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THE CANADIAN PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 17.—No. 16.
Whole No. 844.

Toronto, Wednesday, April 11th, 1888.

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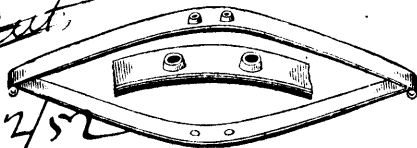
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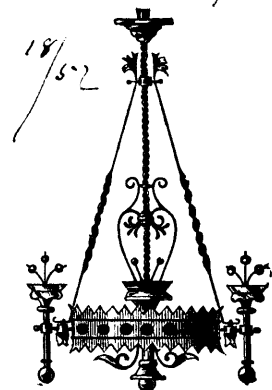
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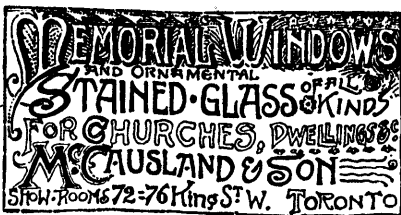
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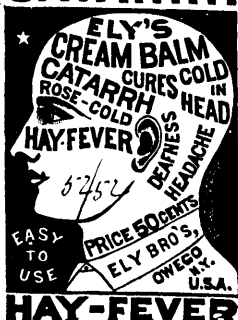
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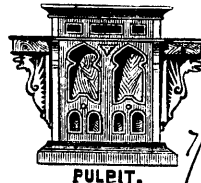
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Have you a Pain anywhere about you? USE PERRY DAVIS' "PAIN KILLER" and Get Instant Relief. BEWARE OF IMITATIONS. 25 Cts. Per Bottle.

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Is effective in small doses, acts without griping, does not occasion nausea, and will not create irritation and congestion, as do many of the usual cathartics administered in the form of Pills, etc.

Ladies and children having the most sensitive stomachs take this medicine without trouble or complaint.

CAMPBELL'S CATHARTIC COMPOUND

Is especially adapted for the cure of Liver Complaints and Bilious Disorders. For Acid Stomach and Loss of Appetite. For Sick Headache and Dyspepsia. For Constipation or Costiveness. For all Complaints arising from a Disordered state of the Stomach.

This medicine being in liquid form, the dose can be easily regulated to meet the requirements of different persons.

Extracts from a few letters received attesting its merits:

ST. FRANCOIS, Que., 7th Aug., 1886. I have great pleasure to state that I have used Campbell's Cathartic Compound with great success. It is a very recommendable preparation.

BRANDON, Manitoba, 21st Oct., 1886. I find Campbell's Cathartic Compound the best article I have ever used for Costiveness or Biliousness, and easy to take. I am, yours truly,

A. N. McDONALD. Sold by all dealers in family medicines everywhere. Price 25 cents per bottle.

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WILL Pain-Killer cure Cholera Morbus? Yes, and all similar diseases of the bowels.

FATHER: I never imagined that your studies cost me so much money. Student: Yes, and I don't study much, either.

ALLEN'S Lung Balsam is the standard cure for Coughs and Colds in the States and Canada.

THE older a man gets the more difficult it is to pull the wool over his eyes. He has a good deal less wool you know.

FOR all complaints arising from a disordered state of the stomach, we recommend Campbell's Cathartic Compound.

ELEVATOR boy (to fat old lady): Goin' up, mum? Old lady: Yes, I'm goin' up; but sakes alive, a little boy like you can't pull me up in that thing.

AN all-around wag has placed the following placard over his coal-bin: "Not to be used except in case of fire." The cook's relatives are in consternation.

WATSON'S COUGH DROPS will give instant relief to those suffering from colds, hoarseness, sore throat, etc., and are invaluable to orators and vocalists. The letters R. & T. W. are stamped on each drop.

NIAGARA Landlord: You look tired and thirsty. Won't you have a glass of water? Cautious visitor (who has read about the falls): How much is it?

IT always bothers a Frenchman who is learning English to read one day that a murder has been committed and the next day that the murderer had been committed.

THE busy bee, whose supposed industry has passed into a proverb, is said by a naturalist to work only three hours a day. But then he makes things hum when he does work.

WEARY WASHERWOMEN have been made glad by the introduction of JAMES PYLE'S PEARLINE, a peerless compound for the laundry. It cleanses the most delicate fabrics without injury. Sold by grocers.

CITIZEN: It is my opinion, sir, that fortunes should be limited. Capitalist: I agree with you. Citizen: Indeed! Capitalist: Yes, sir; they should be limited to a very few persons.

DRUGGIST: Now, what do you want? Boy: Three cents' worth of paregoric. Druggist: What do you mean, waking me up for three cents? Boy: Why, I had ter get up for nuffin'.

"I SAY, Jenkins, can you tell me a young ter der chicken from an old tough one?" "Of course I can." "Well how?" "By the teeth." "Chickens have no teeth." "No, but I have."

"NEVER contract a friendship with a man who is not better than yourself," says one of those gratis advice writers. That's all very well as far as you are concerned, but what about the other fellow?

STOP that Cough or it will terminate in consumption. After suffering for months from a cough which, after using many remedies without any relief, threatened to terminate seriously, we were entirely cured by the use of WISTAR'S BALSAM OF WILD CHERRY. J. G. WESTAFER, Editor of Chronicle, Elizabethtown, Pa.

THREE was once great consternation in a newspaper office when the writer of an obituary article upon a mother in Israel, having said in a pious phrase that she died and "claimed the promises," was made to aver that she died "and cleared the premises." And it was in Worcester, Mass., where a clergyman having declared in a public address "I am not a free lance," a paper gave him fame by printing the sentence, "I want a free lunch."

HUSBAND: Are you aware, my dear, that you make away with about \$30 a year in horse-car fares riding to your sewing society and other meetings? Wife: Yes, sir, I am; but I do it for economy's sake. I don't believe you could afford to have me walk. Why so, pray? Perhaps you are not aware that between our house and the post-office there are three milliners' shops.

CONSUMPTION SURELY CURED.

To the Editor:—

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured; I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully, DR. T. A. Slocum, 37 Yonge Street, Toronto, Ont.

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Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts. in stamps by J. A. DOZZONI, St. Louis, Mo.



The treatment of many thousands of cases of those chronic weaknesses and distressing ailments peculiar to females, at the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., has afforded a vast experience in nicely adapting and thoroughly testing remedies for the cure of woman's peculiar maladies.

Dr. Pierce's Favorite Prescription is the outgrowth, or result, of this great and valuable experience. Thousands of testimonials, received from patients and from physicians who have tested it in the more aggravated and obstinate cases which had baffled their skill, prove it to be the most wonderful remedy ever devised for the relief and cure of suffering women. It is not recommended as a "cure-all," but as a most perfect Specific for woman's peculiar ailments.

As a powerful, invigorating tonic, it imparts strength to the whole system, and to the womb and its appendages in particular. For overworked, "worn-out," "run-down," debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," house-keepers, nursing mothers, and feeble women generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon, being unequalled as an appetizing cordial and restorative tonic. As a soothing and strengthening nerve, "Favorite Prescription" is unequalled and is invaluable in allaying and subduing nervous excitability, irritability, exhaustion, prostration, hysteria, spasms and other distressing, nervous symptoms commonly attendant upon functional and organic disease of the womb: It induces refreshing sleep and relieves mental anxiety and despondency.

Dr. Pierce's Favorite Prescription is a legitimate medicine, carefully compounded by an experienced and skillful physician, and adapted to woman's delicate organization. It is purely vegetable in its composition and perfectly harmless in its effects in any condition of the system. For morning sickness, or nausea, from whatever cause arising, weak stomach, indigestion, dyspepsia and kindred symptoms, its use, in small doses, will prove very beneficial.

"Favorite Prescription" is a positive cure for the most complicated and obstinate cases of leucorrhoea, excessive flowing, painful menstruation, unnatural suppressions, prolapsus, or falling of the womb, weak back, "female weakness," anteversion, retroversion, bearing-down sensations, chronic congestion, inflammation and ulceration of the womb, inflammation, pain and tenderness in ovaries, accompanied with "internal heat."

As a regulator and promoter of functional action, at that critical period of change from girlhood to womanhood, "Favorite Prescription" is a perfectly safe remedial agent, and can produce only good results. It is equally efficacious and valuable in its effects when taken for those disorders and derangements incident to that later and most critical period, known as "The Change of Life."

"Favorite Prescription," when taken in connection with the use of Dr. Pierce's Golden Medical Discovery, and small laxative doses of Dr. Pierce's Purgative Pellets (Little Liver Pills), cures Liver, Kidney and Bladder diseases. Their combined use also removes blood taints, and abolishes cancerous and scrofulous humors from the system.

"Favorite Prescription" is the only medicine for women, sold by druggists, under a positive guarantee, from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

Large bottles (100 doses) \$1.00, or six bottles for \$5.00.

For large, illustrated Treatise on Diseases of Women (160 pages, paper-covered), send ten cents in stamps. Address,

World's Dispensary Medical Association, 663 Main St., BUFFALO, N. Y.

THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, APRIL 11th, 1888.

No. 16.

Notes of the Week.

THE Presbyterian Centenary Fund is rising toward the million-dollar figure. The churches are requested to give at least \$1.50 per communicant. The First Church of Trenton, N. J., has given at the rate of more than \$20 per member.

THE Endowment Fund of Rutgers College, New Brunswick, has been increased by \$70,000. It has been decided to name the new hall, which is to be erected, Hatch Hall. Several new professorships will be added. The attendance of students has increased twenty-five per cent.

NEARLY all the German universities have large endowments, and yet the State budget every year gives them large sums of money. The University of Leipzig, for instance, is more than 400 years old, and has large possessions of real estate in the city. The Saxon Government, however, gives it every year about \$400,000.

THE New York Assembly passed the High License Bill on Thursday of last week, by a vote of sixty-six to sixty-one. The bill was amended before its passage so as to fix liquor licenses at \$300 to \$1,000, and wine and beer licenses at \$100 to \$400. In the original bill, the minimum liquor license was \$500 and the maximum \$2,000.

DR. THAIN DAVIDSON does not share the pessimistic view of the young men of the period, expressed by Bishop Ryle, in his recently published little book in which he declared that "there are few young men anywhere who seem to have any religion." In his latest monthly sermon to young men Dr. Davidson said he could almost take the opposite ground and say that he knows no class more hopeful, more interesting. He himself meets with countless young men who are eagerly seeking after God.

AT the closing exercises at Knox College last week Principal Caven commended the case of the library to the favourable consideration of the wealthy friends of learning. For the encouragement of such, it may be stated that the new library building at Yale, which is being provided by Mr. S. B. Chittenden, is to be 106 feet in length, 106 feet in depth and about eighty feet in height. The exterior will be entirely of cut stone, and the building will be of iron and masonry throughout, and entirely fireproof. The floors will be of concrete covered with asphalt and tiles.

DR. HAMILTON MAGEE, in the March number of the *Christian Irishman*, a monthly periodical of rare excellence, both in its spirit and information, speaks a frank and fearless word that merits the earnest attention of Protestants in some other countries as well as Ireland. It is provoked by the fact that comparatively few Protestants really study the inner workings of Roman Catholicism, and are therefore unfitted to deal with the victims of that system. "Irish Protestantism," says Dr. Magee, "is too supercilious, unempathizing and self-complacent to possess the influence that should belong to it as a missionary force in Ireland." This view, he adds, has been forced upon him by "prolonged and sorrowful experience."

JOSEPH COOK'S lecture, last week, though delivered under slightly disadvantageous conditions, was such as might have been expected from this prince of American lecturers. His prelude on Municipal Government Reform, was suggestive and powerful. Though his ideas of the means by which the desired improvement may be attained were not exactly new. The protection of the voter by the secrecy of the ballot has been secured in Britain, Australia, and in our own Dominion. In United States cities, every ward boss can tell how his contingent votes.

Cook very properly wishes to substitute "vote as you pray," for "vote as you prey." The lecture on Phillips Gough and Beecher was brilliant and finely sustained. Mr. Cook is able to delight and instruct his audience, and draw out the sympathies of his hearers, to all that is true, lovely and of good report.

THE *British Weekly* says: The Chief Justice of Indore, a learned Hindu gentleman, was in this country a while ago, and heard Lady John Manners speak at Marylebone on behalf of a free library. He has now told his country men of Indore what he learned from the public appearance of the lady and her "graceful speech." It was made clear to him that order and modesty need lose nothing by the freedom of women, and he went home to plead strongly against the rule of caste and the deep-rooted Hindu belief that women are not made to know and do on their own responsibility. Emancipation must of course arrive slowly, and it is not likely that Hindu gentlemen will go too far. But it is good that "Brahmins, Rajpoots, Parsees, and Mohammedans" should be found uniting to condemn infant marriages and the ancient tyrannies which, as a recent article in the *Contemporary* has shown, are, more than may have been suspected, fatal to Christian influence.

OUR contemporary, the *British Weekly*, says: We are not greatly surprised to learn that Dr. Dykes' nomination to the vacant chair in the Presbyterian College has caused something like consternation amongst the large and attached flock at Regent Square. As on a former occasion, steps will be taken to conserve the interests of the congregation, and with this end in view a meeting was to be held at Regent Square Church on the 22nd ult. to consider the subject in all its bearings. The congregation express themselves as willing to sacrifice anything for their minister's welfare, and a great deal for the college, but they appear to be far from convinced that the interests of either would really be served if the contemplated appointment were made. Dr. Dykes' pulpit gifts are so unique that it is felt the loss, not only to the congregation but to the Church at large, would be irreplaceable if his career as a preacher was closed.

THE Toronto Presbyterian Council's proposal that the Pan-Presbyterian Alliance should hold its next meeting in Toronto has been well received. The *New York Evangelist* has endorsed it, and the *Halifax Presbyterian Witness* supports the proposal in these cordial terms: The Presbyterians of Toronto have resolved with enthusiastic unanimity to invite the General Council of 1892 to meet in that city. This year the Council meets in London; and it will be in order to receive and accept invitations for the next meeting. It seems highly probable that Toronto's invitation will be accepted. The Presbyterian world is now a wide one—very widely scattered. We have interests in nearly every British colony and in every State in the American Union. We have thousands of ministers and congregations on the continent of Europe; and not a few in far-off Asia. Toronto is a tolerably central spot for a gathering of the representatives of the Church; and Toronto will certainly give the Council a warm welcome.

SIR J. N. CUTHBERTSON, presiding at a crowded public thanksgiving service for the defeat of the Armada, held in Hope Street Free Gaelic Church, Glasgow, recently, said the deliverance ranked in wonder and magnitude with anything of the kind recorded in sacred history. There never was an occasion when the hand of the Lord was more visibly laid bare for the defence of this country and for the securing of our civil and ecclesiastical liberties. Their present action should have no reference to their dealings with their Roman Catholic fellow citizens, toward whom they had no ill feeling. At the same time they could not fail to remember that the priests and their Church are the official representatives of the

same power, the Pope of Rome, who has again and again sought to enslave this country. They could not, therefore, look upon them exactly as they did upon other clergymen, because they are first Papists and then Englishmen and Scotchmen—the servants of a foreign power whose behests they have to obey—not free agents like Protestant ministers. Portions of Scripture relating to parallel incidents were read, and appropriate prayers offered.

THE *British Weekly* says: There are not too many thorough-going Calvinists in these days, but the two Hodges of Princeton—Dr. Charles Hodge and his son, Dr. A. A. Hodge—certainly were of the number. The Rev. C. A. Salmond, of Rothesay, has printed an interesting memorial volume of these eminent men, under whom, for a time, he studied as a student. Perhaps Mr. Salmond has scarcely done justice to the elder Hodge as a great controversialist, one of the keenest and ablest that has ever appeared on the theological field of disputation. His real power is to be seen in his Essays, which show a broad and liberal spirit, exemplified in his unflinching contention that the Church of Rome was part of the visible Church. In this he was supported by Principal Cunningham, of Edinburgh, against the almost universal belief of the American Church. His "Systematic Theology" was the work of later days, perhaps less valuable. We are reminded of a story of a brilliant Free Church ex-Professor who, on seeing a student emerge from the college library with a large volume in his hand, asked him what he was carrying. Smiling, and sure of approbation, the student replied, "A volume of Dr. Hodge's 'Systematic Theology,' sir." The discomfiting reply came like a flash of lightning: "Hodge," said the professor, "is the greatest trash since Dr. Chalmers." This, of course, was intended to be taken *cum grano salis*.

THE *British Medical Journal* says: Some light is thrown on the vexed question of the superior healthfulness of abstinence or moderate drinking by recently published returns. The United Kingdom Temperance and General Provident Institution has two sections of lives. The one section consists of abstainers only; the other of non-abstainers, known drunkards being excluded. During the period of twenty-one years, the number of expected deaths in the moderation section was 5,785. Only 164 fewer deaths actually occurred. The expectancy among the abstaining assured was 3,655, and the deaths amounted to 1,076 less. There is, therefore, the enormous deficiency in favour of teetotal survivors beyond expectancy of fully twenty-six per cent. The teetotal assured have received bonuses, on an average, twenty-four per cent higher than have accrued to the restricted drinkers. Authentic returns of the time during which members of friendly societies have received benefit, tend to show the comparative freedom from incapacitating illness of nephelists. Between twenty and sixty years of age, the Salford Unity of Rechabites (all abstainers) show only forty-eight weeks, as against 59.6 weeks of the Manchester Unity of Oddfellows, a superiority of 11.6 weeks. Between sixty and seventy years the Rechabites had 50.1 weeks to 62.5 week, of the Oddfellows, a difference of 12.4 weeks. Grouping these figures together, the Rechabites had 98.1 weeks, as against 122.1 weeks of the Oddfellows, a gain of twenty-four weeks. The abstaining followers of the son of Rechab come out also well compared with the Foresters. From twenty to seventy years of age they suffered ninety-eight weeks of ill-health, as opposed to 126.3 weeks among the Ancient Order of Foresters; between seventy and eighty years, from 122 weeks as opposed to the 148.2 weeks among the Foresters. Collecting these returns together, the Rechabites required financial benefits during 220 weeks, and the Foresters during 274.5 weeks, a difference in favour of the Rechabites of 54.5 weeks. There can be little doubt as to the general tendency of these striking tables in favour of the healthfulness of abstaining temperance.

Our Contributors.

IF PEOPLE WERE WHAT THEY OUGHT TO BE.

BY KNOXONIAN.

If people were what they ought to be there would be a larger attendance at the prayer meeting. If people were what they ought to be there would not be so many vacant seats in church. If people were what they ought to be there would not be so much trouble in raising money for religious purposes. If people were what they ought to be there would not be so much friction in many congregations. If people were what they ought to be they would not be so hard to please with preaching.

These are remarks that we hear almost every day. Quite frequently they are made by ministers and elders. They are not particularly original remarks, and do not indicate an applied knowledge of the doctrines of the Bible, especially of the doctrine of human depravity. Can there be anything more absurd than the act of a minister who preaches a rousing sermon on the words "The heart is deceitful above all things and desperately wicked," and when he goes home says to his wife, "If the people were what they ought to be there would have been more of them in church to-day"? Fancy a solid elder confessing all manner of sin in his prayer, and then at the close of the prayer-meeting saying, "If the people were what they ought to be there would have been more of them out to-night."

If all men were honest there would be no cheating. If all were truthful there would be no lying. If everybody had perfect health there would be no sick people. If all men had common sense there would be no fools. If all men had large hearts there would be no mean people.

These profoundly original observations involve exactly the same absurdity as the common remark—If people were what they ought to be they would or would not do so and so.

It goes unsaid that if people were what they ought to be this world would be a different kind of place. Probably those who use this expression most frequently have not meditated on some of the radical changes that would take place if the people suddenly became what they ought to be. If people were what they ought to be there would be no use for preachers. Their occupation would be clean gone. A preacher would be more useless than the fifth wheel of a waggon if the people were what they ought to be. Theological colleges might be turned into sugar refineries if the people were what they ought to be. But even that is doubtful, for if people were what they ought to be perhaps they would not use sugar. They might need no sweetening, and then the sugar refineries would have to go. If people were what they ought to be all our elders and deacons and managers and Sabbath school people and missionary officials might go out of office. If people were suddenly to become what they ought to be perhaps the only thing needed would be a choir. Perhaps even the choir would not be needed; for if people were all they ought to be each one could sing for himself. If people were what they ought to be the whole machinery of the Church would be abolished in an hour and all the preachers and professors would have to turn their attention to something else. When a good brother looks sad and says, "If my congregation were what they ought to be," etc., the correct reply is, "If your congregation were what they ought to be they wouldn't need you."

If people were what they ought to be what would become of editors? Where would the lawyers go if people were what they ought to be? If all men were perfect we would need no parliaments, and no politicians, and no law. A perfect world would be hard on politicians. Professional moral reformers would have to emigrate to some other planet if people were what they ought to be. There would be a large number of persons put out of office in this country if the people were what they ought to be. Some of them would find their bread rather thinly buttered if the people suddenly became perfect.

Would it not be as well to admit that none of us are what we ought to be? That is what ministers preach on the Sabbath. Why begin sentences on Monday

with such words as "If the people were what they ought to be," etc.? There is a remote possibility that even ministers are not what they ought to be. If they mean all they confess in prayer they are not quite perfect. It is conceivable that even elders who moan about the people not being what they ought to be, are not absolutely perfect themselves. There is a tremendous possibility that even a Methodist class-leader may have some slight traces of original depravity in his composition.

Let all those who are trying to do the Master's work stop this senseless talk about people not being what they ought to be. None of us are what we ought to be. There is no man so far from what he ought to be as the Pharisee who thinks and boasts that he is all he ought to be. All work for God and humanity proceeds on the assumption that men are *not* what they ought to be. Sin has made terrible havoc in this world of ours. It has hurt everybody and ruined many. The Church exists for the special purpose of helping to make men who are far from what they ought to be something more like what they ought to be. The special work of ministers, elders and all other office-bearers is to try and make poor, sin-stricken humanity more like what it ought to be. The minister or other Christian worker who has not mastered this elementary fact has not his eye-teeth cut yet.

IS CHRIST OR PETER THE FOUNDATION OF THE CHRISTIAN CHURCH?

BY THE REV. R. WALLACE.

As the Church of Rome teaches that the Apostle Peter (Matt. xvi. 18, 19) was invested with supreme and infallible authority over all the apostles and over the whole Church, that he was the first Bishop of Rome, and that all the Popes of Rome are his infallible successors, and as she holds that this doctrine must be received as infallible truth on pain of eternal damnation, we should examine this claim with careful study, and seek to ascertain who or what is the foundation of the Christian Church. Now we can best ascertain the import of our Lord's language here by considering the circumstances in which it was spoken. In the context we are told that our Lord, wishing to prepare His apostles for a fuller revelation of His sufferings and death, by which His spiritual kingdom was to be set up in the hearts of men, asked them, "Who do men say that I—the Son of Man—am?" For nearly three years the people had been speaking about Jesus and His mighty works. They admitted that He was a good man—a prophet, or even the forerunner of the Messiah. But they could not conceive that the expected Redeemer of Israel would come in the guise of "the meek and lowly one of Nazareth." Now at the very time that this question was put to the disciples the world held that Jesus was not the Messiah. Yet in the face of this public opinion Peter, naturally forward, but taught in this matter by the Holy Spirit of God, replies, "Thou art the Christ, the Son of the Living God." Peter evidently meant to speak the belief of all the apostles that Jesus was the promised Messiah, the Divine Son of God and only Saviour of men. This confession implies the divinity and humanity of Jesus.

Our Lord declares that this was not a discovery of human reason, but a revelation from God. (1) Yet as Peter was the first frankly and openly to confess that Christ's claims were well founded, our Lord puts special honour upon him, and declares that he whose family name was only Simon, son of Jonas (John i. 42), should in future be associated with Himself, the true foundation of His Church, as in a secondary sense—along with the other apostles—a part of the foundation of His Church. (2) The preëminence here given to Peter seems not unlike that which he appears to have in other places. He was a natural leader among the twelve: prompt, forward and ever-ready to speak and act. But he is no more the foundation of the Church than the other apostles, for we are plainly told that in a certain sense the Church is "built upon the apostles and prophets, Jesus Christ Himself being the chief corner-stone." The prophets of the New Testament Church share equally with the apostles in being the foundation in the secondary sense intended. But Jesus Christ is the chief corner-stone. Thus in Psa. cxviii. 22 we are told "the stone which the builders refused is become the head-stone of the corner." This passage is applied by our

Lord Himself to His own Messiahship and divinity. (Mark xii. 10). And so Peter himself applies it to Christ after His ascension before the Jewish Council. "This is the stone which was set at nought by your builders, which is become the head of the corner" (Acts iv. 11). In Isa. xxviii. 16 the Gospel prophet says in regard to Christ, "Thus saith the Lord God, Behold I lay in Zion for a foundation stone a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" or "shall not be confounded," as Peter renders it when applying this passage to Christ (1 Peter ii. 5, 6). Peter himself, who ought to know the import of our Lord's words to him in the text, says on several occasions that Jesus only is the foundation of the Church. The Christ, the Son of the Living God, confessed by Peter and by prophets and apostles, is the Rock, the immovable living foundation. Peter is only one of the living stones laid on that foundation. But Christ is the "Petra," the Rock or Divine Foundation upon which all believers are built. This corresponds with what both Peter and Paul have said in regard to this foundation (1 Cor. iii. 11; 1 Peter ii. 4-6). We are told by Bengel and Meyer that our Lord spake in the Syriac language, and that the term used in both clauses is the same. "Thou art Kepha, and upon this Kepha will I build My Church." Lange, equally eminent as an expositor, says: "But it is possible, and to my mind almost certain, that Matthew expressed by the slight change of the word what the Saviour intended in using necessarily the same word in Syriac" (as there is only the one word in that language for stone and rock), "namely, that the 'Petra' on which the Church is built by Christ, the Divine Architect and Lord of this spiritual temple, is not the person of Peter as such, but something more deep and comprehensive; in other words, that it is Peter and his confession of the central mystery of Christianity. . . . Peter in Christ, and Peter moreover as representing all the other apostles in like relation to Christ, as in Eph. ii. 20." So also in Revelation xxi. 14, John says of the New Jerusalem, "The walls of the city had twelve foundations and in them the names of the twelve apostles of the Lamb." The apostles are all equally associated with Christ as the founders of His Church, and as under the guidance of divine inspiration setting forth the way of salvation. But Peter is not represented as superior to the other apostles in that respect.

(To be continued.)

NOTES FROM INDIA.

It is now certain that our Viceroy, Lord Dufferin, will lay down the reins of government, a year before his term of office expires. The news of his resignation has been received with regret by all who are able to appreciate the work he has already done, and can yet do for the good of India. The climate has been somewhat trying to his constitution. Personal considerations are assigned as the cause of his laying down his trust a year before the appointed time.

We are sorry he is so soon to leave us. As a mission we owe him much. The assurance he gave on the voyage out, when the difficulties with Holkar were brought to his notice, that he would remember us and give what help he could to put matters right, has been fulfilled, as the present satisfactory state of things at Indore in reference to liberty for carrying on mission work, bears testimony. The necessary word was quietly spoken, and opposition for the present at least has ceased. The Canadian Presbyterian Church will appreciate this.

Although he holds office for nearly a year yet, the press has already begun to pass judgment on his rule. It is disappointing, though hardly unexpected, to find the native press almost wholly adverse in its criticism. It gives him little credit for the annexation and pacification of Burmah, or for the skill displayed at a crisis when a single false step would have precipitated a war with Russia, but looking to the financial embarrassment due to events and causes over which he had no control, blames him for increasing the taxes, and declining to follow the radical and unsettling policy of his predecessor, Lord Ripon. Many native journals grow violent in their denunciation of his Administration as a disappointment and a failure. But I have no doubt that when later on, the results of his policy are wrought into history, our native friends will take a clear, more dispassionate and more just view. The native chiefs and others who have

met him have been charmed by his frank manliness, his amiability and politeness. His personal influence has done much to draw out attachment to the supreme government. His is the happy distinction of having made little history for India, and yet several measures have been passed which will affect for generations the temporal, social and moral welfare of the people. I shall only mention one. To his Administration belongs the merit of acknowledging that Government in India has made a huge mistake in excluding moral teaching from the Government school, and of legislating to provide for combining moral and secular training in all Government schools and colleges.

I do not believe that the measure goes far enough, or will provide the remedy for the existing evils, but it is a great point gained when the Government sees the evil and begins to take steps to remedy it. A more secular education only breaks up the old faiths, and unsettles old foundations and leads the students into the bogs of Atheism and Materialism. It is well that even so late in the day the Government is beginning to realize that a mere secular education will produce a large and influential class who will become a source of danger to the State. For after Atheism and Materialism come lawlessness and license.

The Countess of Dufferin, by talking to hearth the sufferings of the millions of India's women, and for their relief establishing a fund and medical training schools for female doctors and nurses, has also erected for herself a monument more enduring than brass. The contributions already received warrant us in saying that this good work will be continued as long as British rule lasts in India.

The Holkar of the troublous days of the mission is gone and his son reigns in his stead. And he has reigned long enough to show that the prince of low tastes and brutal temper has not been transformed into a king of wisdom and righteousness. The internal affairs of the State, notwithstanding the presence of a most enlightened and able prime minister, are drifting into the utmost confusion. The Maharajah gives himself up to idleness and vice, and takes no interest in the discharge of public duties. His people are already tired of him. His visit to England, instead of opening his mind to more liberal and enlightened ideas, seems only to have the more blinded his eyes, as daylight dazzles the eyes of the birds of night. He has retired into deeper darkness than ever, and gives himself up wholly to the control of the astrologers. Sir Lepel Griffin is reported to be about to leave India to enter a parliamentary career in Britain. I fancy few will regret his departure. The man who holds Mohammedanism to be a better religion than Christianity and in public assembly advises the young Brahmins of India to cling to caste and their ancient religion, and not to listen to the voice of "missionaries" and "philanthropists," is not likely to be much of a blessing to any people. His words of warning will not do much harm to any who know the man.

The missionary cause in India has lost a man of might in the death of the Rev. G. Bowen, who for forty years by voice and pen and example served the cause of Christ. He came as a missionary to Bombay, where for the last thirty years he has been editor of the *Bombay Guardian*. After having been a short time in India he declined his salary from home, took a house in the native quarter of the city, and adopted the native mode of life in the attempt to get near the heart of the people, and the better to influence them by the Gospel. He kept up his simple habits to the end. Though his early education was somewhat deficient he made up for the loss by extraordinary diligence, and acquired a most extensive knowledge. In his young days he was an Atheist, but Paley's "Evidences of Christianity" fell into his hand, and was, by God's blessing, the means of his conversion. By his genuine devotion to the Saviour and the good of His followers, by the purity of his life, unostentatious self-denial, wide charity and deep piety he has won the highest admiration both of Christians and heathen. His death leaves a gap that will not readily be filled. I need not refer again to the great loss our own mission has sustained in the removal by death of Mr. Robert Murray, who was just entering hopefully and most encouragingly on his work in his field of Ujjain. It is mysterious to us that when the labourers are so few one should be called away just as he began to sow the seed. But we know His will is good. Doubtless many young men are ready and

saying, "Here am I, send me in his place." There are vast fields where the seed of the kingdom has not yet been sown, and until the seed is sown we shall look in vain for the harvest. W.

Nemuch, Feb. 23, 1888.

ECONOMY IN HOME MISSION WORK.

MR. EDITOR,—Much has been well said and written on the critical condition of our Home Mission and Augmentation Funds. Should a deficit exist at the close of this month it cannot be ascribed to a lack of information. It is greatly to be desired that between spasmodic efforts and increased liberality, such a result may be avoided.

However, above the din of pleading for funds rises the question, Is greater economy with efficiency in the administration of those two important funds possible?

The following suggestions are offered, to show that the true answer to this question is, Yes. Were they adopted by the General Assembly's Committee, *re* the work in Manitoba and the North-West, the expenditure would be greatly reduced, and the work would remain unimpaired.

First, Only the Presbyteries should have power to take the initiative in organizing new fields. This is not the rule at present, for which see p. 49 of Assembly's Minutes for 1884.

This would require the Presbyteries to consider fully the ways and means of supporting new fields before the organization of such was effected. They would doubtless take a deeper interest in this department of the work, were they solely responsible for it, than they do when the responsibility is divided. The extension of the work would then be more in accordance with the strength of the Home Mission Fund than it now is.

Second, Except in exceptional cases, new fields should not be supplied during winter for the first year. No loss would be sustained by the Church from such action. New districts are sparsely settled. The people are comparatively poor, and without horses to drive to service. The weather is so cold (and sometimes stormy) from the middle of December to the end of March, that the people cannot walk a long distance to Church. Even at old stations where the circumstances of the people are widely different, the attendance during winter may often be counted on one's fingers, and the average will seldom exceed one from each family.

Third, Lay help should be more generally utilized. In many cases, were this done in winter, the field could be supplied at a less cost to the fund than is necessary to bring a student from the East. The elders of the neighbouring congregations could conduct prayer meetings occasionally in such fields, and visits be made to them by the nearest missionaries. This arrangement would supply vacant fields tolerably well during winter, and leave openings in spring for students in Manitoba College who might desire work. I know it is said "our people won't have lay preaching." But against this statement there is the fact that many of them drive several miles to hear the "Hallelujah Lasses"; while a large number of them attend regularly the services conducted by the laymen of the Methodist Church. Why should they not have an opportunity of listening to their own elders? This would train the elders, save the fund, and sustain our work.

Fourth, Congregations should not be placed on the Augmented list until liberty has been given by the General Assembly's Committee to the Presbytery to do so after application has been duly made. This would prevent premature settlement, and the pastor of a settled charge from occupying the humiliating and anomalous position in which he is placed when refused a grant from the Augmentation Fund after his settlement has taken place.

Indeed, a safe rule for the work and the fund would be that "congregations when placed upon the Augmentation Fund do not receive a larger grant than the amount they received from the Home Mission Fund, when supplied by an ordained missionary, prior to their calling a minister." This would save at least \$50 to the fund in many cases, and it would be difficult to show where, in any case, it could impair the work.

Fifth, Return to a purely Presbyterian régime in the North-West. It is the most economical, as also the most efficient form of administration. Whatever

reason may have existed in the past for the system now in use, there can be no defensible one adduced for its continuance. The growth of the work now is largely internal; i.e., by the reduction and reorganization of old and large congregations. With such a large number of settled pastors and efficient missionaries engaged in the Church's work, and the telegraph and railway touching the limits of almost every congregation, much of the extraordinary administration and its consequent expenditure might profitably be dispensed with, at least in Manitoba.

ECONOMIST.

MINISTERIAL INEFFICIENCY.

MR. EDITOR,—The articles of your well known correspondent "Knoxonian" are always readable and interesting, but his remarks on the subject at the head of this paper appear to be an apology for ministerial inefficiency, which, to me at least, seem to be a "little too thin."

If "two blacks do not make a white," what is the use in "Knoxonian" telling us that every one already knows that we have inefficient elders and deacons? The inefficiency of these men can in no way injure a congregation to the same extent as a similar fault would on the part of the minister.

I have seen a congregation almost extinct through the mistakes and blunders of the minister; but the fact that, as "Knoxonian" says that there are hundreds of inefficient elders, deacons and managers did not save the congregation from destruction. I have never known a congregation so badly wrecked by an inefficient elder. I am free to admit that we have a good many such, and also cranky deacons and managers; but somehow, whether right or wrong, the name of the minister is generally associated with the congregation as regards its prosperity or otherwise, and the first question asked about a minister, to whom a call is to be presented, is: How is he doing in his present charge? No congregation seeking his services would think of asking, Has he an inefficient elder or a cranky deacon in his Church?

In days gone by, when the material for making good elders was a little scarce, men, from necessity were chosen to the office who had not probably all the apostolic qualifications, or were fitted to take part in religious meetings. Lately, I was told by a minister when speaking on this subject that there was one elder in his church who, when elected, positively stated that the congregation need not expect that he would take a prominent part in prayer or other religious meetings. At that time there was no Sabbath school in the congregation, but now there is. Under such circumstances, can a man be held responsible for the exercise of gifts he does not possess?

Before a minister is open to a call, he is supposed to have the necessary qualifications for the efficient discharge of the duties of the office. I believe, however, that we have very few inefficient ministers in our Canadian Church, but it is beyond all question that there are times when the Presbytery should interfere and "dissolve the banns." It is all very well to say, If so-and-so don't like the minister let them leave. Well, if only a few persons are disaffected, this would seem to be the wisest course; but when the gap is widening, when pews instead of filling up are becoming empty, when numbers of the members are getting sick and tired, and leal-hearted sons of the Church are asking, Have we no machinery to deal with such cases? I do, not think, Mr. Editor, that the case is met by saying that we have "inefficient elders and deacons."

The interests of a congregation, no matter how hard the case may be, are to be preferred to that of a private individual; for whilst the minister may not have succeeded in one congregation, he may do better in another. Besides, the minister has only a life interest in the Church at the best. But the members of the congregation and their families have been there probably for a generation. Dr. Gregg, I fancy, knows as well as any other man that if there are inefficient ministers, there are also inefficient elders, deacons and managers. But I think he would be the last man in the Church to bring a charge of inefficiency against either ministers, elders, or the leaders of a choir. Let such cases be dealt with separately on their merits, and then the inefficiency of one party will not be taken as an offset for that of the other. For "two blacks do not make a white."

CHURCHMAN.

7th March.

Pastor and People.

WITH YOU ALWAYS.

"Lo! I am with you alway!"
O words of wondrous cheer!
No music sweeter, richer,
E'er greeted mortal ear.
Spoken by lips most sacred,
Where truth her nectar shed,
To cheer us on our journey,
As earth's lone way we tread.

When dark clouds veil the smiling
Of heaven's azure way—
Temptation's soft beguiling
Allures our feet astray;
Then to our hearts this promise
A soothing balm doth lend:
"Lo! I am with you alway,
Even unto the end."

O love most condescending!
O grace most full and free!
Which prompts the King of glory
To deign to walk with me.
His presence how delightful!
His smile can chase away
The blackest night of sorrow,
And bring abiding day.

Then let me clasp still closer,
And never let it go,
That hand which safe shall lead me,
Where sweet, still waters flow.
He'll lead at last through portals,
Where many mansions be,
Still whispering: "With you alway,
To all Eternity." —*Sadie O. Prince.*

ROMAN CATHOLICISM IN BRITAIN

In an article distinguished both for fairness and ability, a contributor to the *Quarterly Review* has examined the present position of the Roman Catholic Church in Great Britain and the advance that it has made during recent years. Taken as a whole, the results of the analysis are extremely reassuring to those who would look upon "the conversion of England" as a disaster to civilization, freedom and faith. For though in the fighting force of Rome the increase has been large: though bishops, dignitaries, religious houses, colleges, schools, have all multiplied, the number of adherents has not developed in anything like the same proportion, even after making due allowance for the constant flow of Irish Catholics into other lands by emigration. When the cases of secession were tabulated a few years ago, it proved that a comparatively small body of people had gone over to Rome since the beginning of the Tractarian movement. Nor has Rome gained in quality what it lacks in numbers. One man of genius it has indeed secured in Cardinal Newman, and a few men of second-rate ability whose names will readily occur to any one, but the converts have not produced any characteristic literature, and have utterly failed to leave any impression of their influence upon the life and thought of their times. One very striking fact is brought out by the reviewer, that "no Biblical scholar, no one whose speciality was the critical or exegetical study of Scripture, or who has contributed anything of value to expositions and commentaries on any of its books," is to be found among the clerical or lay seceders. This in itself is enough to stamp the movement as a failure. —*Sunday Magazine.*

HOW CAN WE LOVE OUR ENEMIES?

In my early Christian life this question greatly troubled me, as I doubt not it does many conscientious young Christians to-day. Some think of it as a part of a "higher life" which only a few Christians are ever expected to attain. Others think it impracticable,—something that no one but Christ ever did or ever will do. How can one love his enemies as he loves his friends and his God?

The difficulty is at least diminished by distinguishing three different kinds of Christian love. First, the love of esteem, that looks up,—the love which we feel toward God; second, the love of sympathy, that looks straight out,—the love with which we love congenial fellow Christians; third, the love of compassion, that looks down in tender pity, rather than contempt or hatred, on all we think to be in the wrong, including not only the corrupt but all we dislike or count as enemies.

This last is the most distinctive "Christian love,"—the love of God shed abroad in our hearts by the

Holy Spirit," making us love the unlovely, making us love others as God loved us; because every human being is a son of God, however wayward; because each human being is a brother or sister of Christ, for whom He died; because every human being is also an immortal being; because every one who wrongs another wrongs himself still more, and so is to be pitied and saved rather than despised or hated.

There is little credit in the love of esteem, in loving the altogether lovely; or in the love of sympathy—"if ye love them that love you what reward have ye?"

The only form of love that proves us Christians, with new hearts that love like God, is the love of compassion, that loves according to needs, not according to merits.

It is this love that Paul pictures in that wonderful thirteenth chapter of First Corinthians—the love that "suffers long and is good natured," that is greater than faith or hope. He who lacks it may have begun to be a Christian in the will, but he is not a Christian at heart. It was this love that opened heaven to Stephen. It opens to no other key. "He that loveth not, knoweth not God, for God is love." —*Rev. Wilbur F. Cross.*

WILT THOU BE MADE WHOLE?

Jerusalem is on holiday, for it is the time of the feast, purim or passover. Crowds of pilgrims throng the streets on the way to the Temple, to join in its worship and to offer their sacrifices of joy and thanksgiving. This is one side of the picture. It has another and sadder. Near to the Temple is a pool, known as Bethesda pool; the healing property of its waters has been noised abroad, and five porches have been erected as places of shelter to receive the sufferers. "In these," the narrative tells us, "lay a great multitude of sick folk, of blind, halt, withered." It does not surprise us to learn that Jesus somehow found His way to this place of suffering. It is beautifully characteristic of the Man of Sorrows. One case is singled out, "a certain man which had an infirmity thirty and eight years, when Jesus saw him lie, and knew that he had been now a long time in that case, He saith unto him, Wilt Thou be made whole?" The miracle is a parable in action—the question is addressed to a larger audience. Is not this pool of Bethesda our own world in miniature? Transfer the picture to the canvas of the world, extend those porches till they become the poles on which our planet revolves, and may not the words of the narrative still with truth be applied, "In these lay a great multitude of sick folk, of blind, halt, withered!" But here the analogy only begins. This world of ours has also become, like Bethesda pool, a true "House of Mercy," visited by the pilgrim-stranger Jesus with help and healing. In the incarnation, in the life and love and death of Jesus Christ, the Father is reaching out a helping hand to His suffering world, and puts the question of Jesus to every man, "Wilt thou be made whole?" There is sunshine in the very question. It is a dark, depressing world from the merely human point of view; and "modern Gospels," whatever else they may do, fail conspicuously in relieving the darkness, with reference to such factors as sin and suffering. There is no balm, for example, in agnosticism—no physician there. And what is true of one is true of all—ancient and modern, speculative and practical substitutes for the Gospel of Christ. It is here, in this question of Jesus, that we see the golden lining tingling the dark cloud of human sin—the ray of light that pierces the thick darkness—here in the "Wilt thou be made whole?" that we feel the pulse-beat of hope, not only for ourselves as sinners, but for our sinful world. And the question clearly defines the end and aim of Christianity—"to make whole." Wholeness, which just means holiness, is not this the aim of Christianity? the breathing of health into the moral and spiritual nature, the vitalizing of faculties and forces that have come under the withering blight of sin—yea, is not this to-day the work of Christ and of the Divine Spirit? Have I, then, given a full-hearted response to this gracious question addressed to me by the Divine Master? Are there not within me faculties asleep that have not yet waked into usefulness in the cause of Christ? Parts of my nature still waste land, waiting to be possessed and claimed for the Master? great mountain peaks of unrealized Christian attainment? "Wilt thou be made whole?"—Lord, make me willing, for

Thou wilt neither save nor sanctify against my will. Help me to feel that "life's very best is to let Thee have Thy way with me perfectly; and life's only end is to resent, to hinder thy will." —*Rev. T. F. Miller, M.A., Dunfermline.*

HOW TO WORK FOR JESUS.

It may be a little help to some one if we consider some of the practical details of how to work for Jesus. We all want to do something for Him who has done so much for us; but the question *how* to work, puzzles us. To some He gives apostles, prophets, evangelists, pastors and teachers; but we are not all called to leave home, kindred and friends for a distant field. Our work may be in our own home. We can do work for Him, no matter *what* we do or *where* we are, it is only to do it always and definitely for him.

A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws,
Makes that and the action fine.

We can work by our quiet influence. But is there nothing farther? Are people converted by this sort of work? If our influence is good, and if our very presence exerts an influence for good, how much greater shall be the power of influence when words are added! So with our lips we can work for Jesus. And may we all be able to say, "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer." —*New York Evangelist.*

A PLEA FOR THE LITTLE ONES.

Don't expect too much of them. It has taken forty years, it may be, to make you what you are, with all the lessons of experience, and I will dare say you are a faulty being at best. Above all, don't expect judgment in a child, or patience under trials. Sympathize in their mistakes and trouble, don't ridicule them.

Remember not to measure a child's trials by your standard. "As one whom his mother comforteth," said the inspired writer, and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart, the unfailing sympathy with all her children's griefs. When I see children going to their father for comfort, I am sure there is something wrong with their mother.

Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. We have often felt our temper rise to see how carelessly their plans were thwarted by older persons, when a little trouble on their part would have given the child pleasure, the memory of which would have lasted a lifetime.

Lastly, don't think a child hopeless because it betrays some very bad habits. We have known children that seemed to have been born thieves and liars, so early did they display these undeniable traits; yet we have lived to see these same children become noble men and women, and ornaments to society. We confess they had wise, affectionate parents. And, whatever else you may be compelled to deny your child by your circumstances in life, give it what it most values—pity, of love. —*Advocate and Guardian.*

NEITHER.

"Well I can't understand why a man who has tried to lead a good, moral life should not stand a better chance of heaven than a wicked one," said a lady a few days ago, in a conversation with others about the matter of salvation.

"Simply for this cause, answered one. "Suppose you and I wanted to go into a place of interest where the admission fee was one dollar. You have fifty cents and I have nothing. Which would stand the better chance of admission?"

"Neither," was the solemn reply.

"Just so; and, therefore, the moral man stands no better chance than the outbreaking sinner. But now suppose a kind and rich person, who saw our perplexity, presented a ticket of admission to us at his own expense! What then?"

"Well, then we could go in alike; that is clear."

"Thus, when the Saviour saw our perplexity, He came, He died, and 'thus obtained eternal redemption for us' (Heb. ix. 12), and now He offers you and me a free ticket. Only take good care that your fifty cents do not make you proud enough to refuse the free ticket, and so be refused admittance at last." —*Church Life.*

Our Young Folks.

DAISY'S PRAYER.

Darling little Daisy,
With her golden hair,
Sitting at the table
In her own high chair.

Closed her dewy eyelids
Over blue eyes bright,
Dropped the golden lashes
Over cheeks so white.

Bent over the table
Little head so fair;
Daisy's supper waiting
Till she says her prayer.

So she clasps her fingers,
As when wont to pray;
"O dear me," sighs Daisy,
"What does papa say?"

Lower bows her forehead
O'er the table then;
And she whispers softly,
"Jesus' sake. Amen."

Darling little Daisy,
With your winsome face,
May the blessed Saviour
Daily give you grace!

May you never venture
Any path to take,
Till you ask God's blessing
For dear Jesus' sake.

When the light of childhood
Shall have left your brow,
May your faith in Jesus
Be as pure as now!

From all sin and wandering
May good angels keep!
And at last in Jesus
May you fall asleep.

GOLDEN GRAIN BIBLE READINGS.

BY REV I A R DICKSON, B.D., GALT

GOD'S PURIFYING WATER.

The washing of water by the Word, Eph. v. 26;
Lev. xiv. 9; John xiii.
It purifies from the evil, John xvii. 17; Ezek. xxxvi. 25.
It ministers the comfort of peace, Rom. v. 1.
It refreshes the soul, Psa. cxix. 25, 93.
It invigorates the nature, 1 John. ii. 14.
It is healing in its effects, Psa. cvii. 20.
It gives life, even eternal life, Acts xiii. 26; Phil. ii. 16; Deut. xxxii. 46, 47.
It awakens joy, Jer. xv. 16.

THE OLD SCOTCH WOMAN'S FAITH.

By the side of a rippling brook in one of the secluded glens of Scotland there stands a low, mud-thatched cottage, with its lovely honeysuckled porch facing the south. Beneath its humble roof, on a snow-white bed lay not long ago old Nancy, the Scotch-woman, patiently awaiting the moment when she should fall asleep in Jesus; experiencing with Paul, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

By her bedside on a small table lay her spectacles and her well-thumbed Bible—"her barrel and her cruse," as she used to call it—from which she daily, yea, hourly, spiritually fed on the "Bread of Life."

A young minister frequently called to see her. He loved to listen to her simple expression of Bible truths—for when she spoke of her "inheritance incorruptible, undefiled and fadeth not away," it seemed but a little way off, and the listener almost fancied he heard the Redeemer saying, "Unto Him that loveth us, and washed us from our sins in His own blood."

One day the young minister put to the happy saint the following startling question:

"Now, Nannie," said he, "what, if after all your prayers and watching and waiting, God should suffer your soul to be eternally lost?"

Pious Nannie raised herself on her elbow, and turning to him a wistful look, laid her right hand on that

"precious Bible," which lay open before her, and in a very quiet manner replied:

"Ah, dearie me! is that a' the length ye hae got yet, mon?" and then continued, her eyes sparkling with almost heavenly brightness, "God would hae the greatest loss. Poor Nannie would but lose her soul, but God would lose His honour and His character. Haven't I hung my soul upon His 'exceeding great and precious promises?' and if He break His word He would make Himself a liar, an' a' the universe would rush into confusion!"

By faith the old Scotchwoman had cast her soul's salvation upon God's promise in Christ by the Gospel. In every sorrow she had found Him a "very present help in trouble;" and now, abut to leave the weary wilderness for her everlasting home, could she think that He would prove unfaithful to His word? No. Sooner than poor old Nannie's soul would be lost, God's character, God Himself must be overturned, and "a' the universe would rush into confusion!" Dear old Pilgrim!

A DOG'S GRATITUDE.

Gratitude is something we are always pleased to remember, though we sometimes discover it where least expected.

A minister says that a number of years ago, while attending the university I chanced one day to be taking a stroll in the suburbs of the city. A few rods from the path was an open sewer drain, built of plank and about four feet deep. As I was sauntering along, enrapt with the beauties of a glorious spring morning, my attention was suddenly called to a terrible yelping and barking that seemed to come from the sewer drain. Upon investigation I discovered an ugly little yellow cur which had fallen into the drain, and because of the steep sides and the water at the bottom, was not able to extricate himself. By standing upon his hind legs and resting his paws upon the sides of the sewer, he was just able to keep his head above the water. Leaning over the side I grasped his paws and lifted him out. With a startling howl he sped away as if some demon were after him, but when he had gone about ten rods he suddenly stopped and looked back as if he had forgotten something. He hesitated a moment, then running back to where I was standing he began wagging his tail and wriggling his ugly little body with great delight. He looked up into my face and gave two or three short barks, as much as to say, "Thank you, sir," then turned and ran away. His action denoted such gratitude and was such an earnest desire to express his thanks that I have never forgotten it.

How many children, nay, older people, fail to show as much appreciation of kindness as did this little yellow dog.

CHOOSING COMPANIONS.

The story of poor dog Tray has many illustrations among higher beings. Though a good dog and having many friends, Tray loved bad company, his evil companions led him astray, until he lost his friends, his good name, and at last his life. Bad company ruined him. Like Tray, many a young person is led away by evil companions, until friends, good name, health, and everything else worth keeping, are lost. It is impossible to be among evil associates without being injured by them. A black coal may not burn, but it will blacken if you only touch it. If the black be not felt, it is seen, and too often others see it before we do ourselves. Thus will evil company leave its stain upon us. Though we may not notice, others will; and they will remember, too.

The world judges us by the company we keep, it judges all by the worst of the company. Nor is this so far from wrong. There is more probability of our becoming bad than of the worst becoming good. A man owned a swearing parrot, and to reform him kept him in the company of another that never used bad language. It was not long before both parrots became very profane. Vice works more quickly than virtue, and sticks more closely.

The world not only judges us by the company we keep, but is ready to treat us as the worst of our companions deserve. Success or failure in life depends very much on the company one keeps. What, then, must be done to have good company?

Choose your companions. Do not take whoever

may choose you, but choose for yourself your own company.

Choose those whom you know. You would hardly trust strangers with property; will you trust them with that which is worth far more—your comfort, your reputation, your life, your soul?

Choose such as you can trust. He who deceives or flatters others may flatter and deceive you. If he be unfaithful to another, what assurance can you have of his faithfulness to you?

Choose such as tell you kindly, yet frankly, your faults. Only true friends will do that: "Faithful are the wounds of a friend."

Choose those who respect their parents and are loved at home. Nowhere is there such an opportunity given to study one's character, and nowhere is the character so closely studied, as at home. Those who respect their parents will respect what is worthy and good in you, and those whom the little ones of home love and trust you may regard as worthy your confidence. Respect for parents and love and care for little ones are rarely found in hearts that are very bad.

Choose true Christians. They live from principle, and believe that God's eye is upon them. Being friends of God, they will bring you into the best company; and they will be likely in their prayers to keep you before the mind of the Almighty, so that you may share in their own blessings. Their friendship will last. They are everlasting friends, for heaven—the place you hope for—is their home. You never need say a last "Good-bye" to such friends.

JIMMIE'S FIRST MONEY.

Jimmie Kay had acted as clerk in a shop for one week, and received five shillings for his pay—the first money he had ever really worked for. These shillings made Jimmie a very happy lad, and he wanted to do the best he could with them. So, like a good son, he asked his mother about it.

"Mother, how much do you think I ought to give the missionary collection to-day?"

"Well, Jimmie, I think your father's rule of giving one tenth a very good one for you to follow. You know we are told to cast our grain upon the waters, and that we shall find it again, though it may be many days after."

Jimmie had a twinkle in his eye as he said—

"Well, mother, I've seen a good deal of casting down, and now I'm waiting to see some of it come back again."

This made his mother feel anxious, fearing that Jimmie, after all, might not want to give any of his money. Then she spoke of the widow's two mites—that she was not content to give a portion of her money, but had given all that she had to give—even "all her living."

As they walked home from Church, Jimmie said, "Well mother, how much do you suppose I gave this morning?"

"Why, sixpence," said his mother.

"More than that," said Jimmie.

So his mother went on guessing, adding a little each guess, till she reached one shilling and sixpence, when she stopped, saying he must tell her.

"Well, then, mother, I did as the widow did. I cast in all that I had—I gave the five shillings."

You may be sure his mother was very glad and happy indeed to find him so willing to consecrate the "first fruits" of his labour to the service of the Lord, who loveth the cheerful giver.

FACTS ABOUT THE BIBLE.

The Bible contains 3,586,489 letters, 793,692 words, 31,174 verses, 1,189 chapters and sixty-six books. The word "and" occurs 46,277 times; the word "reverend" but once, which is in the 9th verse of the 117th Psalm. The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet except the letter J. The finest chapter to read is the 27th chapter of the Acts of the Apostles. The 19th chapter of 2nd Kings and the 37th chapter of Isaiah are alike. The longest verse is the 9th verse of the 8th chapter of Esther. The shortest verse is the 35th verse of the 11th chapter of St. John. The 8th, 15th, 21st and 31st verses of the 107th Psalm end alike. All the verses of the 136th Psalm end alike. There are no names or words of more than six syllables.

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 1 month, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$2.50. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.



TORONTO, WEDNESDAY, APRIL 11th, 1888.

THE Christian at Work says:

We are glad to see THE CANADA PRESBYTERIAN taking grounds against the reproduction of gallows scenes and the printing of any details of a capital execution: it is the only course for a religious journal to take. Two of the daily press of this city seem to be in a very perturbed state of mind, judging from their editorial columns, lest the bill providing for the carrying out of the death penalty by electricity, with its prohibition of any public account of the execution, becomes a law, which would suppress quite an important department of the paper. The loss of this department would seem to stand second only to one other—the prohibition of printing scandal. A recent Sunday daily has just one item of religious news and seven columns of scandal. And we still ask the question, "How shall we bring up our youth?" For one thing, keep the *Daily Scavenger* from them.

If parents would shut the *Daily Scavenger* out of their homes, and respectable business men would stop advertising in its columns, the *Scavenger* would soon be compelled to mend its ways or stop publication. There is no use in scolding the *Scavenger*. The fault lies mainly with the people who buy and read it. The demand creates the supply. If in any paper you find just one item of religious news and seven columns of scandal, the proportion is fixed that way simply because the publisher thinks he has seven readers who want the scandal for every one that wants the religious items.

EVERY man in Ontario who is not a pauper, a criminal or a lunatic has a vote. Every man who can write anything worth reading can find half a dozen newspapers willing to lay his thoughts before the public. Every man who can speak coherently, and a large number who cannot, can find a platform and people quite willing to listen to him if he has anything to say worth listening to. Indeed, too many why have nothing to say worth hearing had willing auditors. All this being true, is there any reason why anybody should want to deflect the Church of Christ from its true spiritual work to take part in the discussion of questions which, however important, are less important than the salvation of souls? Any question that is worth discussing can be discussed in a dozen ways without making it displace the worship of God on Sabbath. Any man who is worth hearing can find ample opportunities to address his fellow-men without crowding anybody out of the pulpit. If a man is so intellectually or morally weak that he cannot help on any good cause without calling upon the Church to go out of its own proper sphere and help him, he had better let some one else try to do the work. Any man who can influence the public for good can in these days find ample opportunities to do so on his own merits without aid from the Church or any other body.

THE Home Mission Committee at its late meeting, gave appointments to nearly 200 preachers. Their fields of labour extend from the Lower St. Lawrence to the Pacific Ocean. Middle aged men can easily remember when a student thought he was sent almost out of civilization if appointments were given him in the Presbyteries of London or Huron or Bruce. A goodly number of ministers who read these lines can recall the sensations they experienced when ordered

into some remote corner of one of the far west Presbyteries of those days. Going to the shores of Lake Huron thirty or forty years ago seemed as great an undertaking as going to Calgary or the Pacific Ocean seems at the present time. So far as the travelling was concerned it was a more difficult undertaking. There were many mission stations in those days that even the old stage coach could not come near. The student went on horseback, or by the independent line that nature built and equipped for him. If the Church had grown in grace as quickly as its Home Mission field has grown, the millennium of Presbyterianism would be at hand. If the Christian activity of the present exceeded the activity of the past as far as the Canadian Pacific Railroad train exceeds the old stage coach, ours would be a wonderful Church. But there is no change in the essential part of the work. Sin is still sin. Human nature is still the same. The only remedy for fallen man is the Gospel, and preaching the Gospel is the same work that it has always been.

THE atmosphere of a college, especially on opening and closing days, is very likely to produce the impression on some minds that a college can do almost anything for young men and that without what is called a college education a young man can do nothing. The presence and address of the Hon. G. W. Ross at the closing exercises in Knox College the other day should do away with any such impression. Mr. Ross is not what is called a college-bred man. He is largely self-educated, and by real ability and untiring industry has won the high position which he so worthily fills. He is, as many of our readers know, one of the most graceful and polished speakers in the Dominion. There were college men of all grades around him on the platform at Knox the other day, and we are sure no one will feel the least offended when we say that in the matter of oratory the Minister of Education was the peer of the best of them. Every live Canadian will feel proud and grateful that Ontario is a country in which a worthy young man without money or influential friends can work himself up to the highest position in the land. It would be a good thing for the authorities of all colleges to have a speaker like Mr. Ross on the platform on all public occasions to show the young men that their success in life depends mainly on their own exertions. If they do not learn this lesson at college, they will learn it very soon after they leave. The college of experience is a good one but the fees are often fearfully high. The more one can learn before entering it, the less costly will be the course when he does enter.

THE Southern Presbyterian Church says to the North in the Union negotiations now pending. "You took part in politics during and before the war. You gave deliverances in political questions and as a corporate body went into the political arena." The Northern Church cannot deny the impeachment and simply replies "so did you." Perhaps both are wondering whether the Republic would not be quite as prosperous and the churches united and more prosperous had Presbyterian Church Courts, North and South, confined their attention to spiritual matters. It requires no special knowledge of the future to see that this question must soon be discussed and settled in Canada, so far as a question of such a nature can be settled. Should the Church as a corporate spiritual body, with spiritual work to do, interfere in political and semi-political matters? If so, how far should he interference go? Who is to draw the line? There is every variety of opinion from the high ground taken and long and consistently held by our friend Dr. Laing and others and the low ground taken by those who think that the Church of Christ should be run as a mere donkey engine to help on every public movement, in which they for the time being happen for various reasons to have an interest. One thing is certain: If Protestant Churches are to have the respect of thinking people, they must stop denouncing the corporate vote of the Catholic Church, or stop trying to organize a corporate vote of their own. If the Methodists of Toronto have a right to form a corporate vote, the Catholics of Montreal have an equal right. If a preacher in Toronto has a right to use his pulpit on Sabbath to promote the election of a mayor, the priests of Montreal have an equal right to use their pulpits for the same or similar purposes.

KNOX COLLEGE CLOSING EXERCISES.

KNOX COLLEGE is coming to be a venerable institution. In a few years more it will have existed for half-a-century, and no doubt a semi-centennial celebration befitting the occasion will be duly arranged for. Last week another session ended, its work was completed; the meritorious students were rewarded and released from the routine of college work; the professors set free for a season from their arduous and responsible tasks, and the busy animation of Knox College is for the time subdued. From the uniformly large attendance of ministers from a distance and people from all the city congregations at the opening and closing exercises of the college it is seen that much interest is taken in its work and prosperity.

The esteemed Principal was able to report most satisfactorily as to the attendance and the work accomplished during the session. The endowment fund may now be regarded as an assured success, though it has taken a long time to achieve. He announced that the sum of \$207,583 had been subscribed, and \$165,235 paid up. The better equipment of the library is now to receive attention. The need for this will be apparent to most people. There is no absolute necessity why Knox or any other college should have as a mere matter of boasting a magnificent library, but it is essentially necessary that the best and most recent works of theology, philosophy, science and literature should be easily accessible to the students. It is to be hoped that the gentle hint thrown out by the learned Principal to those whom in worldly things the Lord hath prospered will not be permitted to die away in silence. The friendly challenge of the gentleman who offers \$500 on condition that \$5,000 be raised this summer ought to be taken up. Perhaps the generous individual, whoever he is, might extend the time and make it a year.

The giving of diplomas and conferring degrees is always an interesting part of the closing ceremonies. Twelve students graduated in theology. They had acquitted themselves with distinction in their course, and it speaks well for their spiritual earnestness and consecration that several have devoted themselves to mission work at home and abroad. Two of the young gentlemen who have been most diligent and successful students give promise, if spared, of doing excellent service, the one in British Columbia, the other in China, one of these was the recipient of the degree of B.D. The three who attained to this honour were the Rev. W. A. Duncan, of Churchill, Mr. Donald McGillivray, who goes as a missionary to China, and Mr. Donald McKenzie. The higher distinction of Doctor of Divinity was conferred on the Rev. C. Forman, a missionary of the American Presbyterian Church at Lahore in India, a son of whom recently visited the Canadian colleges, and pled most earnestly and successfully for personal devotion to Foreign Mission work. The like honour was also conferred on the Rev. John Stewart, of Dennistown Free Church, Glasgow, who went to Winnipeg last June bearing fraternal greetings from his Church to ours. The third recipient of this honorary distinction was the popular and laborious pastor of Knox Church, Toronto. May they be long spared to wear the honours they have won.

The evening meeting on the closing day of the college in one of the city churches is an excellent idea. It has been most successful hitherto, and the one on Thursday evening, held in Cooke's Church, Toronto, which has been so tastefully and handsomely renovated, was no exception, unless it may be said that it was unexceptionally excellent. The attendance was good, the speaking sustained, decidedly superior and not unduly prolonged. Dr. Gregg with his accustomed earnestness and directness of speech gave the graduating class some valuable counsels which they will no doubt highly prize and long remember. As the representative of the graduating class, Mr. H. R. Fraser, B.A., delivered a neat, thoughtful and scholarly valedictory in which he strongly urged the importance and need of a thoroughly trained ministry. Mr. Fraser is evidently a young man of great natural endowment, and afforded an excellent example of the benefit of availing himself of all possible study and culture for the arduous and responsible work to which he has devoted himself. He goes to British Columbia with splendid equipment and high hopes. By a curious coincidence, the subject of Dr. Kellogg's masterly address was the same as that on which Mr.

Fraser had spoken. The need of a learned ministry in these days of restless intellectual activity and diversified thought was made clear to a demonstration by the learned Doctor, who marshalled his arguments with methodic skill and faultless logic. Throughout the entire address there ran a rich vein of vigorous common sense. There were also occasional scintillations of playful humour, refined and delicate, which were readily seen and appreciated. The session is over, its work is done, but associations increasingly tender as the years go by will linger in the minds of students, whose paths in life will lie far apart, of the happy and hopeful days spent in Knox College in the session of 1887-88.

RELIGIOUS FREEDOM IN RUSSIA.

UNDER Russian despotism the rights of citizenship receive but slim recognition. The average Muscovite is just as fond of freedom as the Teuton, the Saxon or the Celt, but immense military force and almost universal espionage make the Nihilist burrow in obscurity and the friends of constitutional liberty await with what patience they can the advent of better times. Attention has been so much attracted to political struggles in Russia that comparatively little notice has been taken of the spiritual despotism under which the people groan. The dominant Greek Church, a powerful arm of the State, exercises far more political sway over the masses than it does in awakening them to spiritual and moral life. Under existing conditions, it is not to be wondered at that vital religion in Russia is at a low ebb. The subordination of the Church to the State and the prevalent formalism in religion have a tendency to repress the spiritual life of the people, and they have in large numbers become very indifferent to divine things. Those in earnest seek for the development of their religious life beyond the pale of their Church, and that can only be done at great sacrifice. The Greek Church is intolerant, and has the power to call in the aid of the secular arm for the enforcement of its decrees. But for this, dissent in Russia would now have been far more vigorous and influential than it is. The readiness with which the people listen to those who have gone to preach evangelical truth is a clear indication that religious progress in marked degree is possible among the Russian people, and it is hindered chiefly by the Church which claims the Czar as its head.

The intolerance of the Greek Church is seen in the recent attempts to repress Lutheranism in the Baltic Provinces. These may in great measure be due to political causes. The strained relations between Russia and Germany may account for the interference with the religious belief of Germans and their descendants resident in Russia, just as their educational and commercial interests have been interfered with. The father of the present Emperor had granted a measure of religious toleration, which the latter has ceased to respect. The disabilities under which Lutherans in Russia are now placed moved the Evangelical Union to petition the Czar on behalf of their persecuted co-religionists. That petition has elicited a reply from the Procureur of the Russian Synod in which it is sought to justify the action of the Russian authorities in their attempt to suppress the Lutheran Church. The vital points in the petition are evaded. Freedom of conscience and the right to worship in accordance with its requirements received no recognition. The law "once Orthodox, forever Orthodox, and with all the descendants," suspended by Alexander II., but re-enforced by his son, has been peculiarly oppressive in the Baltic Provinces, but there is no attempt to justify this return to mediæval spiritual despotism. The Procureur tries to turn the tables on the petitioners by attempting to show that German land-owners and the Lutheran pastors have exercised a political influence to the detriment of the Provinces, and resisted their absorption into the Greek Church. This high dignitary also asserts that God has specially commissioned Russia to guard the Christian civilization of Western Europe against the semi-barbarian Asiatics on the one side and the aggressions of Popery and Materialism on the other.

While the spokesman of the Greek Church imputes political motives to those seeking to conserve their rights and regain their spiritual freedom, it is transparent that this effort to force all dissentients into the fold of the Orthodox Church takes its rise in the centralizing tendencies of Russian absolutism which may

for a time trample upon the liberties of a people, but which in the nature of things can never be abiding. A Russian writer declares that there are over 15,000,000 souls deprived of all civil rights, solely because they disregarded the mandates of the Holy Synod in matters of conscience. Russian despotism in things civil and sacred may be terribly strong, but there are forces mightier still. The irrepressible desire for personal freedom, the power of truth, the rights of conscience cannot be eradicated. The spiritual energies of millions will not lie dormant forever, and when once they are fully aroused they will become irresistible. Even in despotic Russia a greater conflict than what the Czar is now preparing for will in due time loom up. The battle for civil and religious freedom has yet to be fought. The struggle may be intense and protracted, but in the end the right will triumph because the Lord God Omnipotent reigneth.

Books and Magazines.

THE COSMOPOLITAN. An Illustrated Monthly Magazine. (New York: The Cosmopolitan Magazine Co.)—This recent competitor in the wide field of popular literature presents a most attractive appearance. Its contents are varied and interesting; the engravings are remarkably good, several of them being finely coloured lithographs.

THE CANADIAN METHODIST MAGAZINE. (Toronto: William Briggs.)—Dr. Withrow has the good fortune to travel a great deal: he is an observant traveller, and with rare skill gives his readers admirable descriptions of what he has seen. In the April number he gives "Here and There in Europe," and the second paper on "Our Own Country." Other interesting papers are "Corea, the Hermit Nation," "Macdonald's Life of Dr. Punshon," "Lord Lawrence." The other contents are fully up to the usual high standard maintained by this Canadian monthly.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The frontispiece in the April number of the *English Illustrated* is a pleasingly-executed engraving of the portrait of Ariosto, in the National Gallery. There is a very interesting paper by W. H. K. Wright on the "Spanish Armada," with *fac similes* of old maps, plans and pictures of incidents in the memorable event. The other attractively-illustrated papers are "Coaching Days and Coaching Ways" and "Glimpses of Old English Homes—Arundel Castle." The usual complement of poetry and fiction will be found in the number.

THE MISSIONARY REVIEW OF THE WORLD.—(New York: Funk & Wagnalls; Toronto: William Briggs.)—The Literature department contains ten articles on such important topics as "Paul's Missionary Principles," "David Brainerd's Character," "The Bible in India," "The Miracles of Missions," "Mission Work in Papal Europe," "The Great World Council," "Condition of Females in India," and others by the editors, Dr. Chamberlain, of India, Dr. Clark, of Italy, and other writers. The Correspondence section is full of interest, and so of the International, conducted by Dr. Gracey. Dr. Pierson makes the Monthly Concert part indispensable to pastors and churches. The Monthly Bulletin and Intelligence departments show the ongoings of the entire missionary world. The Statistics are marvels. The Notes on Recent Missionary Books and the Editorial Notes on Current Topics are numerous, trenchant and valuable.

RECEIVED:—THE PEARL OF DAYS (New York: Wilbur B. Ketcham), THE CONVERTED CATHOLIC (New York: James A. O'Connor), THE WOMAN'S MAGAZINE (Brattleboro', Vt.: Frank E. Housh & Co.), VICK'S MAGAZINE (Rochester: James Vick), THE NEW MOON (Lowell, Mass.: The New Moon Publishing Co.), ELEVENTH ANNUAL REPORT OF THE AMERICAN HUMANE ASSOCIATION (Chicago: Humane Journal Office), THE MUSICAL REFORM, and A TREATISE ON THE TONIC SOL-FA SYSTEM. By Theodore F. Seward. (New York: Biglow & Main), THE HEALTH AND HOME LIBRARY (Chicago: Health and Home Publishing Co.), THE SIDEREAL MESSENGER (Springfield, Minn.: Carleton College Observatory), BOOK NEWS (Philadelphia: John Wanamaker.)

THE MISSIONARY WORLD.

LETTER FROM MR. GOFORTH.

By the favour of the Rev. Lachlan Cameron, of Thamesford, to whom the following letter from Rev. Jonathan Goforth was addressed, we are enabled to place it before our readers:

We are now steaming through the Inland Sea between Kobi and Nagasaki. It is like spring, so warm and pleasant that I write this out on deck. The water is almost as level as a floor. This is to us a great relief after the tossing to and fro on the Pacific. We are both in excellent health and as joyous as can be in anticipation of hard work for our Master in Honan. We hope to reach Shanghai on Monday after staying to-morrow, Saturday, at Nagasaki. After spending a few days at Shanghai for the purpose of gathering information, we will push north to Chefu which we will reach about March 5. Here I will leave my wife for the summer and hasten inland alone.

We are delighted with Japan and its people. It is like a trip through fairy land to drive through their streets. Things appear so curious to our Western eyes; yet in Japan all things are not as they were a few years past. Everything but the landscape is rapidly assuming an English costume. Here are railroads, steamboats; the tall brick chimneys of the factories almost lead one to suppose that he is in an English manufacturing town. The people, too, are speedily divesting themselves of all but the form of their features and colour of their skin. There is a Jap with an English hat, here is another with English boots, while a third is rigged complete in European costume. Even the women are casting away the odd Japanese head dress, and do their hair up in American fashion, plus the "bangs."

Tell Hannah the boys and girls of Japan are just as lively and happy in their sports and plays as the Canadian boys and girls. They look pretty, but odd, in their funny dresses of many colours. They have most of their hair shaved from off their heads, those who have not have a little spot shaved off about the size of a penny on the crown of the head. They wear wooden shoes which make a great clatter as they romp about. These little boys and girls are heathen, but the missionaries are working hard. One missionary at Kobi, a city of 100,000 people, told us that their society had 800 children at Sabbath school last Sabbath. We went to the girls' schools in connection with the American Board. Here we saw 150 bright Japanese girls who sang two hymns in English, "Oh think of the Home over there," and "Room for thee." A Chinese woman born in Japan, a native teacher led the singing in a very sweet voice. This band of bright girls are some of the first fruits of a bounteous harvest yet to be reaped from the white field of Japan. Oh that this kingdom with its teeming millions might soon become a kingdom for our Lord. I am so sorry our Church has done no work for Japan. We should have a share in shaping the heavenward destiny of these perishing souls. Can none of God's stewards be found who will start a fund for a mission in Japan? We join in sending you kindest regards.

J. GOFORTH.

S. S. Yokohama Maru, Feb. 24, 1888.

BRITISH RULE IN INDIA.

We all know that India is now under British rule, and that in 1877 Victoria was with great pomp proclaimed Empress; yet the question is often asked, "What right has England to this great prize?" To answer this question we must go back to the year 1497, when commerce with Europe was first opened by the Portuguese. As soon as ebony, porcelain and pearls from India were displayed in the London market, English merchants were inflamed with a desire to engage in such a lucrative trade. In 1600 Queen Elizabeth granted them a charter of protection, and the celebrated East India Company was formed and invested with great powers, in return for which the Crown received annually an immense sum of money. They established trading-houses and factories, and the acquisition of Madras, Bombay and Calcutta soon followed; not, however, without resistance on the part of the natives.

The French also came in a spirit of rivalry, which caused a hundred years' war, ending in their expulsion in 1756. Then followed the cruelties of the Black Hole of Calcutta, when the fiendish native ruler of Bengal committed such outrages as to cause open, decisive war between small English armies and hordes of native, undisciplined troops, ending in the supremacy of British rule in 1774.

The effect of British rule has been most beneficent. Railways span the peninsula; a net-work of excellent roads is laid and planted, with shade trees to protect travellers from the tropical sun; a thorough system of public schools, and even universities has been provided, and a large number of native gentlemen have been liberally educated, and speak English fluently. There are traditions and prophecies among the people that the time is coming when the Brahminical religion is to be supplanted by one from the Western world, and this prophecy is surely being fulfilled.—*Woman's Work for Women.*

Choice Literature.

THE SIGNAL.

BY BREVALOD GARSHIN.

Translated from the Russian by Isabel F. Hapgood.

(Continued.)

One day the superintendent arrived to inspect the road. Some important personages from Petersburg were to pass over the road. Two or three days later, the inspection was made so that everything might be put in order before their passage. Ballast was sprinkled along and levelled down, the sleepers were examined, bolts screwed up, and posts painted; an order that yellow sand should be sprinkled on the crossings was issued. The aged guard and his wife were driven out to rake up the grass. Semyon toiled for a whole week; he put everything in order, and patched his caftan, and cleaned it, and polished up his brass badge with brick until it shone. Vasily worked likewise. The superintendent arrived on the hand-car; four labourers were turning the handles; the axles rattled; the car rolled along at a rate of twenty *vershs* an hour, and the wheels hummed. He flew up to Semyon's watch-house; out sprang Semyon, and made his report in military fashion. Everything was in order.

"Have you been here long?" asked the official.

"Since the 2nd of May, your Excellency."

"Good. Thanks. And who is in number one hundred and sixty-four?"

The road-master (who was travelling on the hand-car with him) replied:

"Vasily Spiridoff."

"Spiridoff, Spiridoff. . . Ah, that's the very man who was sent to us for a reprimand last year?"

"The same, sir."

"Very well, we'll take a look at Vasily Spiridoff. Proceed."

The labourers bent to the handles; the car started.

Semyon gazed after it and thought: "They'll have a rare time with that neighbour of mine."

A couple of hours afterward, he set out on his rounds. He perceived some one emerging from the hollow by the road-bed, and he thought he saw something white on the person's head. Semyon began to gaze intently—it was Vasily; in his hand was a staff, on his shoulder a little bundle, and his cheek was bound up with a kerchief.

"Whither away, neighbour?" shouted Semyon.

Vasily approached very close; he looked quite affrighted; his face was as white as chalk, and his eyes were wild. He began to speak, but his voice broke.

"To town," said he, "to Moscow . . . to the management."

"To the management. . . What an idea! You are going to make some complaint, of course? Drop it, Vasily Stepanitch, overlook it."

"No, brother, I won't overlook it. It's too late to overlook it. You see he has struck me in the face, he has brought blood. I'll never forget it so long as I live. I won't leave it in this way."

Semyon seized him by the hand.

"Let it go, Stepanich; I'm talking seriously to you; you had better not do it."

"Better not indeed! I know myself that it's better left undone. I told you the truth about luck. I shall not be doing the best thing for myself, but one must stand up for the right, brother."

"But tell me, pray, how it all came about."

"Well, it came about thus. . . He looked everything over—he got off the car—and looked in on the guard-box. I knew that he would question me strictly, and I had got it all in order. He was on the point of going out, when I made my complaint. He began to shout instantly. 'Here,' says he, 'comes the governmental inspection. So and so, and you're trying to make complaints about your garden! Here are Privy Councillors coming,' says he, 'and you are thusing yourself on them because of your cabbage!' I couldn't stand it, and I said a word that wasn't so very bad, but which struck him as insulting in some way. Then he gave it to me . . . and I stood up for myself, just as I ought to do. They went off, I came to my senses, washed my face and set out."

"And how about your guard-house?"

"My wife remains behind. She won't neglect things."

Vasily rose and prepared to set out.

"Farewell, Ivanitch. I don't know whether I shall get any justice."

"Are you going on foot?"

"I'll get permission at the station to go in a freight train; I shall be in Moscow to-morrow."

The neighbours took leave of each other. Vasily went off, and for a long time nothing was heard of him. His wife did his work and slept neither day nor night; she was quite worn out, waiting for her husband. On the third day after this occurrence, the inspecting party arrived; a locomotive, a baggage car, and two first-class carriages—but still no sign of Vasily. On the fourth day Semyon saw his good wife; her face was swollen with weeping; her eyes were red.

"Has your husband returned?" he asked.

The woman waved her hand in the negative, said nothing, and went her way in the direction of her house.

Long before, when he was a little lad, Semyon had learned the art of making whistles from willow slips. He forced the pith out of the branch of willow, pierced the pipe in the proper place, made a whistle at one end, and fashioned the whole thing so cleverly that one could play anything one liked upon it. He manufactured a great many whistles in his leisure moments, and dispatched them to the bazaar in town through his friend, the conductor of the freight train; they paid him for them at the rate of two kopeks apiece.

On the third day after the inspection he left his wife at home to meet the six o'clock evening train, took his knife, and set out for the forest to cut himself some shoots. He reached the end of his beat; at that point the path made a sharp turn; he abandoned the embankment and descended the slope through the woods. Half a *verst* further on lay an extensive swamp, and on its margin grew the very best of willow shrubs for his whistles. He cut a whole bundle and set out for home. He took his way through the forest; the sun was already low; a death-like stillness reigned around; the only sounds came from the twittering of the birds and the cracking of the dead wood underfoot.

Semyon had proceeded for quite a distance; he would soon reach the road-bed of the railway, and it seemed to him that he heard a sound, as though iron were grating against iron. Semyon augmented his pace. There were no repairs going on at that time within his district. "What is the meaning of this," he said to himself. He came out at the edge of the forest—before him rose the railway embankment; above, on the road-bed, a man was crouching down, and busying himself about something. Semyon quietly began to ascend toward him; he thought some one had come to steal the bolts. As he gazed, the man rose to his feet; in his hands he held a crowbar; he had displaced one rail so that it curved to one side. All grew dark before Semyon's eyes; he tried to cry out, and could not.

He beheld Vasily, started upward at a run, but the latter, crowbar and key in hand, rushed headlong down the other side of the embankment.

"Vasily Stepanitch! dear to me as my own father, my darling, come back! Give me your crowbar; we will set the rail to rights. No one will know. Turn back; save your soul from sin!" Vasily did not return, but plunged into the forest.

Semyon stood by the open rails; he flung down his willow shoots. The train which was due was not a freight but a passenger train. And there was no way of stopping it; he had no flag. The rail could not be put back in place; a net of rails cannot be broken with unaided hands. He must run; he must certainly run to his guard-box for some implements. Lord, help!

Semyon ran, panting, in the direction of his hut. He ran—and it seemed every moment as though he must fall to the earth. He emerged from the forest—only a hundred fathoms remained for him to traverse before he should reach his guard-box—he could hear the hum of the factory. Six o'clock, and at two minutes past six the train would arrive. Lord, save these innocent souls! Semyon could see the scene before him; the left wheel of the locomotive catches on the broken rail; it trembles, keels over, tears up the sleepers, tears them into splinters; and then the embankment, in wild curves, and rolls down eleven fathoms; and the third class carriages are crowded with people, and among them little children. At the present moment they are all sitting at ease foreseeing nothing. Lord, give me wisdom! . . . No, I cannot run to the guard house and return in time.

Semyon did not run to his guard box, but turned back and ran more swiftly than before. He ran up to the sprung rail; there lay his willow wands in a heap. He bent down seized one of them, without himself knowing why; then he ran on again. He fancied that the train was already approaching. He hears the whistle in the distance; he hears the rails begin to hum quietly and regularly. He has no strength to run further; he has halted a little over a hundred fathoms from the fatal spot; and then an idea fairly dazzled him. He pulled off his cap, drew from it his cotton handkerchief; from his boot-leg he plucked his knife, and then he crossed himself. The Lord be praised!

He dashed the knife into his left hand; out spurted the blood and flowed in a hot stream; he dipped his handkerchief in it, straightened it out, spread it wide, fastened it to his wand, and thus exhibited his red flag.

He stands and waves his flag, but the train is already in sight. The engineer does not see him; he is drawing near, and a heavy train cannot be stopped in the space of one hundred fathoms!

But the blood still gushes out. Semyon presses his wound to his side, and tries to close it, but the blood will not cease to flow; evidently he has wounded his hand deeply. His head begins to swim; black specks begin to float before his eyes; then all grows dark; the sound of the bell is ringing in his ears. He no longer sees the train, nor hears the sound of it; but one thought possesses his brain: "I shall not be able to stand, I shall fall, I shall drop the flag; the train will pass over me. . . . Help, Lord, send some one to take my place."

All was black before his eyes, his mind was a waste, and he dropped the flag. But the blood-stained banner did not fall to the earth; a hand seized it and raised it on high before the on-coming train. The engineer caught sight of it, closed the valves and reversed the engine. The train came to a halt.

The people leaped from the carriages, and assembled in a crowd. They beheld a man lying senseless and all covered with blood; another man was standing before him holding a bloody rag fastened to a stick.

Vasily glanced around, then dropped his head.

"Hang me," said he, "I displaced the rails."

THE END.

UNPRACTICAL WORKING WOMEN.

There are few sadder sights in the world than to see an intelligent, sober artisan married to an ordinary domestic servant (such unions are very common), and observe the progress of their lives, say, for a year. They have both saved a little money and take a cottage, which they furnish, "not wisely but too well" and commence life under, apparently, the most favourable circumstances.

They have delightful breakfasts and dinners. Jack never lived so well in his life, even when a single man, and he thinks what a real treasure he has found in "Jill." She

loves him devotedly, thinks she can never do enough for him, and that nothing is too good to give him to eat. She had "helped in the kitchen" in her last place, and being an observant girl, with a prospect of a home of her own, she watched cook, and certainly learned a good deal. But, unfortunately she has picked up, not only cook's skill, but her extravagance, and when Quarter Day came round Jack remembered with a start that they had both forgotten it, and also the uninteresting but undeniable fact that boots and clothing wear out, and there was no provision at all made for replacing them. They had been very happy and enjoyed themselves very much, and Jill declared that they really had "nothing out of the way after all;" only she forgot that the style of cookery practised in a rich man's kitchen is not suitable for a poor man's cottage. Fried fish need not of necessity be an expensive dish, but according to modern methods of cookery, it is, and exceedingly indigestible in the bargain, soaked as it generally is with lukewarm fat, and half smothered in a semi-cooked mess called "melted butter," one half of which is invariably wasted.

Then there is total ignorance with regard to the use of fire. Three times as much coal as is really necessary is burned; saucepans, frying pans and kettles get worn out in no time. There may seem sordid and uninteresting details, but to the working man's wife they are, or ought to be, matters of vital importance, and should be taken into consideration; for if all the wages are spent on being comfortable and having things nice, there is a good chance of poverty coming in at the door even before love has looked toward the windows.

And yet in such a case the woman is scarcely to be blamed; she means well, but she knows no better. She imitates to the best of her ability what she has seen presumably better informed people do, but she is absolutely ignorant both as to the value of the food she buys and cooks, and also the proportion of wages that should be spent on it. In fact, domestic servants make about the worst, instead of the best wives for working men, for they have ideas beyond their means. With better training—with any training—they would understand that what might be a very appropriate "dish" for a wealthy idle man, would be in no way suitable for a poor hard working man. If economy were practised amongst the wealthy classes, the poor would unquestionably soon benefit by it. If servants were properly trained and children properly educated, much of the sinful waste that goes on every day would be avoided, and poor people would be much healthier and happier. There is hardly any class (unless the very wealthy) who do not suffer, more or less, from extravagant cooking and waste. In lodgings to persons with fixed incomes, it becomes a very serious matter; milk, butter, eggs, sugar, cheese, spices, and such things vanish in the most astonishing way, though the landlady and the servants may be most scrupulously honest. They have simply got into a wasteful way, and until that way is amended, no amount of culture or amusement or wages will improve the domestic condition of the wives of working men or the homes of working women.—*Woman's World for April.*

IN SPRING.

In the apple tree sings the blue-bird,
In the maples the robins swing,
And the violets blue, in the morning dew,
Are whispering all of spring.

Across the meadows the zephyrs
Dance lazily to and fro;
While odours sweet spring up at their feet,
Wherever they come and go.

In the garden the yellow crocus
Its golden banners toss,
And anemones hide on the warm hillside,
'Mid the leaves and tangled moss;

While the brooklet gleams in the valley,
Where the downy catkins nod;
And lily bells peep where the myrtles creep,
All over the tufted sod.

—Vick's Magazine for April.

AMERICA AND ENGLAND.

Men speak of the sacredness of liberty. They talk as if the will of every one ought to be his only guide, that allegiance is due only to majorities, that allegiance of any other kind is base and a relic of servitude. The Americans are the freest people in the world; but in their freedom they have to obey the fundamental laws of the Union. Again and again in the West Indies Mr. Motley's words came back to me. To be taken into the American Union is to be adopted into a partnership. To belong as a Crown Colony to the British Empire, as things stands, is no partnership at all. It is to belong to a power which sacrifices, as it has always sacrificed, the interests of its dependencies to its own. The blood runs freely through every vein and artery of the American body corporate. Every single citizen feels his share in the life of his nation. Great Britain leaves her Crown Colonies to take care of themselves, refuses what they ask, and forces on them what they had rather be without. If I were a West Indian I should feel that under the stars and stripes I should be safer than I was at present from political experimenting. I should have a market in which to sell my produce where I should be treated as a friend; I should have a power behind me and protecting me, and I should have a future to which I could look forward with confidence. America would restore me to hope and life; Great Britain allows me to sink, contenting herself with advising me to be patient. Why should I continue loyal when my loyalty was so contemptuously valued?—*The Englishman in the West Indies,* by James Anthony Froude.

THE NEWSPAPERS, THE LAWYERS, AND JACOB SHARP'S CASE.

Mr. Dougherty says that the press of New York, by its conduct in the Sharp trial, inflicted "the first great blow ever struck in America at the pure administration of justice." What the press did in the Sharp trial was to keep clearly before the public mind the actual facts, and to insist that a man undeniably guilty should not go unwhipped of justice by any trick or mere technicality of the law. The Chair repeats what it said in February, that the forms of law must be carefully observed, and that judges are not to be denounced for observing them. But it said also, and repeats, that when strict observance of them tends to a plain miscarriage of justice, it is high time to revise the forms. Now the course of the press fixed this very truth in the public mind. There was no reasonable doubt or question of Sharp's guilt. Nobody, so far as we know, held that he was not guilty. The press was in no sense whatever hounding an innocent man or imperilling a man whose guilt was doubtful. It was insisting only that a guilty man should not escape by stretching the forms of legal procedure. The Chair does not say that they were stretched, but the course of the press made stretching less probable.

That, in some instances it assailed judges unreasonably is undeniable. But under the circumstances it was almost a pardonable excess. Law, says Hooker, has its seat in the bosom of God. But that is, perhaps not altogether true of all lawyers. When a rich man went to his lawyer and asked whether he could take a certain course, his lawyer replied that undoubtedly he could take it, but that it would land him in the State prison. "Exactly," returned the man: "Now I want to know how near I can come to it and keep out of Sing Sing;" and the lawyer told him, and charged accordingly. Such counsellors are not unknown. The revelations of the last few years have demonstrated that it is very profitable for lawyers to show knaves how much crime they can commit without going to the State prison. It is an immense offence, an abuse of the profession of law, much more monstrous and anarchical than any misconduct which can be truthfully charged upon the press. It is an abuse indeed, which an eloquent lawyer like Mr. Dougherty, speaking to his fellow lawyers, might well have denounced with fiery zeal as tending to dishonour the entire profession.

The history of the Sharp case puts the legal profession upon the defence much more than the press. The judges, indeed, who insisted upon an honest observance of the forms of judicial procedure should have been resolutely sustained. But when it was known that money had corrupted aldermen, and apparently corrupted lawyers, and would leave no other opportunity of corruption untried, it was hardly a great blow struck at the pure administration of justice to take good care that juries and judges should know that they stood in the full light of public scrutiny. If the task was overdone, and personal character was unjustly assailed, the abuse was less than the prostitution of legal skill and the possible perversion of judicial forms to a miscarriage of justice.

The general result of the course of the press in the Sharp case was undoubtedly a great public service. It disclosed abuses in the legal profession which will be less frequent hereafter. It taught lawyers that there is another account besides their bank account which must be considered in the practice of their profession. It taught men who believe—not certainly without reason—that they can buy legislation and franchises and lawyers and juries that there is a press which cannot be bought, and which will turn the light of public contempt upon the names and characters of bribed and bribed. It taught the public that the forms of judicial procedure may be skilfully perverted to promote crime by facilitating the escape of criminals. A great orator said scornfully of a great lawyer that thieves inquired of his health before they began to steal. It was a terrible arraignment, because it implies moral recreancy to one of the most sacred of trusts—a recreancy to which even the ablest and most honourable advocate may be craftily solicited.

The press doubtless is a good deal of a sinner. But a high-minded and accomplished lawyer might wisely remind his brethren of the abuses of the legal profession which occasion what may seem to him the abuses of the newspapers. The public conviction of the general uprightness of the courts, and the quick instinct of the English-speaking races to defend the independence of the judiciary, may be trusted to restrain and condemn unjust assaults upon them. But when that public conviction and instinct are not outraged by assaults, but lend an ear inclined to believe—the time has come not to denounce the press, but to scrutinize the profession.—George W. Curtis, in *Harper's Magazine for April*.

THE TOPOGRAPHY OF JERUSALEM.

The latest geologist who has described and dated the topography of Jerusalem is Professor Edward Hull, who, in "Mount Seir" publishes the following account as the result of an examination of the quarries and rock-exposures in the vicinity of the city:

The geological structure of the district is sufficiently simple to be explained within a short compass. Jerusalem is built on a platform of nearly horizontal strata of limestone, bounded in every direction except the north by deep valleys, along which the beds occasionally crop out in gently-sloping courses. The valley along which the plateau terminates on the east is the Wady Sitti Manan, or Valley of Jehoshaphat; that on the west is the Wady Kanabi, or Valley of Hinnom, and these two unite to form the Wady en-Nar, or the Valley of the Kedron, which follows a somewhat irregular course towards the south and east, till it enters the Salt Sea south of Ras Fehka. The Valley of Jehoshaphat is 204 feet in depth under the Mosque of Omar, and is bounded on the east by the Mount of Olives, which at Keir et-Tur reaches an elevation of 2,685 feet above the level of the Mediterranean. The hills to the outside of the valleys are somewhat higher than the Jerusalem platform, and thus, as has been often remarked, bear out the beautiful simile of Psalm

xxx. 2. They are composed of similar calcareous strata, and have a slight dip toward the south in the direction of the general drainage of the country. The valleys are therefore due to erosion facilitated by the solvent action of water containing carbonic acid gas; the present streams, however, are only periodical and intermittent; and it is probable that the remarkably deep valleys of the table-land of Palestine as well as the principal physical features, were hollowed out and sculptured at a time when the amount of rainfall was much greater than at present, and when these valleys and ravines formed the channels of swift perennial rivers. It is impossible to suppose that such deep and precipitous ravines as that of the Kedron at Mar Saba, and of the Cherith near Jericho, can be due to the action of the little rills that from time to time creep along their beds.

By such "time when the amount of rainfall was much greater than at present," Professor Hull refers to an era, represented in latitudes further north all round the world, by the Glacial or Post-glacial epochs, which here would be not an icy, but a Pluvial period.—*New York Independent*.

NAPOLÉON'S FINAL REPULSE.

Preceded by a numerous body of skirmishers, it (the French column) nearly reached the top of the hill, where Wellington had stationed himself behind Maitland's brigade of the English Guards, which were lying down. The troops rose and fired on the skirmishers, scattered them, and then charged down the slope upon the mass, creating more or less confusion in it and causing it to fall back in some disorder. On an alarm of cavalry, however, the English Guards retreated to their former position at the top of the hill, and the column of the Imperial Guard resumed its advance. But in a very few moments, Sir John Colborne, an officer of great dash and excellent judgment, commanding the 52nd British regiment, a crack Peninsular corps, moved his regiment from its position near the angle of the English line, on Maitland's right, down the slope until it came opposite the head of the charging column; then, executing a partial left wheel, his regiment, in line, flanked the French column, and poured into it at very short range a deadly fire. The column halted and faced so as in some measure to return the fire, and the action continued some minutes; other regiments participating. Finally the 52nd charged the column with the bayonet. The four leading battalions broke and fled,—the two rear battalions, those of the Old Guard, not being opposite the 52nd, retired down the slope in good order.

The rout of this column of the Imperial Guard demoralized those French troops who were witnesses of it. Moreover, at this moment the French right had been turned and thrown back in confusion and dismay. Ziethen's corps had arrived on the English left just before the attack of the Guard, and it was now advancing with resistless force. Wellington, seeing the moment had come, threw in two fresh brigades of cavalry, those of Vivian and Vandeleur, and they ordered the whole line to advance. The rout of the French was sudden and complete.—*John C. Ropes, in Scribner's Magazine for April*.

PANCAKES IN VARIETY.

On cold winter mornings pancakes of all kinds hold an important place at the breakfast table; the buckwheat cake the most cherished of all. When properly made, this is the most delicious of all the griddle cakes, but it has been against it when made from yeast or risen over night that it was difficult to make light and sweet, and that disagreeable effects frequently followed its eating. It is found that by the use of the Royal Baking Powder to raise the batter these objections have been entirely overcome, and that buckwheat cakes are made a most delicious food, light, sweet, tender and perfectly wholesome, that can be eaten by any one without the slightest digestive inconvenience. Once tested from the following receipt no other will be used: Two cups of buckwheat, one cup of wheat flour, two tablespoons of Royal Baking Powder, one half teaspoonful of salt, all sifted well together. Mix with milk into a thin batter and bake at once on a hot griddle.

The purest and richest syrup is made by dissolving sugar in the proportion of three pounds of sugar to one pint of water. Many persons prefer the flavour of syrup made of Orleans sugar to that made of the white.

Rice griddle cakes are very delicious. The rice is cooked until perfectly soft, drained dry, mashed with a spoon until the grains are well broken up. For each cupful of rice take two eggs, one pint of milk, one heaping teaspoonful of Royal Baking Powder, one-half teaspoonful of salt, and flour enough to make a thin batter.

For hominy cakes take two cupfuls of cooked hominy, and crush it with a potato-masher until it is a smooth mass. Add one level teaspoonful of salt, two teaspoonfuls of Royal Baking Powder, and one cupful of flour. Stir together; then add by degrees one quart of milk, and lastly three well beaten eggs. Bake in thin cakes.

Very delicate and delicious cakes are made by allowing two teaspoonfuls of Royal Baking Powder and one-half teaspoonful of salt to one quart of milk, and sufficient cornmeal, mixing all into a smooth, thin batter; no eggs or butter are used for these. The cakes bake quickly to a rich deep brown, and are extremely tender and light.

A very delicious, sweet pancake is made by taking one pint of sweet milk, four eggs, two tablespoonfuls of powdered sugar, two tablespoonfuls of melted butter, one teaspoonful of Royal Baking Powder, and flour enough to make a moderately thin batter. Beat the eggs, whites and yolks separately, until well frothed, stir the butter, sugar, and one cupful of flour, into which the baking powder has been mixed, into the yolks, then add the milk. If needed, add more flour. Bake in small cakes, butter each one as it comes from the fire, place four in a pile, with very thin layers of any kind of sweet jelly between, and powdered sugar over the top. They should be baked very thin, and four served to each person.

British and Foreign.

EARLSTON congregation having purchased the old West United Presbyterian Church for a hall, it was opened lately.

THE Rev. Hugh Shearer is to be ordained to the charge of Queen's Road, Brighton, in succession to the late Rev. William Fraser.

It is said that the Roman Catholics of Plymouth are heartily joining in the movement to commemorate the defeat of the Armada.

It is rumoured that Rose Street Baptist Church, Edinburgh, is proposing to give a call to Pastor Charles Spurgeon of Greenwich.

No less than \$30,000,000 were lately offered to a Bristol brewery that was being converted into a company, and for which \$2,000,000 had been asked.

THE memorial over the grave of Bruce in Dunfermline Abbey is to take the form of an ornamented cross. Upward of \$850 have already been subscribed.

ARRANGEMENTS are being made for a great temperance demonstration in Newcastle in connection with the meeting of the English Presbyterian Synod in April.

LORD ABERDEEN will preside in May at the annual meeting in Exeter Hall of the Railway Mission, and Canon Wilberforce is to be one of the speakers.

DALKEITH Church of Scotland Presbytery has within its bounds forty-one Sabbath schools, 3,994 scholars, and 313 teachers. The total number of communicants is 10,311.

THE French Chamber by 252 votes to 248 has resolved that in regard to bishoprics not provided for by the concordat, no fresh appointments shall be made on the death of the present holders of the sees.

IN Scotland there are 137 post offices in places licensed to sell drink, of which twenty-eight are indoor licenses, six of them being in Glasgow; and a vast number more exist in other parts of the kingdom.

A HYACINTH show in connection with Regent Place Sabbath School, Glasgow, took place on Saturday and was most successful. A member of the congregation had presented the children with the bulbs.

THE general conference on Foreign Missions to be held in London promises to be a great success. It will be necessary to divide the work into sections in order to accomplish everything included in the programme.

MR. DUNCAN reported to Greenock United Presbyterian Presbytery that there are 6,054 members within its bounds and 178 elders. The total amount collected for all purposes last year was \$79,850, showing an increase of \$1,000.

BISHOP TEMPLE says temperance work for the most part is best done, not by violent language, but by the quiet influence of persistent example, by talking about it occasionally, when people are willing to listen and when it does not bore them.

A MINISTERIAL correspondent of the *Freeman* thinks it requires some grace calmly to receive, as he has done, the sum of \$5 after preaching to 1,000 persons in a large and well-to-do London Church, and travelling 100 miles twice over to do it.

THE University of St. Andrews is about to confer the degree of D.D. on Rev. T. W. Brown, M.A., who was ordained in 1848; has been successively minister at Alva, Newcastle-on-Tyne; and who is now secretary of the Turkish Missionary Aid Society.

THE Irish Presbyterian Sabbath School Society, which held its annual meeting on the 13th ult., is showing signs of increased usefulness. It has 10,000 teachers and 100,000 scholars, and its sales of Bible, books, systems, etc., have been very large during the past year.

MR. ROSS having given notice in Dundee Presbytery of an overture to the Assembly asking for some modification of the formula for the Confession, Mr. Troup moved that the Presbytery should hold a private conference on the matter, which was agreed to by eleven to five.

THE Baird trustees have not succeeded in their attempt to escape payment of income tax. Their plea was founded on the exemption of funds left for "charitable purposes only"; but the Lord Ordinary decided that charity is here used in the restrictive sense of liberality to the poor in the shape of alms.

SEVERAL fragments of ancient ecclesiastical music have been discovered in the charter-room of Dundee by Mr. A. H. Millar. The sheets appear to have been printed about 1500, and are probably parts of the vocal service used by the choristers in the church of St. Mary, Dundee, in pre-Reformation times.

AT Munich the Romish archbishop discovered that he could not have a memorial service in honour of the Emperor William because the deceased Kaiser was a Protestant; but to his disgust, Prince Luitpold ordered the sermon to be held in a Protestant Church, and, though himself a Catholic, attended in state with all his household.

THE tercentenary of the translation of the Bible into Welsh is to be celebrated this year by erecting a memorial to the translator, Bishop Morgan, at St. Asaph, and by establishing a Welsh scholarship for Biblical Learning. It is also intended to issue a reprint of Bishop Morgan's Bible, with the Revised Version in a parallel column.

THE case of Mr. Hogg, the recently inducted parish minister of Galston, who the other day so suddenly intimated his intention to resign the charge on account of his being unable to accept the Westminster Confession, came before Ayr Presbytery. A deputation stated the result of an interview with Mr. Hogg, and the Presbytery decided to give him three months' leave of absence. The proceedings were private.

Ministers and Churches.

COMMISSIONERS who intend to be present at the General Assembly at Halifax are requested to send their names to Robert Baxter, Gas Works, Halifax, N. S.

DR. WARDROBE acknowledges with thanks the receipt of \$200 from Mr. John Dickie, of Hespeler, viz. For Home Missions, \$100; and for Foreign Missions, \$100.

THE opening services of Blou Street Presbyterian Church are announced for Sabbath, 15th and 22nd of April. On the first named day Rev. Drs. Parsons and McLaren will preach, and the Rev. George M. Milligan and Principal Caven will conduct the services on the following Sabbath. An opening social is also announced for the 16th inst.

THE annual meeting of the congregation of St. Andrew's Church, Windsor, the Rev. John Gray, pastor, was held on the 4th inst. All the reports presented showed the affairs of the congregation to be in a very satisfactory condition. During the year forty-eight members had been received, leaving the number in active communion 340. The Sabbath school numbers 300. The income during the year was \$13,820, of which \$722 were devoted to the Schemes of the Church.

THE eleventh annual meeting of the Woman's Foreign Missionary Society of Willis Church, Clinton, was held lately, Mrs. Stewart reading Revelation xxii. and opening with prayer. The annual report was read and accepted as correct. A duet entitled "Go Forth" was then sung by Misses Maggie McMurray and Linnie Irwin. Missionary letters from India, China, Demerara, and the North West were read by Mrs. Coats, Mrs. T. Fair and Mrs. Irwin. Mrs. Stewart read a paper on mission work as carried on by the Presbyterian Church. Mrs. Craig read a paper giving a history of the work as done by the Episcopal Church, and Mrs. Detlor gave an interesting account of the work as done by the Methodist Church. Mrs. R. Ransford gave a solo entitled "The Pilgrims." Mrs. Gunn entertained the audience with an original paper entitled "What Christ has done for Women, and what they owe Him in return;" it was well written and duly appreciated. A collection was then taken up, and the envelopes opened, containing the thank offering service, and the texts of Scripture enclosed in the envelopes read. Mrs. Scott and Miss McDougall sang a duet entitled "Good News from over the Sea," and Mrs. Irwin followed with prayer.—Mrs. Ransford and Mrs. C. C. Rance sang a duet entitled "Hope Beyond the Seas," followed by prayer by Mrs. T. Fair. The following officers were re-elected: Mrs. Stewart, president; Mrs. W. Coats, sen., vice-president; Mrs. Irwin, secretary-treasurer. Miss McTaggart was appointed as a delegate to attend the annual meeting of the general society, to be held in Guelph on the 11th and 12th of April. A meeting will be held Wednesday, the 12th inst., at half-past four p.m., to organize a mission band in connection with the society. There were received in fees and collection, \$19.75. This association sent away as its contribution to foreign missions last year, \$148.

PRESBYTERY OF PETERBOROUGH.—The quarterly meeting of the Presbytery of Peterborough was held on the 13th March, in St. Paul's, Peterborough. Owing to the state of the roads, but few members were present. After the transaction of some routine business the Presbytery adjourned to meet again on the 22nd March, in the same place. The following are some of the more important items of business transacted at these meetings. The names of Messrs. Spears, Thompson, McArthur and Oswald were recommended for work during the summer to the Home Mission Committee at Toronto. Reports on Temperance, Sabbath Schools and State of Religion were considered, adopted and forwarded to the Committees of Synod on these subjects respectively. The Augmentation and Home Mission reports were considered and applications authorized on behalf of the Augmented congregations and mission stations. Mr. McCrae was authorized to communicate with all the congregations, and especially the non-contributing ones, with regard to the necessity of making an increased effort in the support of the Augmentation Fund. Mr. Bell was chosen Moderator of Presbytery for the next six months. The next meeting of Presbytery was appointed to be held in the Presbyterian Hall, Port Hope, on the second Tuesday in July, at nine o'clock in the morning. The following were appointed delegates to the Assembly, viz.: Messrs. Bennett, Duncan, Sutherland, Cameron, Torrance, Bell and Ross, ministers, and Messrs. Roxburgh, of Norwood; Henderson, Cobourg; Carnegie and Collins, Peterborough; Clark, Campbellford; James Drummond, Keene; and G. Rutherford, Colborne, elders. A conference on the State of Religion was appointed for next meeting in Port Hope. Mr. MacWilliam reported regarding the action of the committee on the Book of Forms, and that said report had been forwarded to the Convener of the Assembly's Committee as ordered at meetings in January. Presbytery considered the remit on the Constitution of the Assembly. It was agreed to recommend that the representation remain as at present. Presbytery approved of the proposal to establish a fund for the payment of the travelling expenses of delegates to the Assembly, and for a committee to be appointed annually to take charge of the same. Mr. McCrae was appointed to represent the Presbytery on the Committee of Bills and Overtures at the ensuing meeting of Synod. Mr. Bennett read the report of the Committee on Statistics. It was agreed to lay the paper on the table till next meeting, then to be re-read and carefully considered. The following resolution, expressive of the sympathy of the Presbytery with Mr. McEwen in his recent bereavement was adopted: "The Presbytery have heard with deep regret of the sudden death of Mrs. McEwen, of Lakefield. They feel that the loss of Mrs. McEwen will cause a serious blank not only in her own home and its immediate neighbourhood, but throughout the Presbytery, to which she has rendered such valuable service in connection with the Woman's Foreign Missionary Society. The Presbytery beg to express their sincere sympathy with their brother in the painful loss he has sustained, and their hope

that he will be supported in his time of trial by the grace and sympathy of the Saviour."

PRESBYTERY OF WINNIPEG.—The Presbytery of Winnipeg met in Knox Church, Winnipeg, 27th March, at half-past seven p.m. There were present: Revs. James Lawrence, Moderator, A. B. Baird, D. B. Whimster, J. C. Quinn, A. McLaren, James Douglas, Professor Hart, C. W. Bryden, J. Hamilton, W. H. Spence, ministers, and J. D. Conklin, C. H. Campbell, J. D. Stewart, George Tocher and Hon. Gilbert McMicken, elders. Rev. W. R. Ross and Rev. J. M. Douglas were invited to sit as corresponding members. A deputation from Grassmere, consisting of Messrs. A. Matheson and J. G. McArthur, appeared and presented a memorial dissenting from the action of Presbytery at its last meeting, in regard to the amount of supply they were to receive, and urging that weekly service be continued as formerly. These were heard, and after discussion it was agreed that meanwhile services be continued as heretofore; that congregations interested in the proposed change be cited to appear in their interests at a meeting of Presbytery on May 14, and that a telegram be sent to Toronto asking that the present arrangement be continued meanwhile. The demission of Rev. J. C. Quinn, of Emerson, tabled at the last meeting was taken up. There appeared Messrs. James Thompson and Donald Fraser as commissioners from the Session and congregation. These were heard. They strongly opposed the acceptance of Mr. Quinn's demission, pointing out the good work he had done in Emerson, the serious loss not only the congregation, but also our Church generally would sustain by his removal from that district, and the warm feelings of attachment on behalf of the people toward him. They also pointed out the valuable services Mr. Quinn had rendered the Presbytery as Clerk and otherwise, and how his removal at this juncture would jeopardize the cause in Emerson. Mr. Quinn was then heard on his own behalf, reviewing the reasons which led him to demit his charge, and he expressed a wish to adhere thereto. Revs. Professors Hart, J. M. Douglas, D. B. Whimster, A. McLaren and others addressed the court, expressing in warm terms their sense of the work done by Mr. Quinn, and the loss the Presbytery must sustain if he leaves at this stage, and urgently asking him to reconsider the matter of his demission, whereupon Mr. Quinn asked leave to address the court, and said he felt constrained in deference to the expressed wish of the brethren, and for the sake of the cause of Christ, to leave the matter in the hands of the Presbytery. It was then unanimously resolved on motion of Professor Hart, seconded by Rev. J. Douglas, that Mr. Quinn's demission be not accepted and the Presbytery decreed accordingly. On motion of Rev. D. B. Whimster, duly seconded, it was agreed that the three committees appointed to report on the several sections of the Book of Forms report to a joint committee composed of said committees with Rev. A. B. Baird as Convener, and that said committee have power to issue the matter and report as soon as possible to the Assembly's Committee. Several items of routine business were transacted, and the Moderator announced next meeting to be held in Knox Church, Winnipeg, on 14th May next, at half past seven p.m.—J. C. QUINN, Pres. Clerk.

PRESBYTERY OF COLUMBIA.—This Presbytery met on March 7 in First Presbyterian Church, Victoria, Rev. Donald Fraser, M.A., Moderator. There were eleven ministers and two elders, members of Presbytery, present. Extract minutes of Presbytery of Toronto were read and sent the translation of Mr. McLeod. The Rev. Alexander Fraser, late of Orono, was appointed missionary to Comox. Messrs. Tait and Patterson reported having visited Mount Lehman, Alderport and Matsqui, on the south side of the Fraser River, and Warnock, Burton's Prairie, Nicomin and Harrison, on the north side of the river, representing a large number of Presbyterian families, and recommending the Presbytery to form the same stations into a new mission field and send a missionary as soon as possible—it is believed that \$600 can be raised in this field for the support of a missionary. Hon. John Rowson, on behalf of St. Andrew's Church, invited the Presbytery to attend the reception to be given to Mr. McLeod on the following evening. The invitation was accepted, and Messrs. Scouler, Patterson, Jamieson and Dunn, and the Moderator were appointed to represent the Presbytery. The Session records of Vancouver and First Church, Victoria, were examined and reported correctly kept. Mr. Thomson, on behalf of the congregation of the First Church, Vancouver, asked leave to borrow \$1,000 on the manse property, which leave was granted. A letter was read from the editor of the *Record* offering to supply his paper to mission stations at a greatly reduced rate. The thanks of the Presbytery were tendered for the generous offer, and ministers recommended to avail themselves of it. Messrs. Jamieson, Scouler and J. C. Brown were appointed a committee to consider the whole question of Systematic Beneficence—prepare and distribute a circular and literature on the question. The next meeting of Presbytery was appointed to be held in St. Andrew's Church, New Westminster, on September 11, at two p.m. Messrs. T. G. Thomson and John Chisholm were elected by rotation on the roll, and R. Jamieson, by ballot, commissioners to the Assembly at Halifax, and the following elders, Messrs. D. McNair, New Westminster; J. S. Potter, Halifax, and D. Ross, Barney's River, Pictou, U. S. Mr. Thomson, however, stated that owing to the character of his work, so many strangers coming to the city, and the necessity of building this summer, it was in the interests of the Church impossible for him to leave. Mr. McCrae read full and excellent reports on the State of Religion and Temperance; these were received and recommendations adopted, and ordered to be transmitted to the Synod's Convener. The recommendations are as follows: On State of Religion: That all Sessions, and in cases where there are no Sessions, ministers in charge be enjoined to send answers to questions, to the Convener of the committee, so as to reach him not later than four weeks before the March meeting of the Presbytery; and that at least a part of an evening sederunt be devoted to a conference on the State of Religion, to which the public may be invited. The recommendations to the Temperance

report are: One, that office bearers and members be earnestly enjoined to continue in the use of every legitimate means for the restriction and entire suppression of the liquor traffic. Two, that the Presbytery petition the Legislature now in Session, in favour of passing the amendments to the Liquor License Law now before it. Messrs. Fraser, McRae and McLeod were appointed to draft a petition in the line of the recommendation, to be signed by the Moderator and Clerk. The draft is as follows: To the Honourable Speaker and members of the Legislative Assembly of British Columbia in Session now assembled. That whereas the Presbytery of Columbia, now convened in the city, are aware that a bill is at present under consideration before your honourable house, revising the laws relating to the liquor traffic, and whereas your petitioners are in sympathy with all efforts in the direction of the restriction of a traffic which has ever proved the greatest hindrance to the progress of religion and morality in our cities and districts, and whereas they recognize the practical difficulties in the way of such legislation in the present circumstances of the Province, they humbly pray that your honourable House will be pleased to pass a measure providing: First, The closing of all places for the sale of intoxicating liquors from midnight until six o'clock in the morning on all week days, and during the whole of Sundays. Second, that the maximum number of licenses to be issued be fixed so as to be fewer than at present in proportion to the population. Third, that efficient machinery be provided for enforcing such regulations as may be enacted. In the evening the Presbytery met in St. Andrew's for the induction of Mr. McLeod. No objections being offered, Mr. Cormack proceeded to the pulpit and preached an excellent and appropriate sermon from Mark vii. 14. He was assisted by Messrs. Tait, Chisholm and Miller, of Nanaimo. Mr. Fraser narrated the steps taken, put the questions, and by prayer and the right hand of fellowship inducted Mr. McLeod into the pastoral charge of St. Andrew's. Mr. Thomson then delivered the charge to the minister and Mr. McCrae to the congregation. Thereafter Mr. McLeod's name was added to the roll of Presbytery. Mr. Jamieson drew the attention of the Presbytery to the importance of the observance of religious exercises in our public schools. After some discussion it was agreed that members of Presbytery be requested to pay special attention, and see that religious exercises were observed in all our public schools in accordance with the law on the subject. The treasurer was instructed to pay \$10 to the convener of Presbytery's Home Mission Committee, expenses for postage and stationery. Mr. Fraser read correspondence with Convener of Foreign Mission Board, on which a Foreign Mission Committee consisting of Messrs. Fraser, McCrae, McLeod, Thomson and Scouler, with Mr. McLeod, Convener, was appointed to take into consideration the whole question of mission work among the Indians and Chinese in this Province, corresponding with the Foreign Mission Committee and any available agents who might engage in the work. Mr. Scouler was asked to prepare a report on Sabbath Observance and forward. After the Presbytery had discussed the wants of the various mission fields, it was agreed to ask the following grants: Spillamacheen, \$400; Kamloop, \$400; Chilliwack, \$400; Langley, \$300; Richmond, \$300; Comox, \$150; Victoria District, \$500; Alberni, \$500; and the new field at Mount Lehman, \$400. Mr. Dunn was appointed to this field from 1st April, and the committee to secure the services of a catechist for Alberni. Mr. McLeod's name was added to the Home Mission Committee.—T. G. THOMSON, Pres. Clerk.

KNOX COLLEGE.

A large assemblage gathered in Convocation Hall of Knox College on the afternoon of Thursday last to "assist" at the closing exercises of the session. Principal Caven presided. On the platform were Rev. Drs. Caven, Gregg and McLaren, President Wilson, of Toronto University, Rev. Principal Sheraton, of Wycliffe College; Rev. Principal Castle, of McMaster Hall; Rev. Dr. Reid, Rev. H. M. Parsons, Rev. Dr. Torrance, Guelph; Rev. Dr. Cochrane, Brantford; Rev. Dr. Beattie, Brantford; Rev. R. Y. Thomson, Hon. G. W. Ross, Minister of Education; Rev. Peter Wright, Stratford; and Rev. W. G. Wallace, Georgetown. There were also a large number of ministerial brethren from all parts of the Province. After the opening religious services, Principal Caven made a short address, in the course of which he referred to the excellent health which had prevailed in an unusual degree in the college during the session. The scholarships awarded this year, he said, were all for general proficiency, and not for special subjects. It therefore required the highest aggregate in each branch to carry off the honours. At a later stage in the proceedings Professor Caven spoke of the condition of the library. He was glad to know that the subject of the library was "in the air," and he hoped that generous friends would lay the matter to heart. One gentleman had offered to contribute \$500 if \$5,000 was raised this summer. There were, he said, between 9,000 and 10,000 volumes. During the year the college had added 375 volumes to the collection, of which all but seventy had been donated. In mentioning the endowment fund the Principal stated that the amount subscribed to date was \$207,583, of which \$165,235 had been paid. In regard to study, attendance, etc., the session had been a most successful one.

Principal Caven then proceeded to present graduation diplomas to the following gentlemen, who have completed their theological course: H. R. Fraser, B.A.; A. R. Barron, B.A.; C. A. Webster, B.A.; J. G. Shearer, George Dempster, Donald McGillivray, M.A.; Donald McKenzie, B.A.; David Perry, J. C. Tolmie, B.A.; A. J. McLeod, B.A.; J. J. Elliott, B.A.

The announcement was then made that the Senate had decided to confer the degree of B.D. upon Rev. W. A. Duncan, M.A., of Churchill, Messrs. D. McGillivray, M.A., and D. McKenzie, B.A., of the graduating class, and that the Rev. W. Ness, of Gibson, Penn., had been successful in passing the first examination for this degree.

Rev. Professor McLaren presented the name of Rev. C. Forman, M.A., of Lahore, in India, for the honorary degree of D.D. Rev. Dr. Cochran presented the name of the Rev. John Stewart, M.A., of Dennistoun Free Church Glasgow, Scotland, who represented the Free Church of Scotland at the General Assembly at Winnipeg last year, and the Rev. Dr. Reid presented the Rev. Henry M. Parsons, pastor of Knox Church, Toronto, for a like distinction. Dr. Parsons was the only one of the recipients present, and he expressed his deep sense of the honour done him by the Senate, spoke at some length of the good work done by Knox College, and testified to the soundness of her teaching.

The list of scholarships and prize winners, which was read by the Principal, was as follows:

First Year:—Central Church, Hamilton: H. E. A. Reid, B.A. (value \$60); J. B. Armstrong Scholarship: P. J. McLaren, B.A. (value \$50); Goldie Scholarship: W. J. Clark (value \$40); Gillies (No. 1) Scholarship: J. P. McQuarrie (value \$30); Gillies (No. 2) and Dunbar Scholarship (value \$30 each): James McLaren, B.A., John Crawford, B.A., and James D. Ummond (divided equally).

Second Year:—J. A. Cameron Scholarship: W. A. J. Martin (value \$60); Knox Church, Toronto, Scholarship No. 1: M. N. Bethune (value \$60); Knox Church, No. 2: George Needham, B.A. (value \$60); Loughin Scholarship: T. R. Shearer, B.A. (value \$50); Torrance Scholarship: E. B. McGhee, B.A. (value \$50); Heron Scholarship: John Robinson and A. F. Mitchell, B.A. (value \$50).

Third Year:—Bonar-Burns Scholarship: Donald McKenzie, B.A. (value \$60); Fisher (No. 1) Scholarship: Donald McGillivray, M.A. (value \$60); Fisher (No. 2): C. A. Webster, B.A. (value \$60); Zion Church, Brantford, Scholarship (\$50) and Royd Scholarship (\$30): J. J. Elliott, B.A., and J. G. Shearer; Cheyne Scholarship: A. J. McLeod, B.A., (value \$30).

The following were special scholarships and prizes. First Year:—Bain Scholarship: H. E. A. Reid, B.A., (value \$50). First and Second Year:—Prince of Wales Scholarship: J. McD. Duncan, B.A. (value \$60). Second and Third Years:—Smith Scholarship: H. R. Fraser, B.A., (value \$50); Brydone Prize: A. J. McLeod, B.A., and Charles A. Webster, B.A., (value \$30); Willard Tract Depository Prizes of \$30 and \$20 (in books): Donald McKenzie, B.A., 1st, and J. P. Scott, B.A., 2nd. First, Second and Third Years:—Clark Prizes (books) for Greek and Hebrew: J. G. Shearer, 1st, Lange's Commentary; Donald McKenzie, 2nd, Lange's Commentary; Gaelic Scholarship: John Crawford, B.A., value \$40. J. McD. Duncan, B.A., stood first in examinations of second year, but as holding the Prince of Wales Prize he was ineligible for the scholarship in his year.

After the diplomas had been distributed, the Principal called upon the Hon. G. W. Ross, Minister of Education, for a few remarks. Mr. Ross expressed the pleasure that it gave him to be present, and said that he was pleased to notice how many of the graduating class held degrees from Toronto University. He hoped that the bond between Knox College and the Provincial University would grow stronger with the lapse of years. In this age of competition he thought it was needful that every institution of learning should keep abreast of the times, and he was glad to see that Knox College was doing so.

President Wilson, of University College, spoke of the conflict between science and religion, and said that the only cure was more light. He trusted that those entering the ministry would not carry science into their pulpits, but at the same time would be prepared to deal with all doubts and difficulties. Touching slightly upon University Federation, he said that if the Churches deserted the State University it would be their fault if it ever became "a godless institution."

The exercises closed with the benediction pronounced by Rev. Dr. Castle, of McMaster Hall.

The public meeting held in Cooke's Church in the evening was largely attended by friends of the college. Rev. Principal Caven presided. Rev. Dr. Gregg addressed the graduating class on the greatness and importance of the work of the ministry, urging them to faithfulness in the work and fidelity to truth. Mr. H. R. Fraser, a member of the graduating class, then delivered an address on the necessity of a thoroughly educated ministry. Rev. Dr. Kellogg gave the closing address, in which he pleaded for a high standard of education for the ministry, and contended strongly for the best literary and theological scholarship. The Rev. Professor McLaren closed the meeting with prayer.

MONTREAL NOTES.

The annual meeting of the Montreal Presbyterian Woman's Missionary Society is to be held in Erskine Church, on the afternoon of Thursday next, the 12th inst. A public meeting is also to be held under the auspices of the society in the evening of that day, when several addresses will be delivered.

The Rev. Demetrius Stanef, a native Bulgarian, gave an address last Sabbath morning in Knox Church, and in the evening in Crescent Street Church.

The Rev. Dr. Robertson, Superintendent of Missions for Manitoba and the North West, preached in Erskine Church last Sabbath morning, and in Knox Church in the evening. He is announced to preach to-morrow in St. Gabriel and St. Paul's Churches.

The annual social meeting of the congregation of St. Paul's Church was held on the evening of Monday, and proved most successful. An invitation was extended to the principal, the professors and students of the Presbyterian College, who were represented in large numbers. After a musical programme, short addresses were delivered by the Rev. Mr. Barclay, Sir D. A. Smith, Mr. J. L. Morris and Principal MacVicar.

On Tuesday evening, the students were also entertained by the Session of the Crescent Street Church, when a pleasant evening was spent.

The annual Convocation of the Presbyterian College took place on Wednesday evening, and was the best ever

held in connection with the institution. Not only was the large and beautiful Convocation Hall filled, including the gallery and chairs in the aisle, but many were turned away unable to find room. The Rev. Principal MacVicar presided, and was surrounded on the platform by the professors of the college, Sir William Dawson, Dr. Murray, Dr. Birbour, Mr. David Morrice, and a large number of members of senate and ministers from the city and surrounding district. The audience was not only very large, it was also representative and influential. Prizes and scholarships to the value of upward of \$1,200 were presented to the successful competitors. The gold medallist of the year was Mr. J. C. Martin, B.A., and the silver medallist, Mr. J. H. Higgins, B.A. The degree of Bachelor of Divinity was conferred on the Revs. N. Waddell and G. J. A. Thompson, B.A., and Messrs. M. MacLennan, B.A., and A. S. Grant, B.A. The following passed their first examination for B.D.: Rev. J. Anderson, Last Williams; Messrs. A. McWilliams, B.A., J. L. Hargrave, B.A., J. C. Martin, B.A., J. H. Higgins, B.A., D. L. Dewar, B.A. The degree of Doctor of Divinity was conferred by examination on the Rev. G. E. Ackerman, B.D., Buffalo, who was presented by Rev. Dr. Campbell and *causa honoris* on the Rev. James Watson, M.A., of Huntingdon, presented by the Rev. Dr. MacNish; the Rev. R. H. Warden, of Montreal, presented by the Rev. James Barclay; and the Rev. James Robertson, of Winnipeg, presented by the Rev. Professor Scrimger. The valedictory address, which was one of marked ability, and in which the services of the professors and benefactors of the college were acknowledged in fitting terms, was delivered by Mr. A. S. Grant, B.A. Diplomas were then presented to the graduates of the year. These numbered twelve—the largest of any preceding year in the history of the college—and eleven of them are graduates in arts. When these twelve men stood up together to receive their diplomas the position of the college and its importance and value to the Church were felt by all. A better class than this graduating one it were difficult to find. They will, if spared, do credit to their alma mater, and render efficient service to the Church. Rev. Dr. Robertson delivered a very interesting address on Missions, after which Principal MacVicar made a few closing remarks in which he referred to the fact that among the students at present in the Presbyterian College, Montreal, six are gold medallists in arts, and of the ten who graduated from McGill University last year one half the number were gold medallists and honour men. He intimated the gift to the library of 103 volumes from Mr. James Croil, fifteen from Mr. W. Drysdale, thirteen from the *College Journal* conductors, and from the Rev. L. H. Jordan a copy of the "Walton or Lo-don Polyglott," with "Castell's Heptaglott Lexicon," a unique as well as costly work.

On Tuesday last eleven of the students of the graduating class here appeared before the Examining Committee of the Montreal Presbytery, and underwent their preliminary trials for license. One of them is to settle in the North-West, another in the Brockville Presbytery, a third in Lowell, Mass., a fourth takes charge of the Victoria Mission of St. Paul's Church, a fifth is about to be called to Rockburn and Gore, three purpose spending a session in Edinburgh, others go west to Ontario, while one is an applicant for a position as missionary of our own Church in India.

Seventeen new members were received on profession of faith in St. John's French Church (Russell Hall), on Sabbath last, and on the same day fourteen new names were added to the communion roll of the Canning Street French Church, Montreal. At the Pointe-aux-Trembles Schools, on the preceding Sabbath, eleven of the pupils publicly confessed Christ for the first time, and fully sixty sat together at the Lord's table, the ordinance being administered by the Rev. Professor Coussirat.

Considerable dissatisfaction exists in the several colleges at the action of the Assembly's Home Mission Committee in last week appointing a number of students in the literary classes to mission fields, while several of those in the theological classes did not receive work. There is good ground for complaint regarding this. There were about seventy applicants for work in excess of the number required, and the experience of the past two or three years indicates that the same has come when mission work should be confined more than heretofore to students who have begun their theological course proper. At any rate, unless in exceptional cases, the latter should have the preference, and appointments should be given to them before any of the literary students are given work. There may be, and doubtless are, practical difficulties in the way of legislation to this end, but it is so manifestly unfair to leave unemployed students in the first and second theological years, while those just beginning their arts course get mission work, that the sooner action is taken the better. It is hoped that the General Assembly will this year legislate so as to remove just cause of complaint regarding this matter.

The Montreal Young Men's Christian Association recently purchased a piece of property on the corner of Metcalfe and Dorchester streets, facing Dominion Square, on which they propose erecting a building with class rooms, parlours, library, gymnasium, and a large hall with a seating capacity of 500. They also contemplate the purchase of lots in the north east and south-west sections of the city for branch associations. To carry out their plans, the sum of \$75,000 is needed, in addition to the proceeds of the sale of their present property on Victoria Square. Their hope is to receive 375 subscriptions of \$100 each from young men, payable over a term of years, and to collect the other half from the merchant of the city. It is a pity that there is no mission hall available in this section of the city about to vacated by the Y.M.C.A. That there is abundant room for work there seems indicated by the fact that the Salvation Army Sabbath evening service in their barracks in that vicinity is attended by about 1,200 persons, the largest attendance at any Protestant place of worship in Montreal, according to the *Witness'* recent census. The removal uptown in a few months of the St. James Street Methodist congregation will leave that whole section without any Protestant place of worship other than the Salvation Army Barracks.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

April 22, 1888. } THE TEN VIRGINS. { Matt. 25, 1-13.

GOLDEN TEXT—And they that were ready went in with him to the marriage; and the door was shut.—Matt. xxv. 10.

SHORTER CATECHISM.

Question 72.—The law of God is perfect. It is designed to regulate outward conduct, and the thoughts and intents of the hearts. It claims supremacy over man's whole nature. The Seventh Commandment expressly prohibits the cherishing of impure and sinful thoughts. The soul is the inner shrine of what the Gospel designs to be a holy temple for the indwelling of God's Holy Spirit. Foul thoughts and God's grace cannot occupy the same place in the human heart. God's Spirit alone can cleanse it and keep it clean. Then unclean words are as expressly forbidden by this commandment. The tongue has to be kept clean as well as the heart. That unchaste actions are forbidden by the law of God all are prepared to admit. The end of these things is death.

INTRODUCTORY.

This beautiful parable was spoken immediately after the last lesson, with which it is intimately connected, giving a vivid and impressive illustration of the duty of being prepared and watching for the Lord's coming.

I. The Wedding Feast.—The blessings of redemption are symbolized by a rich and splendid feast. The guests have been arrayed in the robes of righteousness. All that is essential to the soul's fullest blessedness has been provided by the Saviour. There is complete and holy fellowship with the Father and the Son. There is fullness of joy. Again Christ is represented in Scripture as the bridegroom, and the Church as the bride, the Lamb's wife. In harmony with these representations, this parable of the ten virgins is constructed. Marriages in the east usually take place at night. The bride, richly dressed and adorned, with her attendants, awaited the coming of the bridegroom, who, accompanied by his friends, went to bring his bride to his and her future home. The procession then formed was joined by the invited guests, who bore lighted torches. When the home of the bridegroom was reached the guests entered, the doors were shut so that there might be no disturbance of the entertainment; then the festivities began, and it was usual for them to last several days. The virgins of the parable numbered ten. There is no need to seek for a hidden meaning in the number, it probably denotes completeness simply. The virgins were alike in this, that they went forth to meet the bridegroom, and had their lamps with them. There was, however, a marked difference among them, five were wise, the other five foolish. It was in the matter of preparation that they differed. The wise had their lamps and a sufficient supply of oil, while the foolish, though furnished with lamps, had forgotten to take oil with them. The former represent real disciples, the latter those who only make a profession. The uncertainty of the coming of the Son of man is indicated by the tarrying of the bridegroom and the sleeping of the ten virgins. They had waited, and had become drowsy, the wise and the foolish slept.

The Midnight Cry.—The cry is raised without: "Behold the Bridegroom! Come ye forth to meet him." Instantly the sleepers are awakened. While they slept their lamps had burned low. These they trim and the wise replenish with oil. The foolish virgins have no supply. In their extremity they apply to their more provident sisters, but in vain. They have no oil to spare. It was not from selfish motives that they declined to help. There was not enough to divide with the improvident. This illustrates the important truth that spiritual qualities are incommunicable, grace is not transferrable, neither can it be inherited. All spiritual blessings must be directly and personally received from Him who giveth every good and perfect gift. The foolish virgins were advised to buy oil for themselves. This they hastily sought to do. While they were away the bridegroom came. They that were ready went in with him to the marriage.

III. The Shut Door.—However great opportunities may be they do not last always. Who has not to lament neglected opportunities, now no longer available? This is true of earthly things. The door is shut. It is equally true of heavenly things. The closing of the door of mercy will be an awful thing to those that are without. Christ comes to every one at death. Then the door is shut. What a strong persuasive this ought to be for instant acceptance of Christ's offered salvation. No greater calamity can befall an immortal soul than exclusion from the kingdom of God. The time is coming when the door will be shut. The foolish virgins too late to join the bridal procession. They plead passionately for admission, but it is too late. The bridegroom declines to acknowledge them as his friends, the chilling words, "Verily I say unto you, I know you not," fall upon their ears and they depart disconsolate. The Saviour concludes this impressive parable with the exhortation, "Watch therefore; for ye know not the day nor the hour wherein the Son of man cometh." That coming is certain, but the time is uncertain, therefore be prepared and watch.

PRACTICAL SUGGESTIONS.

They are wise who love Christ and His appearing; they are foolish who have a religious profession without the reality.

Keep the lamp of spiritual life carefully trimmed and brightly burning. Seek daily supplies of grace from God. None other can give it you.

Watch for the coming of the Bridegroom, and be prepared to enter with Him before the door is shut.

Household Hints.

PERFECTION at last is found in that exquisite Perfume, "Lotus of the Nile."

LEMON DROPS.—Dissolve half a pound of pulverized sugar in lemon juice, and boil to a thin syrup. Drop on plates and harden in a warm place.

STEWED VEAL.—Lay a knuckle of veal in a saucepan with two blades of mace, an onion, a small whole pepper and some salt, with two quarts of water; cover close and let it simmer for two hours.

BUTTERMILK CAKE.—One cup of butter-milk, one large cup of sugar, two-thirds cup of shortening, two eggs and one teaspoonful of soda. Flavour to taste. By putting in mixed spices it makes a good spice cake.

ROLY POLY.—Roll out about two pounds of paste, cover it with any jam or marmalade you like, roll it over and tie it loosely in a cloth, well tying each end; boil one hour and serve, or cut it in slices and serve with sauce over it.

PORK CAKE.—One pound of fat salt pork chopped fine, one and a half cups of boiling water poured over the pork, two pounds of raisins, currants and citron, two cups of sugar, eight cups of flour, one tablespoonful soda, and cloves and cinnamon to taste.

ICE CREAM CANDY.—Two cups of sugar, half a cup of water. When boiling add a teaspoon of cream of tartar dissolved in a little water. Boil ten minutes without stirring, then add a small piece of butter and boil till it will harden in water, then flavour and pull.

EGGS A LA CREME.—Six eggs boiled hard and chopped fine, and stale bread. Put in a dish alternate layers of chopped eggs and grated bread. When the dish is full, pour on one pint of boiling milk seasoned with salt, pepper and one tablespoonful butter. Bake a light brown.

DEMI PLUM PUDDING.—Prepare the mould, then add a layer of plum pudding, broken in pieces, that has been left from the previous day, alternately, till full; fill up with custard, and steam or bake for three minutes. The remains of any kind of pudding may be used thus.

CHICKEN PIE CRUST.—One egg, six teaspoons of melted butter, one cup of sweet milk, two cups of flour, three teaspoons of baking powder. Cook a chicken and put it with gravy thickened a little, in a baking dish. Stir together the above ingredients and spread over the chicken.

Chronic Cough and Colds

And all diseases of the Throat and Lungs can be cured by the use of Scott's Emulsion, as it contains the healing virtues of Cod Liver Oil and Hypophosphites in their full-est form. "I consider Scott's Emulsion the remedy par excellence in Tuberculous and Strumous Affections, to say nothing of ordinary colds and throat troubles."—W. R. S. CONNELL, M.D., Manchester, O.

RICE PUDDING.—One-half cup of rice, uncooked, two quarts of sweet milk, one-half cup of sugar a little nutmeg and cinnamon, put in the oven and bake for two hours or more. Do not stir or break the top crust, if you stir at all lift the crust gently to one side. It is good warm or cold.

Gold Mines

are very uncertain property: for every paying mine a hundred exist that do not pay. But if you write to Hallett & Co., Portland, Maine, you will receive, free, full particulars about their new business, and learn how some have made over \$50 in a single day at it. You can live at home, and earn from \$5 to \$25 and upwards per day wherever you are located. Both sexes; all ages. Capital not required; you are started free. Send your address, and all will be proved to you.

FILLETS OF BEEF.—Take a piece of the undercut of the sirloin of beef, trim off the fat neatly, and the skin next to it; cut it across the grain into slices 1 1/2 inches thick, sprinkle them with pepper, dip them in oil, and broil over a clear fire, sprinkle with salt, and serve very hot in a dish garnished with potatoes sautes au beurre.

I WAS troubled with catarrh for thirty years. Have suffered a great deal. My eyes, ears and throat were greatly affected. Mr. Kinney, the druggist, induced me to try Ely's Cream Balm, and for the past two years have had very little trouble. I have lived in Webster, Mass., and Rockville, Conn. Very respectfully, J. W. Pratt, Monson, Mass.

I have improved greatly since using Ely's Cream Balm for catarrh. I feel like a new man. It is a blessing to humanity.—John D. Farrell, Hartford, Conn.



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LIVER, BLOOD AND LUNG DISEASES.

LIVER DISEASE AND HEART TROUBLE.

Mrs. MARY A. McCLURE, Columbus, Kans., writes: "I addressed you in November, 1884, in regard to my health, being afflicted with liver disease, heart trouble, and female weakness. I was advised to use Dr. Pierce's Golden Medical Discovery, Favorite Prescription and Pellets. I used one bottle of the 'Prescription,' five of the 'Discovery' and four of the 'Pleasant Purgative Pellets.' My health began to improve under the use of your medicine, and my strength came back. My difficulties have all disappeared. I can work hard all day, or walk four or five miles a day, and stand it well; and when I began using the medicine I could scarcely walk across the room, most of the time, and I did not think I could ever feel well again. I have a little baby girl eight months old. Although she is a little delicate in size and appearance, she is healthy. I give your remedies all the credit for curing me, as I took no other treatment after beginning their use. I am very grateful for your kindness, and thank God and thank you that I am as well as I am after years of suffering."

LIVER DISEASE.

Mrs. I. V. WENNER, of Yorkville, Cattaraugus Co., N. Y., writes: "I wish to say a few words in praise of your 'Golden Medical Discovery' and 'Pleasant Purgative Pellets.' For five years previous to taking them I was a great sufferer; I had a severe pain in my right side continually; was unable to do my own work. I am happy to say I am now well and strong, thanks to your medicines."

Chronic Diarrhoea Cured. D. LAZARRE, Esq., 275 and 277 Decatur Street, New Orleans, La., writes: "I used three bottles of the 'Golden Medical Discovery,' and it has cured me of chronic diarrhoea. My bowels are now regular."

"THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established. Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.

INDIGESTION BOILS, BLOTCHES.

Rev. F. ASBURY HOWELL, Pastor of the M. E. Church, of Silverton, N. J., says: "I was afflicted with catarrh and indigestion. Boils and blotches began to arise on the surface of the skin, and I experienced a tired feeling and dullness. I began the use of Dr. Pierce's Golden Medical Discovery as directed by him for such complaints, and in one week's time I began to feel like a new man, and am now sound and well. The 'Pleasant Purgative Pellets' are the best remedy for bilious or sick headache, or tightness about the chest, and bad taste in the mouth, that I have ever used. My wife could not walk across the floor when she began to take your 'Golden Medical Discovery.' Now she can walk quite a little ways, and do some light work."

HIP-JOINT DISEASE.

Mrs. IDA M. STRONG, of Ainsworth, Ind., writes: "My little boy had been troubled with hip-joint disease for two years. When he commenced the use of your 'Golden Medical Discovery' and 'Pellets,' he was confined to his bed, and could not be moved without suffering great pain. But now, thanks to your 'Discovery,' he is able to be up all the time,

GENERAL DEBILITY.

Mrs. PAMELIA BRUNDAGE, of 161 Lock Street, Lockport, N. Y., writes: "I was troubled with chills, nervous and general debility, with frequent sore throat, and my mouth was badly cankered. My liver was inactive, and I suffered much from dyspepsia. I am pleased to say that your 'Golden Medical Discovery' and 'Pellets' have cured me of all these ailments and I cannot say enough in their praise. I must also say a word in reference to your 'Favorite Prescription,' as it has proven itself a most excellent medicine for weak females. It has been used in my family with excellent results."

Dyspepsia.—JAMES L. COLBY, Esq., of Yucatan, Houston Co., Minn., writes: "I was troubled with indigestion, and would eat heartily and grow poor at the same time. I experienced heartburn, sour stomach, and many other disagreeable symptoms common to that disorder. I commenced taking your 'Golden Medical Discovery' and 'Pellets,' and am, in fact, healthier than I have been for five years. I weigh one hundred and seventy-one and one-half pounds, and have done as much work the past summer as I have ever done in the same length of time in my life. I never took a medicine that seemed to tone up the muscles and invigorate the whole system equal to your 'Discovery' and 'Pellets.'"

INVIGORATES THE SYSTEM.

Dyspepsia.—THERESA A. CASS, of Springfield, Mo., writes: "I was troubled one year with liver complaint, dyspepsia, and sleeplessness, but your 'Golden Medical Discovery' cured me."

Chills and Fever.—Rev. H. E. MURPHY, Montmorency, S. C., writes: "Last August I thought I would die with chills and fever. I took your 'Discovery' and it stopped them in a very short time."

A TERRIBLE AFFLICTION.

Skin Disease.—The "Democrat and News," of Cambridge, Maryland, says: "Mrs. ELIZA ANN POOLE, wife of Leonard Poole, of Williamsburg, Dorchester Co., Md., has been cured of a bad case of Eczema by using Dr. Pierce's Golden Medical Discovery. The disease appeared first in her feet, extended to the knees, covering the whole of the lower limbs from feet to knees, then attacked the elbows and became so severe as to prostrate her. After being treated by several physicians for a year or two she commenced the use of the medicine named above. She soon began to mend and is now well and hearty. Mrs. Poole thinks the medicine has saved her life and prolonged her days."

Mr. T. A. AYRES, of East New Market, Dorchester County, Md., vouches for the above facts.

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

GOLDEN MEDICAL DISCOVERY cures Consumption (which is Scrofula of the Lungs) by its wonderful blood-purifying, invigorating and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest Coughs it strengthens the system and purifies the blood.

It rapidly builds up the system, and increases the flesh and weight of those reduced below the usual standard of health by "wasting diseases."

Consumption.—Mrs. EDWARD NEWTON, of Harrowsmith, Ont., writes: "You will ever be praised by me for the remarkable cure in my case. I was so reduced that my friends had all given me up, and I had also been given up by two doctors. I then went to the best doctor in these parts. He told me that medicine was only a punishment in my case, and would not undertake to treat me. He said I might try Cod liver oil if I liked, as that was the only thing that could possibly have any curative power over consumption so far advanced. I tried the Cod liver oil as a last treatment, but I was so weak I could not keep it on my stomach. My husband, not feeling satisfied to give me up yet, though he had bought for me everything he saw advertised for my complaint, procured a quantity of your 'Golden Medical Discovery.' I took only four bottles, and to the surprise of everybody, am to-day doing my own work, and am entirely free from that terrible cough which harassed me night and day. I have been afflicted with rheumatism for a number of years, and now feel so much better that I believe, with a continuation of your 'Golden Medical Discovery,' I will be restored to perfect health. I would say to those who are falling a prey to that terrible disease consumption, do not do as I did, take everything else first; but take the 'Golden Medical Discovery' in the early stages of the disease, and thereby save a great deal of suffering and be restored to health at once. Any person who is still in doubt, need but write me, inclosing a stamped, self-addressed envelope for reply, when the foregoing statement will be fully substantiated by me."

GIVEN UP TO DIE.

Ulcer Cured.—ISAAC E. DOWNS, Esq., of Spring Valley, Rockland Co., N. Y. (P. O. Box 23), writes: "The 'Golden Medical Discovery' has cured my daughter of a very bad ulcer located on the thigh. After trying almost everything without success, we procured three bottles of your 'Discovery,' which healed it up perfectly." Mr. Downs continues:

Consumption and Heart Disease.—"I also wish to thank you for the remarkable cure you have effected in my case. For three years I had suffered from that terrible disease, consumption, and heart disease. Before consulting you I had wasted away to a skeleton; could not sleep nor rest, and many times wished to die to be out of my misery. I then consulted you, and you told me you had hopes of curing me, but it would take time. I took five months' treatment in all. The first two months I was almost discouraged; could not perceive any favorable symptoms, but the third month I began to pick up in flesh and strength. I cannot now recite how, step by step, the signs and realities of returning health gradually but surely developed themselves. To-day I tip the scales at one hundred and sixty, and am well and strong."

Our principal reliance in curing Mr. Downs' terrible disease was the "Golden Medical Discovery."

WASTED TO A SKELETON.

Joseph F. McFarland, Esq., Athens, La., writes: "My wife had frequent bleeding from the lungs before she commenced using your 'Golden Medical Discovery.' She has not had any since its use. For some six months she has been feeling so well that she has discontinued it."

BLEEDING FROM LUNGS.

Price \$1.00 per Bottle, or Six Bottles for \$5.00.

Golden Medical Discovery is Sold by Druggists. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors, No. 663 Main Street, BUFFALO, N. Y.

LAWSON'S CONCENTRATED FLUID BEEF.

Makes most delicious BEEF TEA.

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It is a great strength giving, as it contains all the nutritious and life-giving properties of meat in a concentrated form. Recommended by the leading physicians.

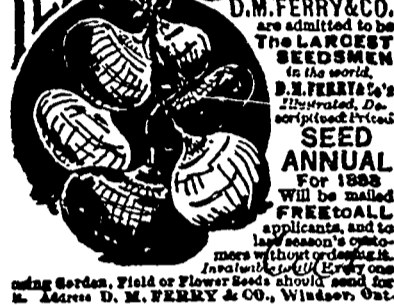
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Applied to the nose for an hour daily, so directs the soft Cartilage of which the member consists that an ill-formed nose is quickly shaped to perfection, 10s. 6d.; post free for 3s. secretly packed. Pamphlet, two stamps—21 Lamb's Conduit Street, High Holborn, London. Hair Curling Fluid, curls the straightest and most ungovernable hair, 3s. 6d.; sent for 5d. stamps. Alex. Ross's Ear Machine, to remedy outstanding ears, 10s. 6d., or 4 stamps. His Great Hair Restorer, 3s. 6d.; it changes gray hair to its original colour very quickly; sent for 5d. stamps. Every specialty for the toilet supplied. As Chemists keep his articles, see that you get his Hair Dye for either light or dark colours, his Depilatory for Removing Hair, and his Oil of Cantharides for the Growth of whiskers.

A CRYING EVIL.—Children are often fretful and ill when worms are the cause. Dr. Low's Worm Syrup safely expels all Worms.

MEETINGS OF PRESBYTERY.

CALGARY.—In Calgary, on Wednesday, September 5.
OTTAWA.—In Bank Street, Tuesday, May 1, at ten a.m.
QUEBEC.—In Sherbrooke, on Tuesday, May 22, at eight p.m.
HUKON.—In Clinton, on second Tuesday of May, at eleven a.m.
LINDSAY.—At Wick, on Tuesday, May 29, at half-past ten a.m.
WHITBY.—In Bowmanville, on Tuesday, April 17, at half-past ten a.m.
OWEN SOUND.—In Division Street Hall, April 24, at half-past one p.m.
STRATFORD.—At Milverton, on Monday, May 7, at half-past seven p.m.
STRATFORD.—In Knox Church, St. Marys on Monday, April 30, at eleven a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Tuesday, May 29.
COLUMBIA.—In St. Andrew's Church, New Westminster, on Tuesday, September 11, at two p.m.
MAITLAND.—Adjourned meeting at Whigam, on Tuesday, April 17, at half past one p.m. Next ordinary meeting at Whigam, on Tuesday, May 8, at half-past twelve p.m.

SYNOD OF TORONTO AND KINGSTON

This Synod will meet in Knox Church, Owen Sound, on Tuesday, May 8, 1888, at half-past seven p.m. All papers for the Synod will be sent to the undersigned at least eight days before the Synod meets. JOHN GRAY, Synod Clerk.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet in St. Andrew's Church, London, on Monday evening, April 30, at half-past seven p.m. Presbyters Rolls with Letters of Changes, and all reports and documents to come before the Synod should be in the Clerk's hands by the 24th April. The Business Committee will meet at four p.m.

Railway Certificates (the Elder enclosed with the Minister's) will be sent in due course. Should any member not receive them, he will apply to the clerk.

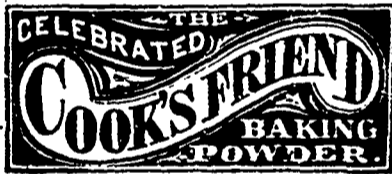
WM. COCHRANE, Clerk.

Brantford, April 2, 1888. Synod of Hamilton and London.

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*Vancouver, Tuesday, March 27th; Sat., March 31st.
*Samia, " April 10th; Sat., April 14th.
*Oregon, " 24th; " 28th.

*The saloons and staterooms in these steamers are amidships, and they carry neither cattle nor sheep. Special rates for clergymen and their wives. Cabin Rates from Baltimore or Halifax \$50, \$60, \$65 and \$75, according to position of stateroom, with equal saloon privileges. Apply to GZOWSKI & BUCHAN, 24 King St. East; or to GEO. W. TORRANCE, 18 Front St. West, Toronto.



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PAIN REMEDY

that instantly stops the most excruciating pains, allays inflammation, and cures Congestions, whether of the Lungs, Stomach, Bowels or other glands or organs by one application.

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Where epidemic diseases prevail, such as Fevers, Dysentery, Influenza, Diphtheria, Typhoid Fever, Scarlet Fever, Pneumonia and other malignant diseases, Radway's Ready Relief will, if taken as directed, protect the system against attacks, and if seized with sickness, quickly cure the patient.

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