. One of the company was afterward fined at the police court for being drunk and disorderly.

THE Rev. John Paton, St. Michael's, Dumfries, has, through Mr. Henderson, solicitor, paid the assessments levied on the other congregations in the town for the new manse. When payment was tendered for George Street Free Church the money was refused because payment had been made by Mr. Henderson.

THE committee for erecting the Diocesan Memorial to the late Bishop Fraser have been informed that the effigy and monument may be expected to be completed about the middle of May. It is understood also that the memorial chapel erected by the liberality of Mrs. Fraser, will be ready for the reception of the monument at the same time.

THE probationer in charge of an iron church in a new suburb on the south side of Edinburgh has been informed that his services will no longer be required. The reason alleged in a letter to the newspapers is that he had been seen carrying his baby, and afterward, when presented with a perambulator, giving the child a ride into the country.

THE Rev. W. W. Tulloch, B.D., Maxwell Church, Glasgow, was assisted at his anniversary services by Rev. David Macrae, Dundee, who preached in the afternoon and evening to crowded congregations. Mr. Macrae referred to the sad bereavement which had come upon Mr. Tulloch by the sudden death of his mother at St. Andrew's, the news meeting him as he entered the vestry at the close of the forenoon service.

Ministers and Churches.

ACKNOWLEDGMENTS.—Dr. Reid has received from E. R., Newmarket, \$10, equally for Home and Foreign Missions; A Wellwisher, Tiverton, \$5, Foreign Missions, India; A Friend, Martintown, \$10, viz.: \$5, Vancouver Church Building Fund; \$2, Rev. T. G. Thomson, Vancouver, Library; \$3, Jacob Bear's Indian Schools.

The sacrament of the Lord's supper was dispensed on the 3rd instant in St. Andrew's Church, Brighton, by the pastor, the Rev. A. K. McLeod. The service was attended by a most orderly and attentive audience, the centre seats being entirely taken up by communicants. Forty-five new members were added to the roll of the Church, as the product of a series of evangelistic meetings, which was recently conducted under the charge of the Rev. J. M. McIntyre. It has been a time of great spiritual blessing. "The Lord hath done great things for us, whereof we are glad."

A CORRESPONDENT writes: I see by a late issue of THE CANADA PRESBYTERIAN that favourable travelling rates for commissioners to the General Assembly have been secured by the C. P. R. from points in Quebec and Ontario. Why, might I ask, for Quebec and Ontario only? Why not, while at it, secure rates for commissioners from all points along the whole line from Quebec to Vancouver, B. C. This, I believe, would secure uniform and more favourable terms all around. Surely commissioners from poor missionary Presbyteries along the line westward of Winnipeg to the Pacific, who, unlike many of the more favoured brethren from Eastern Presbyteries, shall have to bear their own expenses, are entitled to at least equal consideration in this matter. Besides the earliest information is of great importance in order to complete necessary arrangements for a long and expensive journey in the interest of the work of the Church.

A GENUINE old folks' surprise party, consisting of the farmers and their wives from the north branch of the Churchill congregation, took place at the manse one evening last week. On the pastor's return home he found several farmers unloading oats in his granary. As soon as this was accomplished, and the manse opened, their wives were summoned from a neighbouring house, where they awaited the return of the pastor. After partaking of a bounteous repast provided by the ladies, several of the gentlemen explained that the object of their visit was to show in some practical way their very high appreciation of the unwearied efforts of their pastor in regard to their temporal and spiritual welfare. He had also very nobly, thus far very successfully, contended for their right to worship in a central place. If possessing the entire confidence and active co-operation of both old and young in every good work is any indication of future prosperity, Mr. Duncan's labours in this field will be abundantly successful.

THE tenth anniversary of the rebuilding of the First Presbyterian Church, Brantford, was observed on Sabbath, April 3. The Rev. P. McF. McLeod, of Central Presbyterian Church, Toronto, preached to large and deeply interested congregations both morning and evening. Mr. McLeod's discourses were interesting, earnest and eminently practical, and will not soon be forgotten. He also addressed a mass meeting in the Sabbath school in the afternoon, to the great satisfaction of the teachers and scholars. Mr. Hossie, president of the Brant County Sabbath School Association, also gave a good and useful address. Instead of the usual anniversary tea meeting, held from time immemorial, a free-will offering was asked from the people. The response to this was so spontaneous and liberal as to more than justify the wisdom of the change, inasmuch as it certainly is the true scriptural way of raising money for church purposes. The offering amounted to nearly \$200. On the following Friday evening a free social gathering was held. It was entirely informal in its nature, and every opportunity was given to people to get acquainted with each other. Refreshments were served, and a short programme of music given, after which an address was read to the pastor, Rev. Dr. Beattie, who had just returned from Montreal that day, where he had had the degree of D. D. conferred upon him. Along with the congratulatory address he was presented with a very handsome pulpit gown by the congregation. Dr. Beattie replied in a few words of grateful appreciation of the generous kindness of the people. The year just closing marks the most prosperous one in the history of the congregation. It also closes the fifth year of Dr. Beattie's pastorate, and the outlook for the future is very hopeful in every way.

PRESBYTERY OF MAITLAND.—This Presbytery met in Huron Church, Ripley, on March 15. Session records were examined. Commissioners to the General Assembly were appointed: Ministers, Messrs. Davidson, Muir, Ballantyne, McRae, Ross and McDonald; elders, Messrs. Millar, McLennan, J. McDonald, McPherson, W. Davison and Smilie. Remit on ecclesiastical co-operation was approved of with this amendment, That the arrangement of the whole matter be left with Presbyteries and district meetings. The remit on the marriage question was carried, several members dissenting. Messrs. Murray, MacNabb and Leask were appointed to superintend the studies of students. Messrs. McQueen, Ross and Anderson were appointed to arrange for the supply of Lucknow congregation. Mr. McPherson reported regarding the disposal of St. Andrew's Church property, Kincardine. Messrs. Leask, McQuarrie and Ross were appointed to revise the standing orders of the Presbytery, and report at next meeting. Messrs. Anderson and Gordon were appointed on Synod's Committee on Bills and Overtures. Messrs. Leask, D. G. Cameron and their Presbytery elders, with Mr. Harrison, were appointed to consider the advisability of preparing an atlas of the Presbytery, and report. The Rev. Dr. Burns, of Halifax, was nominated Moderator of the next General Assembly. Excellent reports were read on the following subjects: State of Religion, by Mr. Davidson; Sabbath Schools, by Mr. Stevenson; Temperance, by Mr. Murray. The report

of the Presbyterian Woman's Foreign Society was read by Mrs. Leask. It was moved by Mr. Sutherland, duly seconded and agreed to, That this Presbytery express gratification with the report now read by the Secretary of the Presbyterian Woman's Foreign Mission Society, and would note the marked success of the society during the past year in the increase of its auxiliaries, and largely increased contributions of the societies as a whole; also this Presbytery expresses their earnest desire that the Divine blessing may rest more and more upon the society, and that all its efforts may be crowned with abundant success. A reference from the Walton congregation was read. A commission, consisting of Messrs. Leask, McQuarrie, Anderson, Wilson and Strachan, were appointed to visit Walton. The claims of aid-receiving congregations were considered.—R. LEASK, *Pres. Clerk*.

PRESBYTERY OF PETERBOROUGH.—This Presbytery met in Peterborough, on the 22nd of March. The Rev. J. Cameron is Moderator for the next six months. There are no vacancies within the bounds of the Presbytery. At the meeting on the 22nd of March there were twenty-two ministers and nine elders present. Very interesting reports on the State of Religion, Sabbath Schools and Temperance were read and adopted. Much attention was given to the state of the mission fields and augmented congregations. Messrs. D. Spear and A. Thompson were recommended to the Home Mission Committee for employment during the summer. Leave was given to the congregation of Cobourg, to dispose of the former Old Kirk property in Cobourg, if it be found that they have the legal claim to the property. The union of Oakhill and Garden Hill was found to be impracticable. The usual steps were taken to obtain leave for the Rev. D. Beattie, of Campbellford, and the Rev. James Cleland, of Mill Street, Port Hope, to retire from the active duties of the ministry, and to have their names placed on the list of Aged and Infirm Ministers. The following ministers, all by rotation, were appointed as delegates to the General Assembly: Messrs. Cooke, Jamieson, Carmichael, Craigie, Thompson, Mitchell, and Hay. The elders appointed, all by open vote, were Messrs. N. F. McNaughton, Cobourg; G. Morrison, Omamee; John Carnegie, Peterborough; W. E. Johnstone, Grafton; W. E. Roxburgh, Norwood; D. McIntosh, Cold Springs, and J. F. Clarke, Port Hope. In connection with the appointment of the ministerial delegates the following resolution was adopted, That the commissioners to the General Assembly be requested to notify the Clerk in the event of their inability to attend the Assembly at Winnipeg, and that he be hereby empowered to commission the next in order till the full number of commissioners be secured. The Rev. Dr. Burns, of Halifax, was nominated as Moderator of the next meeting of Assembly. The remit on ecclesiastical co-operation was not approved of. The next meeting of Presbytery was appointed to be held in the hall of the First Church, Port Hope, on the first Tuesday of July, at ten o'clock a.m. Mr. Cleland reported regarding the state of the Presbytery Fund. The treasurer's books were reported by the auditors as carefully and correctly kept. On motion of Mr. Bennett, it was agreed to hold a conference at next meeting on the subject of "Systematic Benevolence." Notification was given by Presbyteries of their purpose to ask leave of the Assembly to receive the parties whose names are mentioned underneath as the ministers of this Church. The Presbytery of Montreal—John Adam Birrell, of the Presbytery of Jedburgh, Scotland; the Presbytery of Orangeville—W. E. D'Argent, of the Presbytery of Pembina, Dakota; the Presbytery of Sarnia—N. Smith, a minister of the Canada Methodist Church; the Presbytery of Owen Sound—R. Hunter Craig, a minister of the Congregational Church.—W. M. BENNETT, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—This Presbytery met on the 5th inst., with a fair attendance of members and others. On application made, Rev. D. Macintosh obtained leave of absence from his pulpit for six months, in the hope of recruiting his health, his people agreeing to meet the expense of supply for that time. Rev. M. C. Cameron tendered the resignation of his pastoral charge, because it is proposed to effect a union between Knox Church and St. Andrew's Church, both in Milton. The Presbytery agreed, while appreciating Mr. Cameron's generosity in this matter, to cite both of his congregations to appear for their interest at next meeting. A committee, previously appointed, reported through Rev. R. Wallace, that the congregations of Norval and Union Church had resolved to give an honourable retiring allowance to their late pastor, Rev. J. Alexander. Moreover, on the ground of increased bodily infirmity, and in terms of a wish expressed by himself, the Presbytery resolved to apply to the General Assembly for leave to his retiring from the active duties of the ministry, as also to recommend him to the favourable consideration of the Committee on the Aged and Infirm Ministers' Fund. An overture was submitted by Rev. H. M. Parsons anent a limitation of the trials of candidates for license; after some discussion, the overture was adopted, and ordered to be transmitted to the supreme court of the Church. In terms of a good report of a committee—submitted by Rev. William Frizzell—the Presbytery agreed to recommend the people of Ravenshoe and McMillan's, to take steps for meeting each Sabbath as one congregation, still keeping up their connection with Queensville. Some time was spent in hearing delegates from Bethesda Church, York Station, York Townline, and Leslieville, about a proposed re-arrangement of the same. The feeling shown by the delegates was quite commendable; and the sum spoken of for pulpit supply was not disappointing. Eventually, it was moved and resolved to disjoin Leslieville from York Townline, with a promise of \$200 (if necessary) from the Augmentation Fund, and in the meantime at least, it was also agreed to supply the three other places together, that is, by one and the same preacher. The resignation of the Rev. T. Nixon was duly dealt with. Only one commissioner appeared from his congregation, who declared the warm attachment still existing toward Mr. Nixon; but in view of some untoward circumstances, which could not be helped, the people would not

oppose his resignation. Mr. Nixon was heard on his own behalf, when he spoke of progress made since the period of his settlement; but in view of the said untoward circumstances, he preferred the acceptance of his resignation. On motion of Rev. P. McLeod, the Presbytery agreed to loose Mr. Nixon from his charge, and to tender him also an assurance of their cordial esteem, together with their good wishes for him in the future. The Clerk was appointed to preach at Stouffville on the 10th inst., to announce to the congregation the Presbytery's decision, and declare the charge vacant. On application made by Rev. J. M. Cameron, leave was renewed to his congregation to dispose of their present church property, and to purchase another suitable site for a new place of worship, the Presbytery to be informed thereof in due time. There appeared before the Presbytery Messrs. J. Goforth, J. W. Orr, D. A. McLeod, C. W. Gordon, B. A., John McMillan, William Mowat, J. Easton Browne, John J. Dobbin, D. G. McQueen, B. A., A. E. Doherty, B. A., James W. Rae, James Argo, R. J. Glassford, A. Manson, J. McGillivray, B. A., and J. A. Macdonald, all of them theological students, who wished to be taken on preliminary trials for license. Accordingly they were examined on the various subjects prescribed by the Book of Forms. Said examination having proved satisfactory, the Presbytery agreed to ask leave of the Synod of the district to take them on the other remaining trials. Letters were read from Messrs. W. B. McMurrich and W. M. Clark, resigning their appointments as commissioners from this Presbytery to the General Assembly, and Messrs. William Frazer and William Hood were duly appointed in their stead. The next ordinary meeting of Presbytery was appointed to be held in the usual place on Tuesday, the 3rd of May, at ten a.m.—R. MONTEATH, *Pres. Clerk*.

MONTREAL NOTES.

A generous friend of the College here presented each student of the graduating class with a beautifully bound copy of Brown, Jamieson & Faussett's Unabridged Commentary on the Bible, in six large volumes. At no time are books more needed than when young ministers are settling down to their life work, and so spontaneous and considerate a gift is most highly appreciated by the graduates, who will ever cherish grateful remembrances of the kind donor.

All the members of the graduating class appeared before the Examining Committee of the Montreal Presbytery, on Tuesday last, and underwent an oral and written examination, with a view to license. They will probably all be licensed by the Presbytery next week, at a meeting to be held before the Synod adjourns. The overture of the Presbytery of Toronto, anent the limitation of trials for license, is a step in the right direction, and will, it is hoped, meet with the approval of the General Assembly. As the Synods only meet once a year, and as the meetings are held in some cases within a fortnight of the close of the college, it seems unreasonable to ask students to prepare for and undergo a searching examination—often on subjects they have not been studying for a considerable time—before the Presbytery, when they have just been examined by the College Senate.

Though the session has only just closed, applications are already being received for rooms for next session from many new students, and the prospects at present are that next fall there will be by far the largest attendance there has ever been at the college here. A wing, with accommodation for forty or fifty additional students, will soon be an urgent necessity. Who will provide the requisite means?

Mr. Peter Redpath's latest gift to the college has come to hand. It consists of 164 volumes, and includes the whole of the Bampton Lectures from their institution to this date, the complete works of the Parker Society, and the Appendix to the Codex Sinaiticus.

The annual meeting of the American section of the Presbyterian Alliance takes place in the Scotch Presbyterian Church, on Wednesday, the 20th inst. One of the subjects to be then considered is the programme for the Alliance meeting in London, next year. This programme is already drafted. It has one feature that might with advantage be adopted in our General Assembly; there are only two seditious daily, thus leaving time for committees to meet, and maturely consider matters referred to them.

The congregations of Erskine and Knox Churches are to unite for service during the vacation months this summer, the pastors dividing the work between them, some one of the two being in the city so that cases of sickness can be attended to. This seems to be a good arrangement, and will, it is confidently hoped, work so satisfactorily as to justify the renewal of the plan in succeeding years.

Captain Kerr, one of the oldest members of the Session of Erskine Church, died on Tuesday last. He was a native of Liverpool, though his early years were spent in his grandfather's manse in Burntisland, Scotland. He was a sea-captain for many years, and latterly he occupied the position of Port Warden here. He was ordained an elder in Erskine Church in 1867, and was among the first teachers in the Cote St. Antoine Presbyterian Sabbath School. He was a man of great warmth of heart, of broad sympathies and of sterling Christian character. He will be greatly missed in the Church. He leaves a widow and family of ten, most of whom are grown up. They have the sincere sympathy of very many friends in their bereavement. The funeral took place on Thursday; a short service was held at the house, and another at Erskine Church, taken part in by Rev. Messrs. Jordan, Professor Campbell, Professor Scriinger and Rev. R. H. Warden.

Another old resident died yesterday—Mr. James Dakers, a native of Forfarshire, Scotland, and for many years Manager of the Montreal Telegraph Company. Mr. Dakers was a member of St. Paul's Church, and leaves behind a large circle of attached friends.

The Rev. G. Nergarian, a native Armenian, is at present in Montreal. On Sabbath last he addressed the congregations of Knox and Stanley Street Churches, and on

Wednesday evening the congregation of Erskine Church on missionary work in Turkey, with special reference to his own experience. He appeared on the platform in native costume, and speaks English fairly well.

Under the auspices of the Christian Work Association of Chalmers Church an "At Home" was given in the lecture room on Wednesday evening, and proved most enjoyable. The room was tastefully furnished and decorated, giving it quite a home appearance. The entertainment was of a varied character, embracing vocal and instrumental music, and an address from Rev. Professor Scrimger. Microscopes, stereoscopes with views, rare prints, illustrated books, etc., were displayed on tables placed here and there in the hall, and refreshments were served during the evening.

At the recent meeting of the Board of French Evangelization it was resolved, after full consideration, to make an appeal for funds to add a wing to the Pointe-aux-Trembles Schools, so as to provide accommodation for about eighty additional pupils, and to purchase a property in the immediate vicinity of Quebec, to be utilized for a similar mission school. The inability of the present building at Pointe-aux-Trembles to accommodate even one-half of those applying for admission renders it necessary to provide additional room. There is no department of the Church's work more encouraging or more fruitful, and it is earnestly hoped that the appeal of the Board may meet with a generous response. The sum required is \$20,000, viz., \$10,000 for enlarging the Pointe-aux-Trembles Schools, and \$10,000 for purchasing and furnishing the property near Quebec. The raising of this amount must be a special effort, without in any way lessening the regular annual contributions for the maintenance of the work of the Board.

ANNUAL CONVOCATION, PRESBYTERIAN COLLEGE, MONTREAL.

The annual convocation of the Presbyterian College of Montreal was held recently in the David Morrice Hall, and was very largely attended, every seat in the building being occupied. At eight o'clock, the Moderator of the General Assembly, the Rev. J. K. Smith, M.A., of Galt, with the Senate and Alumni of the college, entered the hall, and constituted convocation—the Rev. Principal MacVicar presiding. Among those on the platform were Sir William Dawson, Professors Cousirat, Campbell, Scrimger, Rev. Drs. McNish, Beattie, Smith and Kelly, Rev. Messrs. Patterson, Fleck, Jordan, Warden, McDonald, Cruchet, Watson and Mathieson (of Martintown), D. Currie, B.D., Three Rivers, and Mr. David Morrice. The proceedings of the evening were begun with prayer by the Rev. F. M. Dewey. The presentation of prizes, scholarships and medals was at once proceeded with.

I. Prizes. (a) Philosophical and Literary Society's Prizes.—Public Speaking, W. Paul, \$10 in books, Mr. F. H. Larkin, B.A.; English Essay, W. Paul, \$10 in books, Mr. J. A. MacFarlane, B.A.; French Essay, W. Paul, \$10 in books, Mr. S. Rondeau, B.A.; English Reading, W. Paul, \$10 in books, Mr. I. L. Hargrave, B.A.; French Reading, W. Paul, \$10 in books, Mr. A. B. Groulx, presented by Mr. N. Waddell, president. (b) Sacred Music—First Prize (2nd year only), \$10 in books, Mr. F. H. Larkin, B.A.; Second Prize (all years), \$5 in books, Mr. J. Naismith, presented by Mr. J. A. MacFarlane, B.A. (c) Ecclesiastical Architecture—First Prize (3rd year only), \$10 in books, Mr. G. J. A. Thompson, B.A.; Second Prize (all years), \$5 in books, Mr. N. Waddell, presented by Mr. A. C. Hutchison, R.C.A., lecturer. (d) Sacred Rhetoric—Dr. F. W. Kelly Prize (2nd year), \$15 in books, Mr. F. H. Larkin, B.A.; Dr. F. W. Kelly Prize (1st year), \$10 in books, Mr. J. H. MacVicar, B.A., presented by Rev. Professor Scrimger, M.A.

II. Scholarships (Special). (a) University Scholarships, gained after the close of the session, 1885-86—The Sir George Stephen, 1st year, \$50, Mr. W. Deeks; The Stirling, 2nd year, \$50, Mr. H. N. Goff; The Drysdale, 3rd year, \$50, Messrs W. S. Clay, J. A. Nicholson, W. M. Rochester; The Siessor, 4th year, \$50, Mr. J. MacDougall, presented by the Rev. F. M. Dewey, M.A. (b) French Scholarships—The Hamilton (McNab Street) Theological, \$40, Mr. J. E. Coté; The Guelph (Chalmers Church), \$40, Mr. A. J. Loïs; The Galt (Central Church) Literary, \$40, Mr. C. Vesot; The College, \$40, Mr. S. P. Rondeau, presented by the Rev. Professor Cousirat, B.D., B.A. (c) Gaelic Scholarships—The R. McLennan (Senior), \$50, Mr. J. C. Martin, B.A.; The H. McLennan (Senior), \$25, Mr. M. MacLennan; The K. Campbell (Junior), \$25, Mr. D. L. Dewar, B.A.; The College, \$20, Mr. M. J. McLeod, presented by the Rev. Neil McNish, B.D., LL.D., lecturer. (d) The Alumni Scholarship, \$50.—Awarded to Mr. A. S. Grant, B.A., presented by the Rev. W. T. Herridge, B.D., B.A. (e) The North-West Scholarship—Awarded to Mr. I. L. Hargrave, B.A., presented by the Rev. L. H. Jordan, B.D.

III. Scholarships (Theological and General). (a) Pass Work—The Greenfields, 1st year, \$50, Mr. J. MacDougall, B.A.; The Halfour, 2nd year, \$50, Mr. R. Henderson; The Hugh MacKay, 3rd year, \$60, Mr. S. Rondeau, B.A.; The James Robertson, 3rd year, \$50, Mr. G. J. A. Thompson, B.A., presented by the Rev. Professor Scrimger, M.A. (b) Pass and Honour Work—The John Redpath, 1st year, \$50, Mr. D. L. Dewar, B.A.; The Anderson, 2nd year, \$100, Mr. I. C. Martin, B.A.; The Peter Redpath, 2nd year, \$70, Mr. F. H. Larkin, B.A.; The William Brown, 2nd year, \$50, Mr. A. S. Grant, B.A.; The J. C. Wilson, 2nd year, \$50, Mr. I. L. Hargrave, B.A., presented by the Rev. Professor Campbell, M.A.

IV. Medals. Gold Medal, the highest prize of the year for all work, pass and honour. Awarded to Mr. S. Rondeau, B.A.; Silver Medal, for second standing in the same. Awarded to Mr. G. J. A. Thompson, B.A., presented by the Rev. Professor Scrimger, M.A.

CONFERRING DEGREES IN DIVINITY.

I. Bachelors of Divinity.—The Rev. W. A. Mackenzie, B.A., Grafton, Ont.; the Rev. W. D. Roberts, B.A., Montreal.

II. Doctors of Divinity. (a) By Examination—The Rev. F. R. Beattie, M.A., Ph.D. Brantford, Ont. (b) Causa Honoris—The Rev. John MacTavish, Inverness, Scotland; the Rev. J. K. Smith, M.A., Moderator of the General Assembly, Galt, Ont. Have passed the first examination for B.D.—Mr. A. S. Grant, B.A., Mr. J. H. Higgins, B.A., Mr. G. J. A. Thompson, B.A.

ADDRESSES.

I. Valedictory Address. By Mr. S. Rondeau, B.A. Presentation of Diplomas to the Graduates of the year, viz: Mr. J. E. Ducloux, B.A., Mr. S. Rondeau, B.A., Mr. A. B. Groulx, Mr. G. J. A. Thompson, B.A., Mr. H. O. Loïselle, Mr. N. Waddell, by the Reverend the Principal.

Then came the most interesting portion of the proceedings of the evening. Professor Campbell in fitting terms presented the Rev. F. R. Beattie, M.A., Ph.D., of Brantford, for the degree of Doctor of Divinity. The Senate of the college had adopted, the speaker stated, a very high standard—which he explained—as a basis for this degree, and Mr. Beattie, having taken up the department of apologetics, had passed an examination before specialists in the ten branches of the subject, and had taken an average of ninety per cent. of the marks. Mr. Beattie then came forward, knelt before the Principal, the solemn Latin formula was repeated, and the hood of the degree was thrown over the scholar's gown.

The Rev. R. H. Warden then proposed the name of the Rev. John MacTavish, of Inverness, Scotland, as one worthy of the honorary degree of Doctor of Divinity. Mr. MacTavish had, the speaker stated, spent the greater part of his life in Canada, beginning his ministerial labours at Beaverton, Ont., and ending them in 1877 as the pastor of Chalmers Church, Woodstock. Mr. Warden briefly sketched Mr. MacTavish's services, particularly those connected with the establishment of the Presbyterian Church in the North-West, and closed by saying that the college would honour itself by having upon the roll of its graduates one who was the type of a Christian gentleman, and at the same time a faithful minister of the New Testament.

The Rev. A. B. Mackay proposed the name of the Rev. J. K. Smith, M.A., of Galt, Moderator of the General Assembly, for the same honour, and spoke of his high literary and theological attainments, and of his long, eminent and successful services as a faithful minister of the Gospel. He had been pastor of important congregations in Ramsay, Brockville and Halifax, and was now for the second time pastor of Knox Church, Galt, which has the largest communion roll of any charge in Canada. The degree of D.D. having been conferred upon him by the Principal, Dr. Smith addressed the graduates in a most earnest and forcible manner. He impressed upon them the responsibility they had assumed, and the necessity which existed for the faithful, earnest and simple teaching of Christ. He strongly advised them not to be content with preaching to their people, but to go to them personally, and impress their own personality upon them. He also advised them to give every member of the Church some work to do for it every day of their lives. Nothing did so much to impress truth on the mind as the teaching of it to others, and the Church then became an active living organism.

He then thanked the Senate for the honour they had conferred on him—an honour which he valued very highly, coming as it did from such an eminent and distinguished college of the Church, which had performed a great work for the Master in preparing young men to go forth and preach His Gospel, and he heartily thanked those generous souls who have not spared their money to carry on the glorious work. Two additional professors were required, and he hoped that it would not be long before the \$50,000 required for these would be bestowed by some of Montreal's generous merchants.

M. S. Rondeau, B.A., delivered the valedictory, which was appropriate and able.

Principal MacVicar, in closing the convocation, stated that the attendance in theological classes during the past session had been larger than in any previous year: that the Monday conferences had been of special interest; that the society recently resolved to plant a mission school in a destitute suburb of the city, and at the same time appointed an efficient missionary to labour in the city during the coming summer; that ten of the students had intimated their readiness to go to the foreign field, and had been holding meetings for prayer and conference regarding the matter; that it was proposed by its managers, next session, to enlarge and otherwise improve the *College Journal*. He also referred to the numerous and most valuable additions made by generous donors during the year to the college library, rendering it one of the most valuable now connected with any of our theological institutions. Our aim, he stated in conclusion, is to raise the standard of the theological education and attainments more and more. In this we have the hearty concurrence and support of our alumni, who show their loyalty to the institution and their faith in its efficiency by directing young men in their parishes to avail themselves of the facilities here offered for training and culture. The treasurer informs me that the temporary provision made for part of our income in the form of special subscriptions requires to be renewed and increased, and that Mr. Jonathan Hodgson, just before leaving for Europe, generously subscribed \$250 per annum for five years. Let other of our numerous merchant princes follow this example, and what is needed will be speedily realized.

DR. MACDONALD, on account of failing health, has resigned the pastorate of the church in South Melbourne which he has filled for thirty three years, and the congregation have granted him a retiring allowance of \$1,000 a year with the use of the manse during his life. Born in 1820, Dr. Macdonald graduated at Aberdeen in 1841, studied theology under Dr. Chalmers, and was licensed in 1846. The first years of his ministry were spent in the Hebrides.

Sabbath School Teacher.

INTERNATIONAL LESSONS

May 1, 1887. } **ISRAEL IN EGYPT.** } Exodus 1 } 6-14.
GOLDEN TEXT.—He increased His people greatly; and made them stronger than their enemies.—Psalm cv. 24.

SHORTER CATECHISM.

Question 19—Man, by his sin, having lost communion with God, in which was his true and perfect happiness, now in his unconverted state rests under God's wrath and curse. We ought never to forget that God is love; neither must we forget that all evil calls forth God's anger. He is angry with the wicked every day. John the Baptist, bearing testimony to Christ, said: "He that believeth not the Son shall not see life; but the wrath of God abideth on him." The curse of God is not an idle imprecation; it is the awful doom that rests on the sinner, because of the violation of the perfect law of God. Another effect of man's sin is that he is liable to all the miseries of this life—a fact we see around us every day. Death is also the consequence of sin. Worse than death awaits the finally impenitent—the pains of hell forever. The loving Saviour Himself said: "These shall go away into everlasting punishment." They are dreadful words, but they are Christ's words. He who said these words of doom only can deliver from their fulfilment.

I. The Death of Joseph.—But for the envy of his brethren, the first years of Joseph's life were bright and happy. He was his father's favourite. In his seventeenth year he was sold as a slave, and carried into Egypt, in which condition he remained for ten years, and for three years more he was kept a prisoner. Then came his great elevation. He continued to rule in Egypt for the period of eighty years. When he was 110 years old the end came. He died, and all his brethren and all that generation. The same old universal story, "and he died." He lived to a great age; he had been called of God to do a great work, but it was ended. His people kept his body and embalmed it, and carried it with them in all their marchings through the wilderness, and finally buried it near Mount Ebal, after their entry into the promised land. This was in accordance with his own request, for we are told that as a proof of his faith in God "he gave commandment concerning his bones." The whole generation that had experienced the famine and Joseph's wise provision had passed away.

II. The Israelites Increase.—When Jacob and his family and their dependents went to Egypt, they were but a small company. They became prosperous, and increased in numbers marvellously. They dwelt in the healthiest and most fertile part in all the country. They enjoyed excellent health, and lived long. Their occupations were also healthy; they were not likely called upon to engage in military service, and not exposed to the dangers of war. God blessed them, and they became so numerous that the Egyptians began to be afraid that they would prove a danger to the nation. The eminent services rendered by Joseph and his people were forgotten. A new king was on the throne. All was changed, and the Hebrews became objects of dislike and jealousy.

III. The Israelites Oppressed.—Scholars are agreed that after Joseph's death a new dynasty drove out the Shepherd Kings; but they are not agreed as to which dynasty it was. Some are of the opinion that it was the eighteenth, and others that it was the nineteenth dynasty, and that the new king spoken of in the lesson was Rameses II., the Sesostris of the Greeks. The new king was alarmed at the increasing number of the Israelites, and anxious for their restraint. His language is: "Come on, let us deal wisely with them." His proposed method is not marked by wisdom. Counsels prompted by fear are seldom wise. They were rather the cunning dictates of a selfish policy. True, evils were feared from the rapid increase of the Hebrews. They might, in the case of war, side with the enemies of Egypt, or they might seek to escape, and thus occasion loss to the Egyptian revenues, and greatly diminish the ranks of labour. Taskmasters, superior officers, were set over them, and they were afflicted with burdens. They were set to build the store-cities of Pithom and Rameses. The great building operations were generally carried on in Egypt by slaves and captives taken in war. The condition of the Israelites was rendered as nearly intolerable as that of the hopeless captives. The sites of two store-cities mentioned in the lesson have pretty certainly been traced by intelligent explorers. Pithom was situated at Tel-el-Maskhuta, in Wady Tumilat, twelve miles west of Ismailia, on the Sweet-Water Canal, and the site of Rameses was evidently at the western end of the canal, not far from Heliopolis. The severe labours and treatment to which the Hebrews were subjected did not have the effect the king intended; the more they were afflicted the more they grew. This only intensified the fear their numbers inspired; their oppressors were "grieved." The word is strong; it expresses a mixture of loathing and alarm. Yet more severe and galling was the bondage to which the suffering people were subjected. Theirs was crushing servitude. If the tyrant did not succeed in his main design, he certainly did succeed in making "their lives bitter with hard bondage." God overruled their calamities for the good of His people. It was part of the hard discipline by which they were to be welded into a nation.

PRACTICAL SUGGESTIONS.

God's plans for His people cannot be frustrated by man's hostility.

The policy of tyranny and oppression is never a wise policy.

Men and nations who have done God's work best have been pupils in the school of adversity.

The most grievous of all bondage is the bondage of sin.

Sparkles.

WHEN Mr. Gladstone goes out among his trees at Hawarden he is not called Grand Old Man, but first-rate feller.

PAIN is frequently needless, for instance the pain produced by a bad pen, when the remedy is easy. Get one of Esterbrook's. All stationers have them.

SORROWFUL Child to the Pastor: Mr. B., mother sent me to tell you that father was dead. Pastor: Is he? Did you call a doctor? Child: No, sir; he just died himself.

A SEVERE ATTACK.—"I never felt better in my life than I have since taking Burdock Blood Bitters. I had a severe bilious attack; I could not eat for several days, and was unable to work. One bottle cured me." John M. Richards, Sr., Tara, Ont. For all bilious troubles use B. B. B.

A SCOTCH lady who has been visiting Boston and New York says the Boston woman admires nothing she understands, and the New York woman understands nothing she admires.

FORTUNE'S FAVOURITES are those who court fortune—those who are always looking out for and investigating the opportunities that are offered. Send your address to Hallett & Co., Portland, Maine, who will send you free, full particulars about work you can do while living at home, wherever you are located, and earn from \$5 to \$25 per day and upwards. Capital not required. You are started free. Both sexes. All ages. Some have earned over \$50 in a single day. All is new.

LAYMAN (to minister): The bad weather keeps a good many people away from church, I suppose, Mr. Goodman? Minister: Y-es; but bad weather doesn't keep as many away from church as the contribution box does, my brother.

"HEAVEN is not reached at a single bound," sung Dr. Holland, and the very same may be said of health. But many a sick person would make rapid strides in the direction of complete health by using Dr. R. V. Pierce's "Golden Medical Discovery." It is a sovereign remedy for all forms of scrofulous diseases, king's evil, tumors, white swellings, fever-sores, scrofulous sore eyes, as well as for other blood and skin diseases.

"THERE comes the late Mr. Smith." "You mean his ghost, don't you?" "No." "Did the faith-cure raise him?" "No, indeed." "That man coming down the aisle? Was he ever dead?" "Not exactly." "Then why do you call him 'the late Mr. Smith'?" "Because he was always late to church." "Oh! Did he leave any family?" "Yes, Legion."

LITTLE BEGINNINGS—The steam which raised the lid off the kettle led a philosophic mind to utilize it for man's benefit. No one dreamed that we should now be dragged along by it at the rate of fifty miles an hour. When Perry Davis made a preparation for the medicinal use of his family thirty years ago, neither he nor any other man imagined that it would now be sold in every land, and prove to be the PAIN-KILLER of the world.

MRS. FORTUNESEEKER has been hinting to Judge B., who is old and rich, that her daughter would make him a good and loving wife. "She is very much in love with you, Judge," said the lady suggestively. "I am sorry, but I cannot reciprocate the affection of a young lady who shows such bad taste," replied the judge, reaching for his hat and cane.

THE breath of a chronic catarrh patient is often so offensive that he cannot go into society; and he becomes an object of disgust. After a time ulceration sets in, the spongy bones are attacked and, frequently, entirely destroyed. A constant source of discomfort is the dripping of the purulent secretions into the throat, sometimes producing inveterate bronchitis, which in its turn has been the exciting cause of pulmonary disease. The brilliant results which have attended its use for years past properly designate Ely's Cream Balm as by far the best, if not the only real cure for hay fever, rose cold and catarrh.

A FORMER minister of Stewarton in Ayrshire used to preach the same sermon (on the "Ten Virgins") year after year in a neighbouring parish, on the Monday after the communion. At length an old clerical friend gave him a pretty strong hint to choose a fresh subject, by expressing his belief that his "ten virgins must now be pretty auld maids!" The sermon in question was never again repeated.

Horsford's Acid Phosphate. In Nervous Headache, Fever and Impotence. Dr. A. S. KIRKPATRICK, Van Wert, O., says he has used it with the most brilliant success in chronic nervous headaches, hectic fever with profuse night sweats, impotence, nervousness, etc.

CHILD at Ottawa: Who are all those men lounging around outside the Parliament Buildings? Parent: They are senators, my child. Child: Are there any more senators besides them? Parent: Only one. Child: Where is he? Parent: He is inside making a speech.

STARTLING YET TRUE.—In the midst of the great political battle now raging so fiercely throughout our fair Dominion, it is certainly a startling fact that no amount of politics to the square foot will prevent the suffering caused by general debility or nervous and blood diseases, now so common among us. It is true though that these ailments and many others, especially those common to the female sex, can be cured by the use of a new and cheap device just introduced into Canada by the Oriental Medicated Electric Belt Company. This consists of an electric belt, so simple in its construction, that it can be worn at all times without the slightest inconvenience, and so cheap that it is brought within the reach of all. The company's headquarters are at No 3 King Street West, Toronto, where they invite inspection of their electrical appliances, and give the best of references.

MR. P. DANAVIARR consults his dentist. "Excruciating pain in your teeth, you say?" enquired the practitioner. "Horrible?" "How often does it come on?" "Every five minutes." "And lasts?" "Oh! a quarter of an hour at the very least."

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

A WITTY nobleman once asked the parson, sitting at the bottom of the table at a dinner, why it is that whenever there is roast goose on the table it is always placed next to the parson? "Really, my lord," was the reply, "I can't think of any reason in particular; but hereafter I shall always be reminded of a goose when I see your lordship."

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WILL CURE OR RELIEVE BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEARTBURN, HEADACHE, DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN, And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD. T. MILBURN & CO., Proprietors, TORONTO.

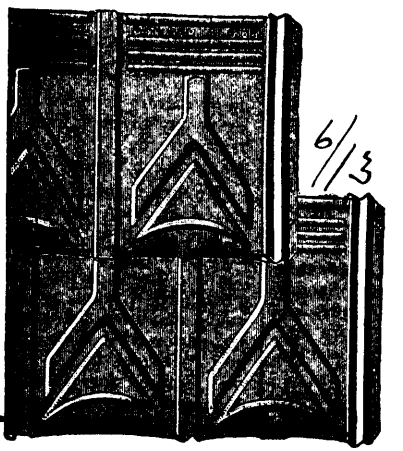
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NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvellous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers. Sold everywhere. Price, CUTICURA, 75c.; RESOLVENT, \$1.50; SOAP, 35c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

ELY'S CATARRH CREAM BALM IS WORTH \$1,000 TO ANY MAN WOMAN OR CHILD suffering from CATARRH. Not a Liquid or Snuff. HAY-FEVER. CURES COLD IN ROSE-COLD HEAD. DEAFNESS. HEADACHE. PRICE 50 CENTS. ELY BROS., OWEGO, N.Y. U.S.A.

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They make the most durable metal roof known. They make the cheapest metal roof known. They are attractive in appearance. They lessen your insurance. They are one-third the weight of wood. They are one-ninth the weight of slate. They can be put on by ordinary workmen. A good roof is as important as a good foundation. Send for circulars and references. Sole manufacturers in Canada, McDONALD, KEMP & CO., Cor. River and Gerrard Sts., Toronto, Ont.

I CURE FITS! When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others fail to fail, a reason for not now receiving a cure. Send once or a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address DR. H. G. WOOD, 37 Yonge St., Toronto. Branch Office, 37 Yonge St., Toronto.

HAGYARD'S YELLOW OIL CURES RHEUMATISM. FREEMAN'S WORM POWDERS. Are pleasant to take. Contain their own Purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults. DR. LOW'S PLEASANT WORM SYRUP.—An agreeable, safe and effectual remedy to remove all kinds of worms.

AN ELEGANT HAT STORE. About twenty years ago a hat and cap business was started on a modest scale in a modest store at 101 Yonge Street. During the lapse of two decades the business has grown to large proportions under the energetic enterprise and pushing ability of the popular proprietors, Messrs. J. & J. Lugsdin, who to-day own one of the finest and largest hat, cap and fur establishments in Toronto. In the fall of last year they found it necessary to enlarge and remodel their store in order to carry on their rapidly increasing business successfully. Their commodious store is elegantly fitted up on the New York plan, which gives them facilities for showing 300 styles of hats, so that their patrons can pick their styles from the rows of cases without having to wade through piles of boxes. This season's consignments comprise the latest styles in silk and felt hats from the best English and American factories to suit all tastes, heads and pockets.

HOOF OINTMENT.—A Perfect Remedy. Cures hard and cracked hoofs, scratches, cuts, bites, bruises, sprains, galls, swellings, etc. Price 25 and 50 cents. Den-soline Eryporium, 29 Adelaide West.

HAGYARD'S PECTORAL BALSAM CURES COUGHS COLDS HOARSENESS ETC.

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The GREAT LIGHT FRINK'S Patent Reflectors, for Gas Oil, give the most powerful, softest, cheapest and best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. Don't be deceived by cheap imitations. I. F. FRINK, 551 Pearl St., N. Y.

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DEAR SIR, - I have used your No. 25 Hot Water Heater in my house last winter, and I am pleased to say that I consider it a success. We have had three months of very severe weather, the mercury hovering around the thirties during most of that time.

The Heater combines simplicity with economy to a large degree, and the arrangements were such that the very best results are obtained from the fuel consumed. I have no hesitation in recommending your Heater as one well suited for this country.

Yours, etc.,

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Gurney's Hot Water Boiler,

SPECIALLY ADAPTED FOR HEATING

Dwellings,

Offices,

Green Houses.

Manufactured by

THE E. & C. GURNEY CO., TORONTO.

SEND FOR OUR CIRCULAR ON HOT WATER HEATING.

FRANK WHEELER,

Hot Water Engineer, 1/26

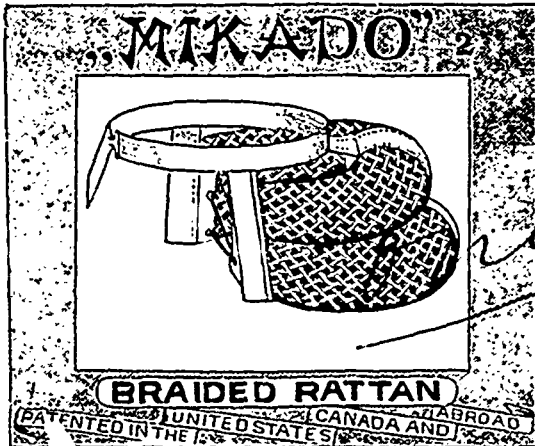
56, 58 and 60 ADELAIDE STREET WEST, TORONTO.

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Do not, like wire, RUST, BEND or BREAK; or convert themselves INTO NEEDLES; NOR LIKE WIRE ARE CONDUCTORS OF LIGHTNING.

They outwear all other kinds of BUSTLES, whether of WIRE, CLOTH, TAM-PICO or HAIRCLOTH; are LIGHTER than any BUSTLES now or ever before made.

After wearing for a long period, subject them to a bath of water, and when dry they will be as good as new.

Manufactured by R. H. GRAY & CO., 24 & 26 Wellington St. W., TORONTO.

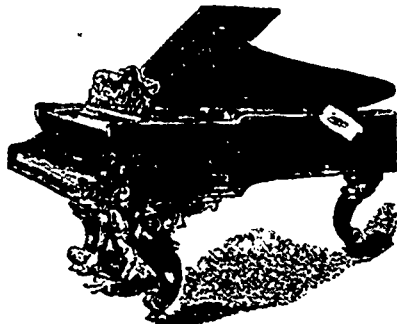
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One of the oldest Piano houses now in the Trade.



Their thirty-six years' record the best guarantee of the excellence of their instruments.

Our written guarantee for five years accompanies each Piano.

Illustrated Catalogue free on application.

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You Will Not Find in my catalogue

and greater travellers than Stanley; seed saved with years, and ends of various crops; seed raised from unsalable onions, headless cabbages, sprangling carrots, or refuse beets. (I am always happy to show my seed stock.) But if you want Northern seed, honestly raised, home grown (not more than two other catalogues contain as many), seed warranted (see the cover), valuable novelties, some of which are to be found in no other, send for my vegetable and flower-seed catalogue for 1887, FREE to all. It contains 60 varieties of Beans, 43 of Peas, 41 of Cabbages, 53 of Melons, 44 of Corn, etc., etc., besides a large and choice variety of flower seed. JAMES J. H. GREGORY, Marblehead, Mass.

2/3 E.O.W

Ayer's Cherry Pectoral

Possesses the greatest possible power to heal and control affections of the throat and lungs, with absolute safety for children or adults. The experience of years has proven it to be of inestimable value as a household medicine, and for professional use. Thousands of physicians and families testify to its great worth. Jas. E. Mollig, Hilliard, Ohio, writes: "I have used Ayer's Cherry Pectoral in my family for twelve years, and have found that, as a remedy for Coughs, Colds, or Sore Throats, it

Is Unequaled.

J. I. Miller, editor of the "Lutheran Home," Laura, Va., writes: "I advertise nothing that I do not know to be good. I was saved from the grave, I am sure, by the use of Ayer's Cherry Pectoral, and have recommended it to others with the happiest results." L. J. Addison, M. D., Chicago, Ill., writes: "I have never found, in thirty-five years of continuous study and practice in medicine, any preparation of so great value as Ayer's Cherry Pectoral, for treatment of diseases of the throat and lungs; and I constantly recommend it to my patients. It not only breaks up colds and cures severe coughs, but is effective in relieving the most serious bronchial and pulmonary affections."

John J. Uhlman, Brooklyn, N.S., writes: "Twelve years ago, I was afflicted with a severe bronchial trouble, pronounced by a skillful physician to be very dangerous, and liable to terminate in Pneumonia. After using one bottle of Ayer's Cherry Pectoral, I found great relief, and an occasional use of it since that time has, I think, extended my life ten years at least." Mrs. V. M. Thebaud, Montreal, Canada, writes: "Last spring my daughter was attacked by membranous croup, or diphtheria. The doctor prescribed Ayer's Cherry Pectoral, which cured her of the diphtheria. Being still very weak and sick, she began taking Ayer's Sarsaparilla, which restored her to vigorous health."

Ayer's Cherry Pectoral,

PREPARED BY

Dr. J. C. Ayer & Co., (Analytical Chemists), Lowell, Mass.

For sale by all Druggists.

29/52

BELL ORGANS

AT THE COLONIAL EXHIBITION.

The Marquis of Lorne and H. R. H. the Princess Louise, after testing all the exhibits in Canadian Court, purchased a handsome BELL ORGAN. Sales were made also to Right Hon. Sir Robert Bourke, Governor of Madras, Sir Robert Affleck and Lady Douglass, of Victoria, B. C.

For Tone and Pleasing Design the BELL ORGAN maintains its supremacy as the best. Send for latest circular to

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BUTCHERS HOPE FOR THE AFFLICTED.

The only sure cure for Consumption, Asthma, Catarrh, Bronchitis, and all Diseases of the Throat, Lungs or Nasal Organs is

Butcher's Antiseptic Inhaler.

By using which proper healing remedies are applied directly to the affected parts, rendering immediate relief and a permanent cure. Highly recommended by all Physicians. Send for a leaflet, containing wonderful Testimonials, to

Antiseptic Inhaler Co., 4 King Street East, Toronto.

KARN ORGANS.

SUPERIOR TO ALL OTHERS.

3,500 Sold at the Colonial Exhibition, London, Eng.

75 STYLES. FOR CHAPEL, LODGE, SCHOOL, PARLOR, ETC. EVERY INSTRUMENT WARRANTED FOR 7 YEARS.

Send for Catalogue and Prices to D. W. KARN & CO., Woodstock, Ont.



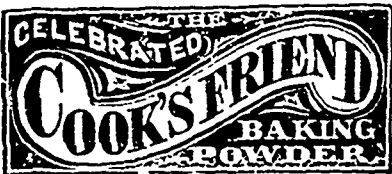
ILLUMINATED ADDRESSES A SPECIALTY.

Publisher's Department.

ADVICE TO MOTHERS.—Mrs. Winslow's Soothing Syrup should always be used when children are cutting teeth. It relieves the little sufferer at once, it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes "bright as a button." It is very pleasant to take. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from coming of other causes. Twenty-five cents a bottle.

MEETINGS OF PRESBYTERY.

STRATFORD.—In Knox Church, Stratford, on Tuesday, May 10, at half-past ten a.m.
PARIS.—In River Street Church, Paris, on Tuesday, May 10, at ten a.m.
BROCKVILLE.—At Lynn, on Tuesday, July 5, at three p.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Monday, May 21.
BRUCE.—At Chesley, on Monday, July 11, at seven p.m. for conference on Temperance and the State of Religion. On Tuesday, July 12, at ten a.m., for ordinary business.
REGINA.—At Qu Appelle Station, on Tuesday, May 3.
LINDSAY.—At Glenarm Church, on Tuesday, May 31, at half-past one p.m. A Sabbath School Convention will be held on the following day.
ORANGEVILLE.—In Orangeville on Tuesday, May 3, at eleven a.m.
HURON.—In Hensall, on Tuesday, May 10, at half-past ten a.m.
SAUGREN.—In Guthrie Church, Harrison, on the second Tuesday of July, at ten a.m.
CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, July 12, at ten a.m.
QUEBEC.—In Morrin College, Quebec, on Tuesday, July 12, at ten a.m.
MIRAMICHI.—In Newcastle, on Tuesday, July 19, at eleven a.m.
MONTREAL.—In the David Morrice Hall, on Tuesday, July 5, at ten a.m.
TORONTO.—In the usual place, on Tuesday, May 3, at ten a.m.
KINGSTON.—In John Street Church, Belleville, on Monday, July 4, at half-past seven p.m.
MAITLAND.—In Knox Church, Kincardine, on July 12, at five p.m.
PETERBOROUGH.—In the hall of the First Church, Port Hope, on Tuesday, July 5, at ten a.m.



PURE, HEALTHY, RELIABLE. Retailed Everywhere.

39/52

J. YOUNG,
The Leading Undertaker,
347 YONGE STREET,
TELEPHONE No. 679.

22/26

SYNOD OF TORONTO and KINGSTON.

The Synod of TORONTO AND KINGSTON will meet in The Presbyterian Church, Brampton, ON MONDAY, THE 9th of MAY, 1887, at half-past seven o'clock p.m. All papers for the Synod will be sent to the undersigned at least eight days before the meeting.
JOHN GRAY, Synod Clerk.
Orillia, 25th March, 1887.

4/5

SEEDS GIVEN AWAY

To Subscribers of "FOREST AND FARM," The best and most popular Family Paper published in the Dominion.
Anyone sending \$1 will receive Forest and Farm for one year and one dollar's worth of Garden Seeds by mail, prepaid. Subscribers receive seeds from Catalogue 1887, published by the well known and reliable firm of J. W. Knabe, 112 Fifth Avenue, New York. All Seeds given away to the best in the market. Special inducements to agents, and 12 extra club premiums consisting of gold and silver Watches, Gold and Silver Jewelry, etc. Specimen copies of Forest and Farm sent free to any address. Address "FOREST & FARM," Church St., Toronto.
CHARLES STARK, Publisher and Proprietor.

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Nos. 204 and 206 West Baltimore Street, Baltimore,
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Celebrated London West End Hats, for which we are Sole Agents.
WOODROW & SON'S
Silk and Felt Hats in Zephyr Weight.
CHRISTY & CO.'S
Champion Light Weight Silk and Felt Hats with Consolidated Linings.
Also large Consignments from Cooper, Box & Co., and Leon, Fossitt & Co., of London, Eng.

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Gentlemen residing at a distance can have their Goods delivered free of express charges, and by placing their order in the morning (when in Toronto), can have their Coats fitted before leaving in the afternoon.

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Merchant Tailor,
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4/52

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INCORPORATED A. D. 1855.
Subscribed Capital, 12 83,500,000
Paid-up Capital, 13 4,300,000
Reserve Fund, 14 1,400,000
Total Assets, 15 9,301,072

OFFICE: Company's Buildings, Toronto St., Toronto.

SAVINGS BANK BRANCH.
Sums of \$4 and upwards received at Current Rates of Interest, paid or compounded half-yearly.

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Money received on deposit for a fixed term of years for which Debentures are issued, with half yearly interest coupons attached. Executors and Trustees are authorized by law to invest in the Debentures of this Company. The Capital and Assets of the Company being pledged for money thus received. Advances are at all times assured of perfect safety. Advances made on Real Estate, at current rates and on favourable conditions as to re-payment. Mortgages and Municipal Debentures purchased.
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MISS MATHIESON,
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GREAT HUMBUGS TUMBLE.

OVERMATCHED BY ST. LEON WATER.

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DEAR SIR,—Kidney Disease afflicted me for years. A few hours' work tired me. Tried Warner's and other patent cures, plasters, etc. Grew worse,

At Last Got Your St. Leon Water, drank for two weeks, pains in back all gone. Can now work full time. Puff drugs and plasters have thrown all to the winds. Yours,
JAMES BAIN,
5 Clara Street, Toronto.

This invaluable natural water is sold by all retailers at 30 cents per gallon. Also wholesale and retail by

The St. Leon Water Co.,
101 1/2 King Street West, Toronto.

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Whether the Lightest Running and Quietest Sewing Machine is not the one you should use above all others.

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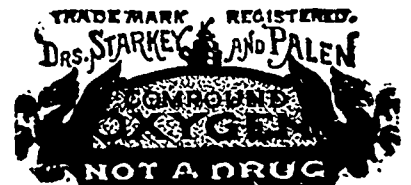
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No Home Treatment of Compound Oxygen genuine which has not this trade mark on the bottle containing it.

A Well-Tested Treatment for Consumption, Asthma, Bronchitis, Dyspepsia, Catarrh/Headache, Debility, Rheumatism, Neuralgia, and all Chronic and Nervous Disorders.

Treatise on Compound Oxygen free on application to E. W. D. KING, 58 Church St., Toronto.

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