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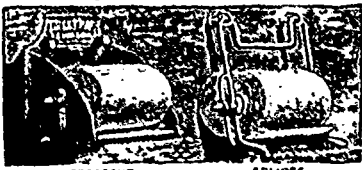
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STARTLING YET TRUE.—In the midst of the great political battle now raging so fiercely throughout our fair Dominion, it is certainly a startling fact that no amount of politics to the square foot will prevent the suffering caused by general debility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

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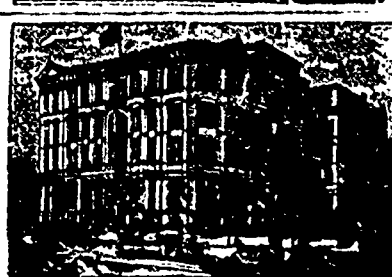
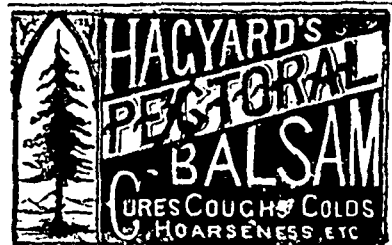
A PUDDING, SIMPLE AND DELICATE.—Set one quart of milk on the stove, and when it is very hot add three tablespoonsful corn starch, mixed smooth with a little milk and the yolks of four eggs, adding a little sugar, stir until thick, and then pour it into a baking dish; when cold, pour over it a frosting made of the whites of the four eggs, allowing a tablespoonful of sugar for each egg. Flavour with lemon juice, and set in the oven until it is a delicate brown.

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Notes of the Week.

THE chair in the Western Theological Seminary, Alleghany, rendered vacant by the transference of Professor Warfield to Princeton College, has been filled by the appointment of Professor Matthew B. Riddle, of Hartford Theological Seminary. Professor Riddle is a native of Pittsburg.

THE veterans of the Old Catholic Movement, Döllinger and Reusch, are, it is said, about to publish the famous Autobiography of Cardinal Bellarmine, which the Roman Catholic authorities have tried for centuries to suppress, and the existence of which has prevented the famous cardinal from being declared a saint. It was not intended for publication, and it is said to tell some uncomfortable truths.

THIS *Globe* has taken a new departure, not in the direction of weakening in its political creed, but in its journalistic enterprise. It now runs a special morning train to London, reaching the metropolitan city of Western Ontario at a quarter to seven a.m., enabling readers of the leading Canadian journal to have it on their breakfast tables. This striking illustration of energetic management is certain to secure general appreciation.

MONTE CARLO suffered less from the effects of the earthquake shocks last week than any of the other places affected. Scientists say this is due to the fact that Monte Carlo is built on a rock. The hotels were crowded to the utmost limit by the rush to the city of thousands of the pleasure-seekers frightened away from the Riviera, especially from Cannes, Nice, Mentone and San Remo, all of which were thronged with visitors when the earthquake came.

A CORRESPONDENT writes to correct a mistake in a paragraph which appeared in last week's issue. It was inadvertently stated that Canon Fleming was in the diocese of Edinburgh. The correspondent says Canon Fleming is the Vicar of St. Michael's, Chester Square; which is in the Pimlico district of London, England. He is Canon of York Minster having been appointed thereto in 1877. His bishop is Dr. Temple, of London, and not Dr. Dowder, of Edinburgh.

EIGHT Chinese have just been received into Dr. Behrend's Church in Brooklyn. Chinese were received into several California Churches as early as 1874; Mount Vernon Church, Boston, has admitted no fewer than eight within ten years, other Churches in the city, three; while Worcester, Springfield and Providence have each had accessions to their Churches from among this nationality. Nor is this the first time that Brooklyn itself has received Chinamen to Church membership.

ALTHOUGH Alsace and Lorraine have now been unwilling appanages of Germany for about fifteen years, the Protestants have made an increase of 31,142 souls, and the Catholics suffered a decrease of 20,162. The largest increase in the Protestant ranks was in the larger cities, namely Strassburg, 10,343, Metz, 5,322, Muhlhausen, 1,258, Kolmar, 1,105, Saargemund, 843. Of the 305,134 Protestants, 254,000 are Lutherans and 51,000 are Reformed. In these two provinces the two denominations are not united, as is the case in the nine old provinces of Prussia, where, since 1817, they constitute the "United Church."

THE annual convention for 1887 of the Ontario Branch of the Dominion Alliance for the Suppression of the Liquor Traffic will be held in Toronto on Wednesday and Thursday, March 9 and 10, commencing on Wednesday at two o'clock p.m. Sessions of the convention will be held during both days and on Wednesday evening, all of which will be open to the public, but only members and delegates will be ex-

pected to take part in the discussions and voting. The Executive Committee will present a full report of work done, with practical suggestions for further operations, so that matters of much moment will be under the consideration of the convention. The great and growing sentiment in favour of immediate prohibition, and the gravity of the present political situation, makes it both desirable and certain that the meetings will be of unusual magnitude and interest. On the evening of Thursday a reception will be tendered to the members of the Alliance by the Young Men's Prohibition Club of Toronto. All the meetings will be open to the public.

IN most churches a cordial welcome is given to strangers who desire to be present. To this, however, there are occasional exceptions, as the following will show: Two respectable and well-connected young ladies in Montreal on the afternoon of a recent Sabbath entered the Notre Dame de Bonsecours Church and knelt down in a pew. They were not acquainted with the regulations of the church, and, shortly after their entrance, the proprietor of the pew came in and took his seat. He appeared quite satisfied, when suddenly the beadle of the church approached the young ladies, and caught one by the arm and the other by the neck, and endeavoured to drag them out through the aisle into the street. A large number of worshippers noticed the scene, and three young gentlemen who were passing at the time came to the ladies' rescue. They were indignant at the beadle's conduct, and applied through their attorneys to Mr. Justice Ouimet in the Practice Court for leave to take a joint action of \$1,000 against the beadle and the reverend gentlemen of St. Sulpice Seminary.

LONDON Socialists and their sympathizers have recently begun a new phase of their propaganda. It certainly is an improvement on the method adopted a year ago of attacking carriages on the streets, plundering shops and breaking club windows. They have of late been visiting churches in a body, and expressing their approval or disapproval of the services according to their inclination. So far as appears, Church authorities have preserved their equanimity during these unwonted interruptions. A nearer acquaintance with religious services might be beneficial to the Socialists. Their recent visit to St. Paul's Cathedral attracted crowds of people, and the edifice was crowded. The archdeacon preached from Proverbs xxii. 2: "The rich and poor meet together; the Lord is the maker of them all." When the text was announced, there were shouts of "bravo" and other exclamations of approval and some growls. Otherwise there was no demonstration. A large force of police were present. In the evening an affray occurred between the police and a body of Socialists who were returning to their homes, but the affair was not of a serious nature.

THE Gaelic Society met last week in Richmond Hall, Toronto, the president, Mr. John McPherson, in the chair. The following members were admitted to the society. Messrs. Daniel Ross, John Gunn, Alexander Logan, Alexander Robertson, Archibald McLellan (Brampton), James Smith, Norman McLeod, Donald Frazer, John Squair, Donald Carmichael, William Cumming, Andrew McIver, James Grant, Duncan McLeod, G. Henderson, D. W. Smith, Duncan McKinnon, Roderick McRae, D. S. Johnston, George Morrison, Dugald McDougall and Donald McDougall. Honorary membership was conferred on the following gentlemen: Honourable Archibald McKellar, Hamilton; Archibald McKillop, Montreal; J. Carr Harris, Military College, Kingston; Donald Sinclair, Registrar, County Bruce; Rev. Dr. MacNish, Cornwall; Rev. D. H. Fletcher, Hamilton; Rev. Archibald Currie, Sonya; Rev. John McMillan, Glamis. A committee was appointed to consider the subject of forming a Gaelic-Scottish choir in the city, the co-operation of the Caledonian Society to be asked in the matter. A committee, with J. H. Cameron, University College, as convener, was appointed

to form a class for the teaching of Gaelic. It was agreed to send a letter of condolence to the widow and relatives of the late Rev. Archibald Clerk, LL.D., Killmallee, Scotland.

THE following petition is being circulated by the Woman's Christian Temperance Union of Ontario: To the honorable the House of Assembly of the Province of Ontario in Parliament assembled: We, the undersigned, etc., respectfully submit to your honorable body that, whereas the terrible effects caused by the use of alcoholic liquors upon the health, mind and morals of large numbers of our people constitute a pressing necessity for some sure and effective remedy therefor, and whereas, in a large majority of cases the habit of drinking is contracted by children and youth without any correct knowledge of the nature of alcoholic liquors and their effects upon the human system, and whereas no more efficient medium than the public school can be found for the imparting of this needed knowledge to the rising generation of our country, thus furnishing them at the threshold of life with the best means of avoiding this "enemy of the human race," and whereas, in London, Manchester, Birmingham, Edinburgh and other large cities of Great Britain, scientific Temperance instruction has been introduced as a regular part of school work with the best possible results, and whereas, in twenty-seven States and territories in the United States, and notably in New York City, temperance text books have been introduced, and this course is endorsed by the best educators and philanthropists; therefore, your petitioners respectfully request that the Legislature now in session will enact laws requiring instruction in physiology and hygiene which shall give special prominence to the effects of alcoholic drinks, stimulants and narcotics upon the human system, to be given to all pupils in all schools supported by public money or under Provincial control.

THE plan adopted last fall by Princeton College of conferring honorary degrees and degrees in course is set forth at length in circulars. The trustees declare that honorary degrees should be conferred only for high excellence and usefulness, and should in all cases imply scholarship of some kind, and to the end that this principle may be intelligently and faithfully observed in Princeton, a committee of seven members is to be elected annually by ballot by the trustees to whom all nominations for degrees shall be referred for investigation, unless a majority of the entire Board vote otherwise. No degrees shall be bestowed on any one not recommended by the Board, except by a three-fourths vote of all members of the Board. Degrees are not to be conferred at the same meeting at which the nominations are made. The degrees of A.B., A.M., B.S. and M.S. will be conferred as at present. The degree of Dr. of Philosophy (Ph.D.) may be bestowed as at present after a two years' course of prescribed study in philosophy, one year at least of which shall be spent in Princeton in the exclusive study of branches in that department. Each candidate must present a thesis containing the result of original research or showing scholarship. The degree of Doctor of Literature (Litt.D.) may be bestowed on a Bachelor of Arts, who has devoted two years to the study of literature ancient and modern, one year of which has been spent in Princeton. The degrees of Ph.D., D.S. and Litt.D. may be conferred on graduates of the college who, without residence in Princeton, have pursued a three years' course of study under a committee of the faculty. Graduates of colleges other than Princeton, may, by special permission of the standing committee on degrees, be allowed to pursue under superintendence a prescribed course of study in order to gain any one of the specified degrees. The degree of Bachelor of Divinity may be bestowed on graduates of theological seminaries who have pursued for two years a course of study prescribed by examiners appointed by the Board, and have been examined periodically by these examiners.

Our Contributors.

SOME PROMINENT MEMBERS OF THE BORE FAMILY.

BY KNOXIAN.

One of the best human things in this wicked world is a bright, lively, vigorous conversation, well spiced with wit, well seasoned with good sense, well lighted up with good anecdotes and allusions, with lots of places where a good laugh comes kindly in. The best doctor in the country can't make a tonic that goes to the roots of the human constitution as fast as a good laugh. Solomon said a good many years ago that a merry heart does good like a medicine. If Solomon had ever taken some of our modern patent medicines, he would have added, And much more good than *some* medicines. Happy is the man, and thrice happy the minister, who knows just where he can strike up in a few minutes a lively, spicy, interesting conversation, interspersed with occasional side splitters. Most of the old ministers were good laughers. We can think of one now who used to laugh so loud that he sometimes woke up the baby, if there was one in the house. He was a grand man. He would have gone to the stake or the battle field for principle, with as little hesitation as he used to light up his long pipe. He was a gentleman, a scholar, a Christian and a *man*, not a *dude*. When the family gathered around a fireplace that we remember well, and he formed one of the circle, you might always look out for something good and spicy; it always came. We can hear him tell some stories about Aberdeen now, and we distinctly remember that, however they began, they always ended with a good moral. That man was worth more to his country and his Church than a thousand clerical *dudes*. He has gone up higher. Would that his class had more successors!

Good conversation being such a good and pleasant thing, it is not wonderful that a class of people, very properly called Bores, inflict themselves on society, and add immensely to the troubles of this life. The Bore family are numerous, and may be divided roughly in this way:

There is first the *political* bore. He abounds this winter. He has been to the eyes in clover since last fall. The successful candidate is rarely a bore. He has been bored so much himself that he is thankful when people say nothing about his election. The *unsuccessful* candidate, you may be certain, is quite willing to talk on some other topic. The bore is a sort of middleman, who burns to tell you of the meetings he organized, the speeches he made, the electors he turned, the sharp tricks he played, and all that sort of thing. To put the matter plainly—but yet in language so exquisitely exact that it cannot offend anybody but one who hates a truthful description of wrong far more than he hates the wrong described—the election bore is often a conceited campaign liar.

And here is the *ecclesiastical* bore. He always has a full budget of gossip about all the congregations and ministers within a radius of fifty miles or so. He sits down, coolly opens his budget, and hopes you are going to sit quietly until he pours its contents into one or both your ears. If you have any sense or any regard for your ears, you will use them for another purpose. One-half the budget is, perhaps, untrue, the other half grossly distorted truth, and the whole contemptibly small and gossipy. The sickening thing about the ecclesiastical bore is that he calls his gossip *religious conversation*. Oh!

And here comes the *clerical* bore. Sometimes he tortures you with an account of his alleged triumphs at college; sometimes with the number of his calls; sometimes with grossly exaggerated accounts of the marvellous effects produced by his sermons and speeches; but more frequently with a detailed account of how he managed some motion, or overture, or amendment. The best amendment he could pass would be one enjoining clerical bores not to torture their long-suffering neighbours. If the clerical bore has been brought up in the Old Country, he is very apt to lacerate you with an account of the numbers of Lords and Dukes he has met, or says he has.

The *anecdotal* bore is a being who thinks he has the faculty for relating anecdotes. He is alone in his opinion. The anecdotal bore nearly always begins his story back somewhere about Adam, introduces a parenthesis every minute or so, then takes an excursion to one side, then to the other, and then comes

back again to the main line. After running a little while on the main line, he switches off again and takes another excursion. He goes into the minutest details, and worries you out miles before he comes to the point, and when you get to the point there isn't any point there.

The *office* bore is the man who drops into the office without any business, and "sits around" for an hour or two. He always smokes, if anybody provides him with the raw material. If he had any business, the office man would be happy to see him, but he never has business or money. All he proposes to give for lodging is his society. Editors suffer more than any other class of men from the office bore. Being mild, modest men, they never like to give the bore a hint to retire. Lawyers suffer the least. Their cheek being as hard as the cheek of their visitor, they usually find ways and means for shortening his visit.

The most *excruciating* member of the Bore family is the *travelled* bore. He expects you to sit down, and patiently listen to him while he gives you all the details of a trip from some point in Ontario to England and back again. Quite often the burden of his story is what he had to eat on shipboard and in the hotels. It is highly edifying, especially when he enlarges on the manner in which he threw himself away over the side of the vessel. You often know far more about the places he ran through and gorged himself in than he does, but still you must listen, because you know the man "has been to Yurup."

The *solemn* bore is a rather amusing member of the family. His *forte* is to make the most commonplace, trifling observations in a solemn way. He strikes an attitude, rolls up his eyes till you see little but the white, opens his lips slowly, shakes his head pathetically, and with frequent pauses, in slow time, with a measured accent and falling inflection, says: "This is a fine day. The solemn bore is very often a local preacher.

Bores might be classified locally, and their characteristics pointed out. The Toronto bore differs from the Hamilton bore, and the London bore differs from both. The city bore differs from the country bore, and the Old Country bore differs from the Canadian. The most cruel of all bores is a tenth-rate Toronto man, who coolly assumes that the people of Guelph, or Brantford, or Woodstock, or some other place, know nothing, and that he knows everything, and is bound patronizingly to explain everything to these benighted people.

But we must give the Bore family a rest. It would add a good deal to the sum total of the happiness of this weary world, if the Bore family would mend their manners, and cease torturing innocent people.

HISTORY OF THE KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The following was contributed to *Knox College Monthly* by Mr. Donald McGillivray:

In 1844 took place the Disruption of the Presbyterian Church of Canada in connection with the Church of Scotland. In that same year a college, which the year after received the name of Knox College, was opened in Toronto in connection with the new Church in Canada. Toward the close of the session, 1844-45, a proposal was made and measures were adopted with a view to establish a Missionary Society in the College, similar to the one which had recently been begun in the New College, Edinburgh. "Our object mainly," says one of the students, "is to gain information with respect to those mighty movements which are going on in the missionary field; and so far as in us lies to join our feeble co-operation, and unite our humble endeavours in helping on the glorious cause." Monthly meetings were held, generally on Saturdays; at these, essays were read and missionary intelligence communicated. Some of these essays were published in the *Ecclesiastical Record*, and reflect great credit on the authors. At the first or second regular meeting it was resolved that henceforth each member should have an opportunity of steadily throwing his mite into the Lord's treasury, and accordingly a missionary box was obtained and placed in position. This box may now be seen by visitors to the museum. The first year's proceeds from this source were devoted to the Jewish Mission of the Parent Church in Scotland, in which Messrs. McCheyne and Bonar were then arousing interest. Thus the Jewish Mission was the first to en-

gage the support of the young society. They felt, as they write in one of their letters, that that "peculiar people," still "beloved for their fathers' sake," to whom they owed so much, deserved the first votive offerings of their infant society. It is interesting to remember that Jewish Missions are once more upon our list of Schemes as a Church.

The society resolved to celebrate the opening of the second session of Knox by opening up a friendly correspondence with the Missionary Society of the New College, Edinburgh, and for years an able and interesting correspondence was carried on, the letters being published at length in the Church paper. Before the close of the session the society resolved to have a concert for prayer during the summer months, each student, at an hour agreed upon by all, engaging in prayer for his fellows and the work in general. It was also resolved that, if possible, each student should collect during the summer months the sum of £1 in support of Mr. Braidwood, missionary of the Free Church of Scotland in India. The result was a bank order for £20 currency forwarded to the students of New College, Edinburgh.

The attention of the Church had been directed to the condition of the French-Canadian population of Quebec and Ontario, among whom work had been carried on by the French-Canadian Missionary Society. The connection of this society with ours was so close that it is interesting to know something of its early history. In the year 1839 the ministers and members of various Evangelical bodies in Montreal formed themselves into a French-Canadian Missionary Society for evangelizing the French Roman Catholics, then numbering about half a million. A deputation was sent to Britain and Switzerland to obtain missionaries and pecuniary aid. Four colporteurs arrived in 1840 from France and Switzerland, and the first minister in 1841. This society bought a farm of 100 acres at Pointe-aux-Trembles, and erected an institute there for the education of the French-Canadian youth. The building then erected is still used by our school there. The missionaries of this society were most of them approved by a committee in Geneva, consisting of Drs. Malan, Merle D'Aubigne and others. In 1847 the Rev. Mr. Dou-diet, a minister of this association, paid a visit to Toronto, and had an opportunity of addressing the students in Knox on the subject of his mission. His rousing address fanned the flame of interest which was already burning in the society. Private conferences were held, special seasons for prayer were appointed, two different meetings of the whole college, professors as well as students, were convened, and as a result a unanimous resolution was come to that a mission to the French Catholics should be immediately established. Canada West was selected as the field of the society's operations, because the lack of missionary exertion on behalf of the French population scattered along the banks of the Thames toward Amherstburg (where Rev. Mr. Paradis now labours in the same work) was lamentably great. Mr. John Black (afterward Rev. Dr. Black, of Kildonan,) was selected as the society's first missionary, at a salary of £100 per annum, and it was resolved that he should devote the ensuing summer to special preparation for the work. In order to do this he set out for the institute at Pointe-aux-Trembles, where he applied himself to the study of the language.

In June the Synod of the Church approved of the scheme, and instructed the Home Mission Committee to charge themselves with the encouragement and supervision of the Students' Missionary Society of Knox College.

The second annual meeting of the society was held on the evening of the 12th December, 1847, Rev. Mr. Rintoul in the chair. The treasurer's report showed that the receipts were £134 17s. 6½d. Of this amount £14 19s. 4d. was raised during the session by the collections of the members at the usual monthly meetings; the remainder from friends during the summer. The amount given by students alone is surely worthy of the highest praise. Mr. Black, the society's missionary, was present at this meeting, and said that he would require some more months of preparation before entering upon his work. The report dwells upon the spiritual destitution of the French in Canada West.

The society then began the first of those city missions which are now in the hands of the city churches. The whole city was divided into eight districts, to each

of which four students were appointed to work jointly in distributing tracts and establishing and maintaining prayer meetings. During the winter seventeen prayer meetings were held weekly with an aggregate attendance of 200; 600 tracts were distributed fortnightly, and the ladies of Knox Church continued the distribution during the summer. Ten preaching stations were regularly supplied, and seven partially. Regular service was held in the General Hospital. Immigrant sheds were visited, tracts distributed and meetings held. In these days prayer meetings in three languages were held in the college, viz., Gaelic, English and French.

At the third annual meeting of November 17, 1848, Principal Willis occupied the chair. The committee was still unable to report any formal announcement of operations on the part of the society's missionary among the French-Canadians. He was still prosecuting his French studies. During the session a coloured Baptist chapel was more or less supplied with two diets of divine worship every Sabbath.

Mr. Black being, on account of his studies, much in contact with the work of the French-Canadian Missionary Society, suggested that the students should co-operate with that society. The French-Canadian Society had, in fact, already become one of the Schemes of our Church, and in 1849 the students resolved to comply with Mr. Black's suggestion. Mr. Black was very much interested in the educational work among the French-Canadians, and the society approved of his desire to devote himself to that department. Thus the committee was able to report on the 9th November that Mr. Black had formally and fully entered upon the field. It will be seen that providential circumstances brought it about that the first missionary of the society should labour in Canada East and not in Canada West, as at first contemplated. Mr. Black was allowed by the society, after much discussion, to accept the office of general agent for the French-Canadian Society. In the prosecution of the duties of this position he visited some of the cities and many of the principal towns of Canada, and succeeded in arousing much interest in behalf of the French. During this year the society established a reading room in which were to be found some eleven Church periodicals. This reading room was finally handed over to the Literary Society in 1871. Besides correspondence with the New College students, the society began to correspond with the students of the Irish Presbyterian Church, Belfast, and the Theological Institute of Halifax.

But it was not to be expected that the society would long content itself with partial ownership in a missionary, as was now the case. Indeed, some difficulty had been experienced by the society in keeping its collections, and the collections for the French-Canadian Missions Society, apart in the minds of the people. After much serious debate and deliberation, Mr. Black was advised to resign his connection with the society, which he did in 1850, continuing to act as the French-Canadian Missionary Society's agent.

CHURCH MEMBERSHIP.

MR. EDITOR,—There has lately fallen into my hands the "Communicants' Manual," by the Rev. D. M. Gordon, Winnipeg, in which is the following:

A WORD TO ENQUIRERS.

To those who have been baptized in infancy.

You have already been admitted into the Church. You were baptized as the child of Christian parents, born within the covenant, an "heir with them of the same promise." They chose for you before you could choose for yourself; they dedicated you to Christ; they trained you in "the nurture and admonition of the Lord." You have arrived at years of discretion. In regard to earthly interests you act on your own responsibility. You take your place as a citizen, and by your own choice you assume its privileges. As a baptized person you are called to be a "fellow-citizen with the saints." Will you not, then, accept the full privileges of membership in the Church? Acknowledge your baptism; endorse by your own act of faith the act of your parents' faith in dedicating you to Christ; assume the obligations of the covenant in your own choice, which hitherto they have held for you.

I desire to know is the above a doctrine of the Presbyterian Church? Is it on the above assumption that persons baptized as children of Christian parents have only to accept the full privileges of membership in the Church, and their salvation is thereby secured? Does Mr. Gordon mean that their salvation will ultimately be secured after they join this society of professing Christians? I am forced to the latter con-

clusion, as I find, on page 11, he says that all men are sinners, and therefore guilty before God, and, from this assertion, I would naturally expect some references to the necessity of the new birth or regeneration as a prerequisite to becoming a communicant, or member of this society, as Mr. Gordon terms it; but I can find no such reference. If he believes in the necessity of the new birth as essential to becoming a communicant, the paragraph is misleading; if it is not essential, then the result of such teaching will be that our Churches become no better than a society, having a form of godliness, but denying its power; instead of being living members of Christ's body, we become withered branches, fit only for the burning. I fear, Mr. Editor, our Churches are sometimes too anxious to get Church members, and not anxious enough to get souls saved, as I have good reason to know and to believe that there are in our Presbyterian Churches young men and young women, who have never experienced a change of heart, having been admitted into membership of the Church at a time when they were only anxious enquirers, being misled by such free and easy doctrine as laid down by Mr. Gordon. And thus also getting on the Church rolls men and women of fashion to an extent, which is so visible in a large number of city Churches that you cannot tell or see any difference between the world and the Church. They are so amalgamated together, there seems to be no difference between them.

To those who have been converted, who have received the baptism of the Holy Ghost,—who have realized the joy experienced when God revealed to them the forgiveness of their sins, although brought up in the nurture and admonition of the Lord, but who by the mercy of God were brought to see that in the light of God's Word they were great sinners, and became reconciled to God before approaching His table,—to such, the statements by Mr. Gordon must appear perplexing, as they do to an

ANXIOUS ENQUIRER.

THE FISHERIES QUESTION.

MR. EDITOR,—I was very much disappointed in the paragraph you quoted from the *Interior*, and much more so in your reply thereto. The fishery question is one I should know a little about, having been born and bred on the Island of the Gulf. I expected you would remonstrate with the *Interior* on the impropriety of its countrymen being unable to distinguish between *meum et tuum*. The lack of principle and honour on the part of Yankee fishermen is too well known to men on the Gulf. The number of times they got badly beaten for gross behaviour and rowdiness I'll pass over. The sole trouble with the *Interior* is that the United States are not able to go to war, and that is the reason they don't immediately declare it. But let Britain be deeply involved in a terrible struggle, as in 1776 and 1812, and their opportunity would be ripe. It said nothing about the violation of treaties. Let these be torn into shreds if they stand between us and our greed. So far as I have seen yet, I believe there has not been one paper, religious or secular, that has had honesty enough to acknowledge that Canada is within her rights. The comic papers have indulged in ridicule on account of the weakness of the United States navy, but no paper has commented on the dishonesty of the transaction. The idiotic whim about jingoism is hypocritical. If men have the pluck to defend their rights, however strong the blustering swaggerer may be, call it by whatever name mawkish sentimentality may suggest, men of true independence will admit and commend the spirit. These American fishermen have no more right to steal fish from the Canadians than THE CANADA PRESBYTERIAN to steal type from the *Interior*. A Virginian said the other day on this subject that these New England States have been the cause of all trouble, foreign and internal. That is the truth of it, although the British press in general pretends otherwise. The Yankee and would-be American hates everything British with an eternal hatred. They have been taught from their history in school to look upon Britain as a hydra-headed monster and British subjects as slaves. Certain United States senators echo the sentiment of the American people, as any one who will read the New York *Herald* or the remote sheet on the Pacific coast can easily see. There is no kindly feeling ex-

isting toward us. Hoping the next time the *Interior* refers to this subject you will enlighten him on the rights of Canadians.

J. P. SMITH.

Ashcroft, B. C., Feb. 23, 1887.

THE JOURNEY TO WINNIPEG.

MR. EDITOR,—The proposal of your correspondent to charter a train to convey members of Assembly to Winnipeg is open, I fear, to several objections. It would be difficult to get members of Assembly together for such a train. Whatever route was selected to Sudbury, local fares would require to be paid by many, and this would increase expense. By the present arrangement, wherever a commissioner joins a train, his ticket is good even down to Quebec. The Canadian Pacific Railway would not charter a Pullman train except for the return trip. They could not afford to have so large a number of Pullmans at Winnipeg, and take their chance of return passengers. To detain the train till the Assembly was over would mean paying \$40 per day per car. Considering the great reduction made in fares, it would seem ungracious now to endeavour to effect a change in the arrangements of the company. From his figures, your correspondent would appear to estimate the commissioners at 300, and the cost of each at \$60. The estimated cost is too high. Their going by boat would require a Pullman for only one night. Were two to engage a berth the cost would only be \$3 each both ways. From Montreal, on the same principle, the cost would only be \$8; meals would not cost much. Lunch baskets would answer every purpose for two meals in the day. In the hands of the commissioners' wives, the lunch basket would be a luxury. It seems to me that for \$45 or \$47, on an average, the trip can be made from Ontario or Quebec; and \$50 seems a limit. Since the Assembly is to meet at Winnipeg, it is to be hoped that the attendance will be large. Do not let the parents grudge the cost of a trip, in a lifetime, to see their children. A hearty welcome awaits them.

J. ROBERTSON.

February 26, 1887.

CO-OPERATION.

MR. EDITOR,—Your observation in last CANADA PRESBYTERIAN is very much to the point: "The Arminian lion was always well satisfied to co-operate with the Calvinistic lamb, provided the lamb went into the Methodist Church." From my standpoint that is the only co-operation likely to result from the present scheme.

The genius of Methodism is pretty much the same now as it has been, methods of work only being different.

From the result of fourteen years' pastoral and missionary labour, chiefly in the Maritime Provinces, I am fully persuaded that we cannot as a Church co-operate with the Methodist Church.

I think that as a Church we are strong enough to do our own work, and look after our own people even in outlying districts. Let us treat the Methodist Church members with all possible courtesy, and let us each serve the Master to the best of our ability, and each keep in the even tenor of our way till at last we meet at the throne above.

The sooner the whole matter is laid to rest by deciding not to co-operate, the better for our Church and our Schemes.

PRESBYTER.

February 22, 1887.

THE Rev. Byron Sutherland, D.D., the President's pastor in Washington, said recently: It is difficult to form any idea of the trouble to which I am subjected by office-seekers. My mail is certainly as large as that of any cabinet officer, and covers everything within the range of probabilities and improbabilities also. Recently I had a letter from a patent medicine agent, offering me \$500 if I would induce the President to take some of his wares, and permit the use of his name as favouring them. Not long ago I opened a big envelope, to find that it contained a discourse of sixty pages, which the writer wanted me to read in church when the President was present. It was a compound of trash and nonsense, with no meaning to it, and had evidently been penned by an insane person. The fact of the matter is that I seldom go to the White House, and as to the statement that I have influence there, it would be idle to contradict it. Mr. Cleveland thinks and acts for himself, and is not in the habit of accepting advice from other people.

Pastor and People.

THY LOVE TO ME.

Thy love to me, O Christ,
Thy love to me,
Not mine to Thee, I plead,
Not mine to Thee!
This is my comfort strong,
This is my only song,
Thy love to me.

Thy record I believe,
Thy word to me.
Thy love I now receive,
Full, changeless, free.
Love from the sinless Son,
Love to the sinful one,
Thy love to me.

Immortal love of Thine,
Thy sacrifice,
Infinite need of mine
Only supplies.
Streams of divinest power
Flow hour by hour,
Thy love to me.

Let me more clearly trace
Thy love to me,
See, in the Father's face,
His love to Thee.
Know as He loves the Son,
So dost Thou love Thine own,
Thy love to me.

—Mary C. Gates, in *N. Y. Independent*.

THE GOSPEL AFLOAT.

The experience of "my first Sunday at sea" opened up new possibilities. On Monday morning we rounded Tarifa Point, and entered the Bay of Gibraltar.

As we were gazing on the giant rock before us, and steaming slowly up to our anchorage, a seaman passed me in the discharge of some duty; and as he passed whispered a word of thanks for what he was pleased to call "kind words to poor Jack yesterday." This unexpected recognition led to reflection. "We have a short meeting for prayer in the saloon for the passengers; why not have something like this for the men 'for'ard?" This was the thought which pressed itself upon me, and to which I determined, if possible, to give practical effect. Tuesday found us skirting the Spanish coast toward Cape de Gatta. We had hurriedly "done" Gibraltar, penetrating its wonderful "galleries," gazing with wonderment at the picturesque Moorish and Spanish costumes which filled its streets, and were now *en route* for Malia. I had come to the resolution to try the experiment of a service with the men that very night.

Between the hours of six and eight in the evening was what was called the "dog watch," that is a time of leisure for all but the few on that watch.

I laid my plans before the captain, and asked permission to put them into practice. He gave me *carte blanche* to do what I liked, cautioning me, however, that I might not receive as friendly a reception as I should like. I laid the matter before the Lord, and prayed for courage and wisdom in what was manifestly a difficult task. I had experience enough to know that if I won the confidence of the men, good might be done; if I made a false step, harm might be the issue. Very fearfully, I must confess it, did I venture to go "for'ard." Lounging around the "for'ard hatch" were thirty or forty men—seamen and firemen—engaged either in a variety of games, or watching the fortunes of the players. There were cards, dice and draughts. For some time I stood a spectator of their enjoyment, hazarding a word ever and anon to some player who was garnishing a brilliant move of his opponent by an ugly oath. "Swearing won't help you to win the game." "No, no, sir" was the only response I could get.

After seeing several games concluded, I ventured to interpose, and said: "Now, men, suppose you and I have a chat together," pulling out a pocket-Bible as I spoke. Instantly the hatch was cleared, and to a man they scampered off to the starboard bulwark, as though a special interest had been suddenly born in a Peninsular and Oriental steamship which had been slowly making upon us all the day. I was left alone, the interest of the men being apparently riveted on a ship which they had seen many times during the day. The situation was not assuring; I felt dreadfully embarrassed and disheartened. Sitting down, however, on a camp-stool, and opening

my Bible, I waited. By and by the bo's'n's mate, by nickname, "Sandy"—a young fellow always the leader in anything daring or mischievous, and yet withal an honest, manly fellow—came, or rather "sidled" toward me, as though rather ashamed of himself. His example was quickly followed by two or three others. Noticing that those who came had put out their pipes, and fancying that this might be a hindrance to the others, I said: "I don't want to interfere with any man's pleasures; you can smoke and listen too." Thus reassured, the bulk of them came near, and lay on the deck or sat on the hatch around me. I reminded them that we were to be in the same ship for many weeks together, and, as we should always be ready to help one another, I was anxious to do them what little good I could. We were all away from home, our dear ones were far away from us, we were in common conditions of danger; brought hourly face to face with solemn evidences of the Creator, we might surely spend a few moments together in talking about God, and in talking with God for those we had left behind. "Are you willing," I asked, "that I take up a quarter of an hour of your leisure to read God's Word to you?" "Aye, aye, sir," was the fairly-general response. I read the story of the Prodigal Son, and applied it in the simplest and most practical way. On concluding my address, I asked permission to pray. The same ready response came. Smoking ceased, and caps were doffed as I rose to pray. As I commended the ship and its living freight to God, our wives and children and friends to the care of our faithful Father, there was solemn silence, broken only by the noise of the engines, and the splash of the waves.

The night, the sudden Mediterranean night, had stolen upon us before our little service was done. The crimson horizon cast a weird light upon the scene, and added to its solemnity. Before we separated, I made the proposition to come every evening, if they would consent to forfeit a quarter of an hour of their evening's leisure. To this they readily, and with acclamation, agreed. Their hearty "Good-night, sir," assured me that some little progress had been made in reaching the susceptible heart of "poor Jack"; and as I heard the shrill whistle of the bo's'n arranging the watches for the night, I felt that they would not be less faithful to their trust because of the little service which had preceded work.

The "dog watch services" became, henceforward, an institution of the ship. The second night opened up a pleasant surprise for me. On reaching the for'ard hatch, I found that sundry preparations had been made for the service. Seats had been improvised out of planks, and formed three sides of a square—my camp-stool being placed in the centre. Sandy, whose good-will I had evidently secured, announced to the occupants of the fo'c'stle the commencement of our service. Out they came, and, occupying the seats provided, formed a most respectful congregation. Distributing hymn-books among the men, we commenced our services with singing. It was singing! The deep bass from those broad-chested sailors rolled through the ship from fo'c'stle to the saloon. It brought the officers in a body to the bridge, and the passengers from their state-rooms, forming a large and most respectable auditory.

This order of things continued as long as the weather permitted. After a hot day, with the thermometer at ninety degrees in the shade, it was pleasant in the cool of the evening, before the copious dews began to fall, to meet thus, and offer our evening sacrifice. But calm gave place to storm, and our conditions of worship became impossible. With a ship plunging, rolling in a stormy sea, and taking in tons of water almost at every pitch, the open deck was no place for a service. But the earnestness of the seamen was tested by the determination not (as they said) "to be done out of their service by a breeze of wind." By dint of no inconsiderable labour in removing of spare stores in chain and cable from the fo'c'stle, they fitted up what they called "the church in the fo'c'stle." The arrangements were of a rather precarious character, as they often proved. A heavier lurch than usual would overturn their improvised forms, and roll a dozen men occasionally on the floor. It was often precarious for me. With all the sea legs possible for a landsman, in time of prayer I would be rolled over in a most undignified manner. It was all taken as a matter of course, and nothing like a jest found its place in our worship.

"The church in the fo'c'stle!"—it was a holy place. The sound of many waters—now loud as a thunder-peal, drowning all other sounds, now hushed into a moment's calm—impressed each meeting with a deep solemnity. How near one felt to God in these wild nights! How grand it seemed as human voices and the storm's hoarse roar mingled in one song of praise! It gave the old words a new form:

Jesus, where'er Thy people meet,
There they behold Thy mercy-seat;
Where'er they seek Thee, Thou art found,
And every place is hallowed ground.

During a fortnight's anchorage in Smyrna Bay, with the city before us, nestling on the slope of Mount Pagus, and with the sites of the churches in Asia sufficiently near for purposes of reference, I gave the crew short lectures on the "Seven Churches." At the close of the course I was told that it was incomplete, for there were eight churches in Asia—the eighth being "the church in the fo'c'stle." The "eighth," to them, was of more importance than all the others—it was their own.

Many a letter from distant seas have I received from these men, full of tender mention of that rough church and simple service—not a few of them dating their change of life from the fo'c'stle service, and all expressing deep longings for some kindred privilege in their present spheres.—*Rev. W. Scott, in Canadian Independent.*

PRAYER MEETING RESOLUTIONS.

1. I will make it a matter of conscience to attend—"Not forsaking the assembling of yourselves together."
2. I will endeavour to bring others—"Come thou with me, and we will do thee good."
3. As I enter the room I will ask the Saviour's presence—"We would see Jesus."
4. I will not choose a back seat—"How pleasant it is for brethren to dwell together in unity."
5. I will not so seat myself as to keep others from the same pew—"Be courteous."
6. I will fix my attention upon worship and the Word—"This people draweth nigh unto Me with their mouth, but their hearts are far from Me."
7. I will lead in prayer—"Ye also helping together by prayer for us."
8. I will otherwise take part—"Teaching and admonishing one another;" "Confess your faults one to another."
9. I will avoid critical thoughts of others who take part—"Judge not."
10. After the meeting I will greet as many as I courteously can—"Salute one another;" "Be kindly affectionate."

POWER OF THE ATONEMENT.

"We have the blood of Christ," said the dying Schleiermacher, as, in his last moments, he began to count up the grounds of his confidence on the brink of the invisible world. Here was a mind, unusually contemplative and profound, that had made the spiritual world its home, as it were, for many long years of theological study and reflection; that in its tone and temper seemed to be prepared to pass over into the supernatural realm without any misgivings or apprehensions; they had mused long, and speculated subtly upon the nature of moral evil; they had sounded the depths of reason and revelation with no short plummet line—here was a man who, now that death had actually come, and the responsible human will must now encounter holy justice face to face, found that nothing but the blood, the atonement of Jesus Christ, could calm the perturbations of his planet-like spirit. The errors and inadequate statements of his theological system, which cluster mostly about this very doctrine of expiation, are tacitly renounced in the implied confession of guiltiness, and need of atonement contained in these few simple words: "We have the blood of Christ."

It is related that Bishop Butler, in his last days, drawing nearer to that dread tribunal where the highest and the lowest must alike stand in judgment, trembled in spirit, and turned this way and that for tranquillity of conscience. One of his clergy, among other texts, quoted to him the words: "The blood of Jesus Christ cleanseth from all sin." A flush of peace and joy passed, like the blind west wind, through his fevered conscience as he made answer: "I have read those words a thousand times, but I have never felt their meaning as now."—*Rev. Dr. W. G. F. Shedd.*

Our Young Folks.

THE SUNSHINE OVERHEAD.

Little Alice lay curled up 'n a heap under the peach tree in the orchard, with her head buried in her sleeve. "What are the clouds in my little girl's sky to-day?" asked Aunt Sue, coming up behind her, and stroking her curly head.

"I know I am very foolish, Aunt Sue," sobbed Alice; "but I never saw any peaches growing in my life before I came here, and I've been watching them all summer. There were only six on the tree, and grandpa said I might have half of them when they were ripe. I thought it would be such fun to pick them all myself; and I was going to have a dolls' tea-party this afternoon, and had asked some of the girls to come."

"Well, and what is there in all this to cry about?" "Why, grandpa forgot he promised me half, and has gone and given them all to Cousin Maude. I met her just as I was coming in, and she had a big basket full, and was eating one of the peaches, and I heard her tell some one she got them in grandpa's orchard. I was so disappointed I just had to sit right down and cry. I wouldn't care so much, only Cousin Maude gets all the good things."

"Well, and what is Alice going to do about it—sit here and cry under her little cloud, or look up and see if she can't see some sunshine somewhere? How would some big rosy apples do for the tea-party?"

"They would be nice—wouldn't they?" and Alice dried her eyes. "And I could have lots of them."

"And what do you think Maude's little sick sister will say when she sees the basket of peaches?"

"O, she'll be delighted! I'm glad to have Louise have some, she has so little to make her happy. I didn't think of that?"

"Now the sun is beginning to come out. Did you know, my dear, that young people often hide their faces in the shadows and think 'tis raining, when there's plenty of sunshine overhead? Just look up, and see."

Alice raised her eyes involuntarily, and there, just over her head, hung three great glorious peaches.

"Why, Aunt Sue!" she cried. "How did they get there?"

"They have been there all the time, my dear, only you wouldn't look up to see them. Grandpa told Maude to leave half of them for you, and her basket was filled with apples, not peaches. I didn't tell you before, because I wanted you to learn a little lesson. You will remember it some time, when everything seems to be dark—that there may be some golden blessings hanging like the three peaches just over your head. But you never will see them until you look up into the sunshine."

THE SWALLOW.

The bird which lives with you in your own houses, and which purifies for you, from its insect pestilence, the air that you breathe. Thus the sweet domestic thing has done, for men at least, these four thousand years. She has been their companion, not of the home merely, but of the hearth and the threshold; companion only endeared by departure, and showing better her loving-kindness by her faithful return. Type sometimes of the stranger, she has softened us to hospitality; type always of the suppliant, she has enchanted us to mercy; and in her feeble presence the cowardice or the wrath of sacrilege has changed into the fidelities of sanctuary. Herald of our summer, she glances through our days of gladness; numberer of our years, she would teach us to apply our hearts to wisdom—and yet, so little have we regarded her, that this very day, scarcely able to gather from all I can find told of her enough to explain so much as the unfolding of her wings, I can tell you nothing of her life—nothing of her journeying. I cannot learn how she builds, nor how she chooses the place of her wandering, nor how she traces the path of her return. Remaining thus blind and careless to the true ministries of the humble creature whom God has really sent to serve us, we, in our pride, thinking ourselves surrounded by the pursuits of the sky, can yet only invest them with majesty by giving them the calm of the bird's motion, and shade of the bird's plume—and after all it is well for us if, when even for God's best mercies, and in His temples marble-built, we think that, "with

angels and archangels, and all the company of heaven, we laud and magnify His glorious name"—well for us, if our attempt be not only an insult, and His ears open rather to the inarticulate and unintended praise, of "the swallow, twittering from her straw-built shed."

I never watch the bird for a moment without finding myself in some fresh puzzle out of which there is no clue in the scientific books. I want to know, for instance, how the bird turns. What does it do with one wing, what with the other? Fancy the pace that has to be stopped; the force of bridle-hand put out in an instant. Fancy how the wings must bend with the strain, what need there must be for the perfect aid and work of every feature in them. There is a problem for you, students of mechanics—How does a swallow turn? . . . Given the various proportions of weight and wing; the condition of possible increase of muscular force and quill strength in proportion to size; and the different objects and circumstances of flight—you have a series of exquisitely complex problems and exquisitely perfect solutions, which the life of the youngest among you cannot be long enough to read through so much as once, and of which the future infinitudes of human life, however granted or extended, never will be fatigued in admiration. . . . The mystery of its dart remains always inexplicable to me; no eye can trace the bending of how that sends that living arrow.

GRANDMOTHER'S BIBLE.

"So you've brought me this costly Bible,
With its covers so grand and gay;
You thought I must need a new one
On my eighty-first birthday you say;
Yes, mine is a worn-out volume,
Grown ragged and yellow with age,
With finger-prints thick on the margin;
But there's never a missing page.

"And the finger-prints call back my wee ones
Just learning a verse to repeat;
And again in the twilight their faces
Look up to me eagerly sweet.
It has pencil marks pointed in silence
To words I have hid in my heart;
And the lessons so hard in the learning,
Once learned, can never depart.

"Your gift is a beauty, my dearie,
With its wonderful clasps of gold,
Put it carefully into that drawer;
I shall keep it till death; but the old—
Just leave it close by on the table,
And then you may bring me a light,
And I'll read a sweet psalm from its pages
To think of, if wakeful to-night."

GOLDEN GRAIN BIBLE READINGS.

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

GOD AND OUR THOUGHTS.

He only knows the heart, 2 Chron. vi. 30; Isa. lxvi. 18.

He understands the thoughts afar off, Psa. cxxxix. 2.

He searches the heart, 1 Chron. xxviii. 9; Psa. vii. 9.

He perceives the thought of the heart, Luke ix. 47.

He declares to man what are his thoughts, Amos iv. 13; Dan. ii. 28.

(1) They are vanity, Psa. xciv. 21.

(2) Not pleasing to Him, Prov. xv. 26.

(3) God is not in them, Psa. x. 4.

(4) They perish, Psa. cxlvi. 4.

He remembers those who think of Him, Mal. iii. 16, 17.

GIRLS THAT ARE LOVABLE.

Girls without an undesirable love of liberty and craze for individualism; girls who will let themselves be guided; girls who have the filial sentiment well developed, and who feel the love of a daughter for the woman who acts as their mother; girls who know that every day and all day long cannot be devoted to holiday-making without the intervention of duties more or less irksome; girls who, when they can gather them, accept their roses with frank and girlish sincerity of pleasure, and when they are denied, submit without repining to the inevitable hardship of circumstances—these are the girls whose companionship gladdens and does not oppress or distract the old, whose sweetness and ready submission to the reasonable control of authority makes life so pleasant and their charge so light to those whose care they are.

DO SOMETHING FOR SOMEBODY.

The older members of the family had gathered in the kitchen to help the children with their molasses candy. The candy was poured on plates to cool, and the children were trying to get it up to pull.

"Why, Uncle Fred, where are you going?" cried Minnie.

Aunt Jennie, who was overseeing the candy-making, turned to see her husband just retreating to the drawing room.

"Auntie, don't let him go," "I think he is real naughty," "He is going in there to read his old paper," were some of the exclamations that sounded in Aunt Jennie's ears before she could remonstrate.

"You know, Jennie, my hands are so sore I can't pull candy," said Uncle Fred, apologetically.

"Well, he can stay here and see us do it," said his little daughter, Laura, as though that were a privilege, indeed.

"Of course he can," said Aunt Jennie. "You just come here now, and help these little folks get the candy off the plates," and as Uncle Fred came, she continued "Do something for somebody. I have always tried to take that for my motto, and I don't think I have found more things to grieve over than most people." And as I heard her I wondered if this was the secret of her happiness. She was such a bright, cheery little woman; so full of fun and life that she carried sunshine wherever she went, and every one loved her. Here she was in the kitchen, helping the children to make candy. No wonder the children loved to have her there, for she did not make them feel as if it was too much trouble to help them.

If "doing something for somebody" was the secret of her cheery disposition, why are there not more such people in the world?

There are people on every side who need to be helped, and whoever you may be who reads this, try to make the world brighter by "doing something for somebody."

THE LITTLE BOOTBLACK.

A hundred years ago there lived a little boy in Oxford, England, whose business it was to clean the boots of the students of the famous university there. He was poor, but bright and smart.

Well, this lad, whose name was George, grew rapidly in favour with the students. His prompt and hearty way of doing things, his industrious habits and faithful deeds won their admiration. They saw in him the promise of a noble man; and they proposed to teach him a little every day. Eager to learn, George accepted their proposition; and he soon surpassed his teachers by his rapid progress. "A boy who can blacken boots well can study well," said one of the students. "Keen as a brier," said another, "and pluck enough to make a hero."

But we cannot stop to tell of his patience and perseverance. He went on, step by step, just as the song goes—

One step and then another,

until he became a man—a learned and eloquent man, who preached the Gospel to admiring thousands. The little bootblack became the renowned pulpit orator, George Whitfield.

TWO GOOD HANDS.

When I was a boy I became especially interested in the subject of inheritances. I was particularly anxious to know what my father's inheritance was; so one day, after thinking about the matter a good while very seriously, I ventured to ask him. And this was his reply:

"My inheritance? I will tell you what it was—two good hands, and an honest purpose to make the best use in my power of my hands and of the time God gave me."

Though it is now many years since, I can remember distinctly the tones of my father's voice as he spoke, with both of his hands uplifted to give emphasis to his words.

Many a boy does not receive a large inheritance of money or lands; but every one has a pair of good hands, which are better than thousands of money. And the good purpose to make the best use of them is every boy's power. Remember this wise injunction, "Whatsoever thy hand findeth to do, do it with thy might."

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TORONTO, WEDNESDAY, MARCH 9, 1887.

TORONTO is not the only Presbytery in which it would be well to have some change in the mode of appointing elders commissioners to the General Assembly, though a change is perhaps needed in Toronto more than any other. There are about forty congregations in the Presbytery, thirteen of which are in the city. Every elder appointed a commissioner to Winnipeg at the last meeting of Presbytery is a resident of the city. This is not as it should be, but the evil cannot be remedied without some change in the mode of election, or at least more consideration on the part of the court. Nobody supposes for a moment—at least we hope nobody supposes—that the Presbytery intended to elect none but city elders. The result comes about, we believe, mainly in this way. Elders from congregations out of the city usually sit in the Presbytery for one year. Many of them, perhaps, do not attend all the meetings. A year soon passes by, and their names do not become so familiar as the names of some who may or may not be changed every year, and who live in the same locality as many members of Presbytery. When a presbyter votes, he naturally enough votes for the elders he knows best, if they are good men. In this way the same elders are often appointed year after year, and, as a matter of fact, they are often taken from the city congregations. A little judicious management on the part of the Presbytery would obviate the difficulty. Anything like sectional feeling in the matter is to be deplored. It would be better to send no elders at all to the Assembly than to stir up any feeling of jealousy between the city and country parts of the Presbytery.

THE Local Legislature is again in session, and we understand Mr Waters will soon be to the front again with his Woman Suffrage Bill. The hon. member for North Middlesex has the logic all on his side now. No reason has been given—no adequate reason can be given—why a woman should vote at school and municipal elections, and not be allowed to vote at parliamentary elections as well. We have all heard reasons—some of them fairly cogent—why women should not vote at all; but there seems to be no reason in the world for limiting her franchise to municipal candidates. To say that a woman may vote for the alderman or mayor who makes municipal laws in the council chamber, but must not vote for the member who makes Provincial laws in the old barracks on Front Street, is to say something that most sensible people will call arbitrary nonsense. To say that a woman may understand enough about public affairs to vote for municipal councillors, but that she has not sufficient intelligence and judgment to vote on political questions, is simply to libel the women of Ontario. Those who intend to oppose the extension of the franchise to women had better try to make the House forget all about the late elections. If women are less capable of voting for good candidates than some men are, heaven help their children. There is a terrible future in store for Canada, if the mothers are not much better than many of the men. It would be easy to mention some members of Parliament, and some candidates who came alarmingly near being members, who are a terrible living illustration of the fact that many men do not know how to vote right. Keeping in mind some of the election

returns of the last three months, it will require a considerable amount of courage to say that men are better qualified to vote than women.

THE Third Presbyterian Church of Chicago has been supplied since the removal of its late pastor, Dr. Kittredge, to New York, by Dr. Marquis, one of the professors of the Presbyterian Seminary of Chicago. The professor is as nearly the exact antipodes of the late pastor, as any one can testify who has seen and heard both men. At first blush many would say that the people who so admired Dr. Kittredge could never like Dr. Marquis. The result was exactly the opposite. Referring to the services of Dr. Marquis a correspondent says:

He has during the late interregnum, and for several seasons, during vacation absences of the pastor, filled stately the pulpit of the Third Church, and a genuine attachment exists between him and the people. This is more worthy of remark as this conservative minister, with a peculiar dignity of bearing and superb delivery, forms the very strongest contrast to the genial, impulsive, aggressive Dr. Kittredge.

It may be "worthy of remark" that congregations nearly always enjoy the services of somebody very unlike their former pastor, but it is a fact nevertheless. Many striking illustrations of the fact could be furnished by our own Church, and at least one particularly striking illustration could be found in Toronto. It is a wise provision of nature, or grace, or both, that such is the fact. The new man may meet a want that the most excellent of old pastors did not meet, just as the old pastor may have done some work that the new one cannot do so well. As Dr. Arnot used to say, One man ploughs and another cross ploughs. To say that a given congregation will probably call a certain man because he much resembles their old pastor is generally to make an incorrect prediction. With the most kindly feelings toward their former pastor, they often call a man as unlike him as possible. They may be divinely led in doing so.

THE *Independent* deprecates haste in religious work, and condemns the trait in the American people which leads them to offer, in effect, the following prayer:

Now, our Father, we busy men and women have turned aside for a brief season of time to seek the salvation of our neighbours and friends, and especially to call upon you for the conversion of our children. But we are very busy people. The affairs of trade and society are very exacting, and we must do quickly what we do in this direction, or it must be left undone. We may come together every night for a week—perhaps two if we see unmistakable signs of a revival the first week; but we cannot tarry too long.

Without any desire to criticise in an unkindly spirit, we can see evidences of this trait nearer home. There is an unmistakable tendency toward "spurts" in religious work in many quarters. Now, whilst special or continuous services may be, and often are, highly beneficial, it should never be forgotten that the regular ministrations of the sanctuary must be mainly relied on for the conversion of sinners and the edification of God's people. In so far as special services create a distaste for, or want of confidence in, the regular ministration of the Word, to that extent they are injurious. The good done by special services is sadly marred if it leads any considerable number of people to belittle what is very improperly called the ordinary means of grace. The right kind of a revival is one that fills the pews every Sabbath of the year, that crowds the weekly prayer meeting for fifty-two evenings in the year, that adds to the communion roll at every communion, and swells the contributions for missionary purposes and every other good cause. May we have a revival of this kind in all our congregations. Whether brought about by the regular services of the sanctuary, or by continuous services, is a matter of secondary importance. The main thing is to have it.

At the last meeting of the Barrie Presbytery action was taken on a matter of considerably more than local interest and importance. It appears that the Protestant chaplaincy of the Reformatory at Penetanguishene is about to become vacant, and, on motion of Mr. Moodie, who brought the matter before the Presbytery, it was decided to send a deputation, consisting of Messrs. Gray, Grant and Stevenson, to ask the Government to make a change in the mode of giving religious instruction to the inmates of the institution. Heretofore the Protestant chaplain has been an Episcopalian, and the Presbytery, very pro-

perly, think that the work and remuneration should be divided among the different ministers of the town. About a year ago the chaplaincy was vacant, and an Episcopalian minister was brought, as we understand it, from another locality, and appointed chaplain. A vigorous letter from an esteemed Presbyterian minister appeared in our columns at that time, protesting against the arrangement, and suggesting substantially the plan now suggested by the Presbytery. The explanation given by some was that the gentleman appointed had been disabled by service in the North-West, and was unable to discharge the usual duties of a minister. Though quite satisfied that no Presbyterian minister would be allowed a Government appointment on such grounds as long as there were Episcopals enough in the country to fight against it, we were willing to let it go. We did not wish to give our neighbours a chance to shout, "The Presbyterian Church takes the bread from a wounded volunteer," as some of them would have done most lustily. There is no wounded volunteer in the way now, and we ask the Ontario Government respectfully but firmly to do justice in this matter. We ask no more than justice; we shall take no less, and we are willing to believe the Government will offer no less. It is scarcely necessary to inform Mr. Hardy, who has, we understand, such matters under his charge, that there is no State Church in this country.

A DISTINGUISHED CHRISTIAN SCHOLAR.

OF late there has been no room to regret the death of public oratory. The quantity at least has been superabundant. Speech-making has not been confined to cities and towns, nor even to the headquarters of village mock-parliaments. The tidal wave of political disquisition has overflowed the land; it has swept around the bays of Algoma, and is now surging on its way westward, where there is some hope that it will merge in the more musical murmurs of the broad Pacific. The quantity of speech let loose during two successive political campaigns has simply been terrific. As to quality, that is another matter. No man could possibly have listened to a tithe of it, and while it is certain that able speakers on both sides of the dividing line in politics made telling speeches, there is room for the suspicion that many of the efforts made to enlighten a discerning public were not exactly models of parliamentary eloquence or even passably finished oratory.

An overwheeled public feel a grateful sense of relief, and exhausted orators are doubtless pondering the well-known adage that "silence is golden." It might therefore be supposed that this surfeit of speech would be unfavourable to other public gatherings at this particular time. When a man has a message, however, and is gifted with the ability to tell it directly and forcibly, he will not lack hearers. If the politicians have largely monopolized the public platform, they have not done so exclusively. During the winter Toronto people have welcomed the presence of several able and instructive lecturers. Chaplain McCabe and Wilbur Crafts had large and appreciative audiences, and last week an opportunity for the first time was afforded Torontonians of hearing Professor Schaff, who has a great reputation on two continents, and is not entirely unknown in the other two which he has visited.

It is not, however, as a public lecturer that Dr. Schaff is most widely known, though go where he may in that capacity he is sure to be highly appreciated by an audience of average intelligence. The large number of people representing different city congregations and the various colleges, that assembled in the capacious auditorium of Jarvis Street Baptist Church to listen to the president of the American Company of Bible Revisers was an indication that much was expected from him. The subject previously announced, "Travels in Bible Lands," might have been preferable to the one on which he spoke, but at the close few would be found disposed to grumble because another theme had been substituted.

Dr. Schaff's lecture on the "English Language," and its special fitness as a vehicle for the promotion of Christian civilization, indicated a thorough acquaintance with the science of language, which enabled him to place before his hearers the latest results of comparative philology in a manner that was quite interesting. The origin and structure of the English language was clearly traced; its power,

flexibility and beauty illustrated by apt quotations from Shakespeare, Tennyson and Byron. A reference to Edgar Allan Poe gave occasion for a flash of suggestive criticism on "The Raven." The lecturer referred to the remarkable fact, that Wyclif's translation of the sacred Scriptures was the foundation of English prose, and Chaucer's "Canterbury Tales" the rise of English poetry, just as in Germany, at a later date, Martin Luther's translation of the Bible was the real beginning of German literature. He also mentioned the fact, illustrative of the prevalence and growing importance of the English language, that the sale of the German revision of the Scriptures was counted by thousands; while the English revision of the New Testament, which he unhesitatingly pronounced the best and most accurate yet made, had a sale of upwards of three millions in its first year. The moral of the lecture was well fitted to confirm the growing impression that the Anglo-Saxon race, increasing in numbers and in influence, is destined to play an important part in the civilization of the future. The desire of every rightly constituted mind is that Christianity may be the distinguishing characteristic of that civilization. The English-speaking peoples possess the means and the opportunities, and surely the will to secure its accomplishment will not be wanting.

Dr. Schaff, a native of Switzerland, was an indefatigable student at Halle, Berlin and Tubingen. He now ably fills the chair of Church History in Union Theological Seminary, New York. His contributions to Christian literature have been of valuable and permanent character, and his vast and varied scholarship, combined with his high personal character, has justly secured for him the esteem of the Christian people of America and Europe. Numerous honorary distinctions have been conferred on him, and it is stated that St. Andrews University is soon to add another doctor's degree to the number of those he has already received.

A SIGN OF THE TIMES.

RECENT events clearly indicate that the distinctive characteristic of the Christian Church in this century—the conversion of the world to Christ—has within the last few years received a mighty impetus. In all the denominations there has been a marked increase in the missionary spirit. This has necessarily led to more organized and systematic effort for the direction of the rising enthusiasm into practical channels. There is a steady and marked advance in contributions for the spread of the Gospel, a far more general interest in noting the results of missionary labour, and a more earnest desire to pray for the coming of Christ's kingdom.

The active part taken by Christian men during recent years has told powerfully in advancing the cause of Foreign Missions. From comparatively humble beginnings, this woman's movement has now attained to goodly proportions. Its mission is to awaken a slumbering Church to a sense of its duty in extending the Gospel in foreign lands, stimulating to enlarged liberality, and directly supporting lady missionaries who gain welcome access to Eastern abodes from which the male missionary is rigidly excluded. Rapid as has been the growth of this movement, and marked as has been its success, it is yet but in its infancy. It is obviously destined to attain greater proportions before many years have gone by.

No less encouraging is the movement so full of promise in British seats of learning, and recently inaugurated on this continent, of bringing directly before the minds of students the important claims of the Foreign Mission field. Wherever these claims are presented, they meet with a full and gracious response. Last week, Mr. John M. Forman, who has a noble missionary ancestry, visited Toronto, and addressed the students of the various educational institutions, in a clear, calm and unostentatious, but very impressive, manner, with the most gratifying results, as will be seen from the following communication by the Rev. Dr. Kellogg, whose guest Mr. Forman was during his stay in Toronto:

The reception given to Mr. John N. Forman, of Princeton Theological Seminary—who has been holding meetings with the students of the various literary institutions in Toronto, with a view to urging the claims of the Foreign Mission work on the young men of the Church—has been encouraging in a high degree. Mr. Forman has not sought to insist on any pledge on the part of individuals that they would engage in the work, but has asked in each case such as

were ready so to consecrate themselves, to subscribe in writing to the following confession: "We, the undersigned, are willing and desirous, God permitting, to be foreign missionaries." To this declaration of desire fifty-one of the students in the University and Colleges in Toronto have subscribed; and in all the institutions of similar character in the States and in the Dominion that have been visited, nearly 1,300.

The significance of this is so evident that it needs not to be emphasized. It does not mean indeed that all, or about all, of those who have thus signified their wish will certainly enter the foreign field. Before the literary and divinity or medical course shall have been finished, it is more than likely that hindrances may arise for many, of such a nature as shall clearly indicate the will of God that they shall labour in the home field. But even in the case of such, it is plain that this movement means that our home pulpits and Churches are in the near future to be strongly reinforced by a body of men who have been thoroughly aroused to the Church's duty to evangelize the whole world, and who may be expected to make themselves powerfully felt in increasing the interest and active consecration of the people of God to this work. And thus it is probable we shall see the means provided for the large increase in the number of foreign missionaries which we are likely to see as the result of this movement, at no distant date. It should be added that Mr. Forman has urged the young men who have thus expressed their mind on the subject that until their course of study shall be completed they shall make it their special business to labour to stir up the Churches to a consecration to the Foreign Missionary work, such as the unprecedented opportunity of our time demands.

It is understood that the University students who are interested in this matter are planning measures to maintain among themselves the deep interest in this work which Mr. Forman's visit has awakened.

This movement of the educated young men, in our Universities and Colleges on both sides of the Atlantic, it we mistake not, is one of the most momentous signs of the wonderful times in which we live. The Churches everywhere will do well to note such facts as these, and act accordingly. The signs indicate that soon they will be called upon in the providence of God, in the most emphatic manner, for such a devotion of life and means to the fulfilment of the Lord's last command as in these latter days they have never known. May the Lord by His grace prepare each one to say, in whatever way the call may come, whether for money or for the surrender of children, or for personal service, "Speak, Lord, for thy servant heareth!"

Books and Magazines.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—For its special class of readers this is one of the best monthlies published.

A SERMON ON MARK XVI. 15. By Rev. John Knox Wright, Couva, Trinidad. (Port-of-Spain Gazette.)—Mr. Wright's published sermon is an earnest and fervent plea in behalf of missions.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—This old established weekly continues to supply its wide circle of readers with the best and most interesting contributions to the current literature of the time.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—With youthful readers this superb weekly continues as great a favourite as ever as, from its varied reading matter and excellent illustrations, it deserves to be.

THE BETHLEHEMITES. From the German, by Julie Sutter. (Philadelphia: Porter & Coates.)—A short but beautiful story in two parts, "Waiting for the consolation of Israel," and "In His name shall the Gentiles trust," being the texts indicating the nature of each.

ST. NICHOLAS. (New York: The Century Co.)—This month number of this standard magazine for young people presents a great variety of attractive papers, poems and stories, with numerous illustrations, suited to the varying moods and tastes of its many readers.

THE THEOLOGICAL AND HOMILETIC MAGAZINE. (Toronto: S. R. Briggs.)—The symposium in the last issue of this excellent monthly opens with a paper on "The Reunion of Christendom—is it desirable? is it possible?" by Archdeacon Farrar, D.D. "The Religion of the Ancient Scandinavians" is discussed by the Honourable Kasim B. Anderson, United States Minister to Denmark. Dr. Dykes contributes to the Expository Section, and Eugene Bersier, D.D. of Paris, to the Foreign Pulpit. The other contents are worthy the place they occupy.

CANADIAN METHODIST MAGAZINE. (Toronto: William Briggs.)—The opening paper, founded on a recent work, "Edinburgh, Past and Present" is pleasantly descriptive of the Scottish capital, and it is illustrated with very accurate presentations of historical places in the quaint old town. Lady Brassey's interesting

narrative is continued, as are also the transcontinental trip by the editor, and "At the Antipodes" by Rev. T. Bowman Stevenson, LL.D. Dr. Daniel Clark contributes a paper that has a melancholy interest: "Half Hours in a Lunatic Asylum." There are specimens of asylum poetry, which might cause apprehension in minds meditating effusions relating to spring.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—The March number of Scribner's gives as a frontispiece a striking portrait of M. Thiers. The papers, finely illustrated, to which most readers will instinctively turn are "The Stability of the Earth," which treats of earthquakes, by N. S. Shaler, and Mr. Washburne's "Reminiscences of the Siege and Commune of Paris," and "The Bayeux Tapestry," by Edward J. Lowell. The engravings are from photographs taken from the tapestry itself. The number contains several good poems and several excellent stories. As a whole the March issue is up to the highest standard of front rank illustrated monthlies.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The March number opens with a quaint frontispiece entitled "The Day of Rest." Among the most interesting and profusely illustrated descriptive articles may be mentioned "The New York Police Department," by Richard Wheatley; "Duelling in Paris," by Theodore Child; "Russia of To-Day," by Alfred F. Heard; "A Louisiana Sugar Plantation of the Old Regime," by Charles Gayarre; and "The South Revisited," by Charles Dudley Warner. Poetry and fiction are well represented in the current number. "Springhaven" is nearing its close, and Mr. Howells' new novel advances in interest, as also does "Naka," a story of Russian life. The usual editorial departments are filled with good things.

FROM the Philadelphia Presbyterian Board of Publication (Toronto: James Bain & Son) we have received "Missionary Exercise No. 2," for the use of Sunday schools and mission bands. Leaders of mission bands will welcome this book, which answers in a large measure the ever-recurring question: What shall we do next to make our band meetings interesting? A glance over the contents shows that the contributions and selections have been gathered with a view to meeting the needs of a large number of young people. Also, "A Form for the Organization of a Church," prepared by the Rev. J. Aspinwall Hodge, D.D.; "The Young Pastor's Position and Work in the Sabbath School," and "The Sabbath School and the Church Session," by Rev. James A. Worden, D.D.

THE CENTURY. (New York: The Century Co.)—A portrait of Stanton, war secretary in Lincoln's cabinet, forms the frontispiece of the March Century. Professor John T. Stoddard contributes an article on "Composite Photography," and W. J. Stillman another on "The Coinage of the Greeks." There is still another in the admirable series on "French Sculptors," and an introductory paper by Mrs. M. G. Van Rensselaer, to a series on "The Cathedral Churches of England." "Faith Healing" is still further discussed by Rev. Dr. J. W. Buckley, and Mr. R. Kelso Carter puts in a plea for believers in the Faith Cure. The Lincoln history advances in interest as the hero reaches more stirring times. The number is also strong in poem and story. The literary and artistic excellence of the Century is most amply sustained in the present issue.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The Atlantic opens the March number with James Russell Lowell's poem, "Fancy or Fact," and Oliver Wendell Holmes gives an exquisitely enjoyable account of his recent European trip under the title, "Our Hundred Days." There is an interesting paper on "Theophile Gautier," by James Breck Perkins, and this is followed by the second part of Lawrence Saxe's "Lady from Maine," an admirable short story. Agnes Repplier contributes an article on the "Curiosities of Criticism," and William Cranston Lawton has a paper on the "Hippolytos of Euripides," giving the reader a most vivid impression of the tragedy. Mrs. Oliphant's and Mr. Aldrich's "The Second Son," and Marion Crawford's "Paul Patoff," are continued, and will be read with interest by everybody. There is an admirable criticism of "Longfellow's Art," by Mr. Horace E. Scudder; Louise Chandler Moulton contributes a poem called "Come Back, Dear Days!" and the Contributions Club and Books of the Month finish a well-rounded and readable number of the magazine.

Choice Literature.

HEATHER BELLES.

A MODERN HIGHLAND STORY.

CHAPTER V.—Continued.

Surmounting the ridge which girded the bay, Roderick and his merry band skirted the crags of a brown headland, and soon reached the edge of the Bay of the Boulders, rougher, wilder, darker than the sunny spot they had left. Plunging down its rocky sides, they scrambled hither and thither among the large gray stones which lay in wild masses on the shore.

"Grand place this for the smugglers in the old days," said Roderick McKay. "The gaugers had a job to find them."

"There's nowhere for them to hide that I can see," said Miss Wyatt, looking dubiously round her.

"Is there not?" replied the student. "Will you give me the chance? If you all go down there to the beach, turn your faces to the sea, and engage not to look just for two minutes, I defy any of you to find me. If a lady discovers me, I shall give her the best Royals I can lay my hands on."

Florrie Graham would have tried to earn this reward, but the student saw it—knew it; and it was at once a joy and a bitterness to his spirit. The proposal was "agreed" on all hands. For the allotted time five figures stood upon the shore, motionless but far from silent. Two of the ladies more than once tried to steal a rebellious glance over the shoulder, but were sternly checked by the others. Like the doctor counting the pulse of some fevered patient, each gentleman stood watch in hand till the moments had run out; then the chase began. The Lieutenant with Miss Wyatt and Florence Graham went one way; young Graham and Carrie Craig, of course by the merest accident, went another. Each party was soon lost to the view of the other among the rocks and brushwood. Archie Graham was not sorry.

"Here, Carrie," he said to his fair companion, "sit here for a while. Let the others find them if they please," and he gently drew her to a sweet bank of grass under the shadow of a huge gray and brown stone. Behind that boulder, within a few feet of them, crouched Roderick McKay; but he dared not stir. He would certainly have made his presence known had he dreamt what was coming. As it was, there was no warning.

"Carrie," said Graham, turning toward her, "I have longed for a moment like this to tell you how I love you. I have no time to waste fine speeches over it, and I can wait no longer." Laying his hand gently upon hers, and looking full into her face, he added, "Carrie, can you say you love me too?"

A moment's pause—then the answer, spoke quietly, but firmly, "I do, with all my heart."

"And will be my wife?" said her lover, now grasping her trembling hand in his. Another pause—a visible heaving of the breast—then the words, "I will."

Archie had scarcely imprinted a kiss on the fair lips that had spoken, when a wild "Hello" broke the spell of their fancied seclusion. Still more so did the next moment's alarm. Carrie Craig, with a shriek which she instantly stifled, sprang to one side; and Roderick McKay, crawling to his feet, stood before them.

"Coward! sneak!" said Graham, seizing him by the collar, "what were you doing there?" The speaker's hand was raised to strike.

"Pardon me, pardon me," said McKay calmly, deliberately, not lifting a finger to disengage Archie's grip, "I am very sorry. You know I was hiding. I should have given anything, anything, to have been fifty, a hundred miles away a minute ago."

"Archie, Archie, let go," whispered Carrie anxiously. "They will be on us immediately—and what then?"

It was like a cold plunge to a half-tipsy man. Graham was sobered in a moment.

"You are right—both of you. I beg pardon, McKay; but—you will tell no one what you have heard?"

"Never, and to no one, till allowed by both of you," was Roderick's emphatic assurance. Footsteps were now heard crackling among the fallen branches.

"Here they are! here they are!" said two sweet voices at once, as Miss Wyatt and Florence Graham appeared upon the scene. Mr. Ashby followed, his bleeding knees testifying alike to the sad want of his pantaloons and the active character of the search.

"Who found him, and where?" were the first questions asked.

"Carrie Craig found me," said Roderick, without moving a muscle to indicate the peculiar meaning of the words. "Come and see where."

He showed them the narrow entrance to a den, where twenty men might hide, but where twenty casks had more frequently been concealed. Leaving his friends to explore the spot for themselves, he ran off and disappeared among the stones. They had, with one exception, scarcely missed him when he returned laden with both frowns and frowns of the stately Royal, a rich bundle of which, with a profound obeisance, he laid at Miss Craig's feet. As he did so he said in quiet theatrical tones—

"Fair lady, these are yours. Few ladies in the circumstances could have found me as you did. I have now fulfilled my promise."

Somehow Carrie Craig did not seem quite at ease under this commendation; but no one said anything. One or two thought a good deal; but they kept their minds to themselves. McKay soon conducted them all to the spots so fertile in the treasures they sought; and in a short time, burdened with their spoils, they returned to join the rest of their party in the other bay.

By this time the good character of the day showed symptoms of breaking down. For an hour past, the sun had been shrouded by threatening clouds, which rose from the

western sea, and a few tiny drops of rain had already fallen. Old Dannie, who was consulted, gave the assurance that while "it might be a wee saft," there would be no heavy showers, and they should reach home in comfort. The lowering sky gave Mr. Craig another opportunity to quote a scrap from his repertoire of old verse. It was as follows:

"Scotland, thy weather's like a modest wife;
Thy winds and rain forever are at strife.
Like thee, the termagants their blustering try,
And when they can no longer scold, they cry."

Dannie's predictions came true. They reached Glenartan, and had dispersed to their homes, before the dripping clouds had done more than lay the dust.

CHAPTER VI.—THE FAMILY AT THE SHEEP FARM.

Before entering on the further course of our narrative, we must unfold the relations between certain parties already introduced to our readers, without which the events which follow could scarcely be understood. We refer chiefly to Mr. Graham, the sheep farmer of Glenartan, and his family.

George Graham was not a native of the Highlands. Born in the county of Haddington, he had for many years wrought, though with indifferent success, an extensive arable farm in the "kingdom" of Fife. There his two eldest children were born. On the termination of his lease he removed to Glenartan, preferring the caring and rearing of sheep to the more engrossing and troublesome anxieties of arable farming. About a year after his arrival in the Highland glen, Florence was born; and a few months later still, his wife, after a protracted illness, was taken from his side. Mr. Graham's cold and austere nature was reflected in a gaunt and unwieldy frame, and in the hard stiff lines of a clean-shaven face. He had forgotten, if he ever knew, the gaiety and merriment of youth; and even his children many a time felt that the interests and enjoyments, natural to their early years, were treated, never with any real sympathy, generally with no more than a doubtful tolerance. His dependants, while they could never question his unbending integrity, served him more in fear than love. His ample wealth, which had been inherited rather than acquired, ministered greatly to the manifestations of a proud nature; and it was his ambition to secure footing, if not for himself at least for his family, on a higher level in society than any with which they were yet familiar. Few will wonder that, with a character and aims such as these, Mr. Graham was an ardent and zealous Tory. He deplored and denounced the ever-widening concessions, in matters affecting Church and State alike, which the Liberals as a party, and notably some of their leaders, were so madly bent on making to the dark demon of Democracy. In local affairs, he was a strenuous upholder both of the rights of landlords and of the Church established by law. On these subjects he had occasion in more ways than one to show his mind and mettle. Let one example suffice. Just before Mr. Graham came to Glenartan, the proprietor removed several small tenants for no fault whatever on their part, and threw their lands into the sheep farm. One crofter remained whom it was found difficult to evict. The few acres around his dwelling were his own, and he refused to sell. The land had been gifted to one of his ancestors, more than a hundred years before, in recognition of conspicuous bravery on the field of battle. The title, which both the landlord and Mr. Graham would fain have disputed, contained the provision that the property should remain in possession of the retainer and his heirs "as long as wind blows and water flows." It was impossible to evade these words; but the ingenuity of a factor's brain attempted, or conceived, another line of policy. Would it not be possible to divert from the coveted land a small stream of water which ran through it, and to forbid to the stubborn petty proprietor the use of any other supply within reasonable reach? This suggestion was also foiled by the production of a deed later than the first, in which there was secured to the beneficiary, in all time, so much water from the very question as could pass through "an auger hole." It is accordingly, the crofter sat; and, despite proprietor, factor and farmer, enjoyed perfect immunity from disturbance in his holding. To Mr. Graham that little patch of ground was as the vineyard of Naboth. Bedded in the midst of his sheep ground, it was more galling to his proud spirit than, in his impotence to lay hands on it, he ever confessed or showed.

In ecclesiastical affairs, Mr. Graham was by conviction a strong defender of the Established Church; but he could not be said to accord it, locally at least, much practical support, and allowed his daughters to attend the Free Church. The nearest edifice connected with the National Zion was in Glen Feoch, some five miles away. There Mr. Graham worshipped with unflinching regularity; more, there is reason to fear, from a sense of duty than from the expectation either of much intellectual stimulus or much spiritual profit. The church building was old and dilapidated: the congregation a mere handful, of which the manse pew contained the decided majority; the minister, a quondam dominie who was hurriedly licensed in the fall of 1843, and presented to the parish by the patron in the early days of 1844. His intellectual powers were far from brilliant, but quite on a par with his oratorical gifts; and in the general life and society of the parish, which he never failed to call "my own," he was almost unnoticed and unknown. All the more did Mr. Graham on these accounts deem it a patriotic, if not a Christian, duty to lend his influence to the cause of the Auld Kirk, and to buttress it as best he could against prevailing indifference and neglect. As a matter of fact, Mr. Graham was thrown into almost daily contact with the Free Church minister and his people; but his intercourse with them was always constrained, and sometimes resolved itself into bitter conflict. He had no sympathy with the pronounced Calvinism of Mr. Morrison's preaching, and still less with what he deemed the terrorism of the discipline exercised by the Free Kirk Session. Especially did he resent and condemn the tyrannical influence over the people, wielded by "the Men," of whom Dugald McKay

was the acknowledged chief and leader. Even in purely secular affairs he detected what he regarded as the malign influence of Free Church principles. The case of Macrae, the small proprietor whose croft was so irritating an object in the prospect from his very windows, was one in point. Mr. Morrison had occasion quite incidentally to mention Macrae's name in conversation one day; and Mr. Graham could not restrain his feelings.

"Don't utter that man's name to me," said the farmer sternly. "You Free Church ministers have taught the people to have notions of themselves, and of their own interests that are quite unbearable. We shall have a 'Claim of Rights' from every crofter in the country by and by."

"If their claims be as good as the one you refer to, replied the minister, "they will be hard to resist."

"Hard to resist, forsooth! Your Claim of Rights is dead and buried long ago. It is a curious but worthless historic relic of the past."

"I beg your pardon," said Mr. Morrison. "It lies unanswered and unanswerable before the Government and people of this country; and as for its great leading principles they can never die."

"What's the good of principles that can never be carried into practice?" asked the farmer curtly.

"They are not impracticable. I hope you and I will live to see them embodied in wise legislation yet, if our rulers are wiser and better informed than they were in the Ten Years' Conflict."

"What do you mean?" said Mr. Graham. "Do you mean to say that the Free Church expects to have her cloudy claims realized nowadays? Look at things as they are. Do you think the Legislature of our day, or any future day, will dethrone the Established Church from her vantage-ground as the acknowledged handmaid of the State; drive out her ministers from their manse; take away their stipends; and then install your Free Church in the vacant place and its benefices? Never! That's the wildest dream."

"Dream or no dream," replied the minister, "this is certain. Our old Reformation principles, as well as our Disruption principles, demand the termination of the existing connection between Church and State, as one at variance with the crown rights of the Redeemer and the liberties of His people. Whatever the Legislature may do or not do, we take our stand there. We demand the independence of the Church."

"Which, as you understand it," replied the farmer, "means logically the dependence of the State. We cannot have an *imperium in imperio*. The Church, like every other body in the realm, must be ruled by the law. Your Disruption, in my opinion, was nothing else than a rebellion; and a rebellion, like many others, prompted by fanatical visions."

"It was no rebellion," said Mr. Morrison warmly, "any more than the struggles of our forefathers in Scotland. The rights they claimed were spiritual. They were not given by man, and man had no title to withhold them. The Church you have is not the handmaid, but the bondmaid of the State. As the professed bride of Jesus Christ, she is false to Him when she takes her laws, as she does, from any other."

"There you ventilate your cloudy theories," said the farmer, with a scornful curl of the lip. "Believe me, they are too good for a wicked world like this. Look at the position of the Church now. I suppose your Disruption leaders thought she would have crumbled into dust by this time. They used to speak tauntingly of those who remained in as 'the Residuaries,' by which I suppose they meant a small and contemptible remnant. Who are the Residuaries now? Your leaders thought the Church must perish, because they left it in the lurch. They did their best to burn the Auld Hoose, and then left others to extinguish the flames."

"That's a complaint as old as '43," replied Mr. Morrison. "It didn't make much impression then."

"Old or new," said Mr. Graham, "the question is, is it true?"

"I'll tell you what Dr. Guthrie said about it at the time," said the minister.

"Oh, I don't care what Dr. Guthrie said. He was, like many more, as mad as a March hare upon the subject."

"Well, but let me tell you," said Mr. Morrison, not sorry if he could, by a little bit of pleasantry, bring a fruitless discussion to a close. "I cannot quote the very words, but I remember the substance of it: it was too good to be lost. It was something like this: 'Moderator, I see that in the place we have left a complaint has been made that we have kindled a fire in the old house, and left them to put it out. Moderator, I thought that if there were any fire in the old house, we had carried it with us; but of this I am sure—if any still remains, there are plenty of cold-water engines to put it out.'"

The supporter and advocate of the State Church could not smile; he could only say: "A very polite speech, indeed!"

Mr. Graham's interest in his family was of a varied kind. Martha, the eldest, grew up to take the place of her mother, and by common consent, as well as natural fitness, assumed the management of domestic affairs. The position thus assigned to her was one which entirely satisfied her father's mind, and the thought of its ever being disturbed never occurred to him.

With regard to Archibald, the case was very different. Mr. Graham was proud of his son, though it was difficult to assign the grounds of such a feeling beyond natural affection for his only boy. Perhaps if he could have analyzed the profound interest with which he regarded Archie, it would be found to rest more on what he might be in the days to come than on anything else he was, or had yet been. True, no father could be blind to the fine features and athletic form of such a youth. Moreover, Archibald was frank and merry—full of generous impulses, and sure to make friends in any society into which he might be thrown. But beyond these natural qualities, there was little to admire or commend in the farmer's son. He lived for pleasure—his own first; then that of others, if linked with his own. He had seldom or never thought of any nobler or worthier ends to

which a high-principled, not to say Christian, young man might try to shape his life. He knew that he already occupied, as his father's son, a fair rank in society, and that the larger portion of his father's wealth would in the natural course of things be some day at his command; but he had no ambition either to rise above the one, or to increase the other. He was wilful too, and wayward, in a measure never realized by his blinded and indulgent parent. These more than doubtful traits of character were deepened, rather than corrected or restrained, by his early acquaintance with the great outside world. The Grahams had many friends both in Edinburgh and London; and among these, when wearied of the dull life at home, Archibald was allowed and was delighted to spend months at a time, especially in the winter season. He saw more and knew more of the gay and sensational life of these large cities than was good in any sense for such a temperament at his. Even when at home in Glenartan, his manner of life was such as to awaken not a few misgivings in those whose eyes were open to the possibilities of his future. To all this his father, stern moralist as he was, was unaccountably blind; but it did not escape the anxious notice and concern of his sisters. Their sensitive natures were painfully alive to his doubtful habits, but they dare not breathe their misgivings save in trembling whispers to one another when alone. That we do the young man no injustice in these statements, let one line of his conduct suffice to show.

(To be continued.)

THE DISTRIBUTION OF EARTHQUAKES.

In the present condition of the earth's crust, so far as the brief historic record goes to show, earthquakes of an intensity menacing to man are limited to certain regions which probably do not altogether include more than one-fourth of the area of the land, though shocks of a less degree of violence appear to be common to every part of the surface of the continents. The regions of recurrent shocks of considerable violence are so irregularly distributed that they cannot be adequately noted in this brief essay. They include, in Europe, Iceland, Portugal, Spain and Southern Italy; the region of the Lower Danube and some of the islands of the Grecian Archipelago. In Asia, the larger part of Asia Minor, several limited areas in Hindostan, the greater part of the eastern littoral region of Asia, and the islands of the Japanese and Malayan Archipelagoes are subjected to destructive shocks.

In Africa there is, save in Egypt, little architecture to suffer from earthquake disturbance, and even little history to record it. Egypt seems to have been, on the whole, singularly exempt from great earthquakes; while the western portion of the Mediterranean face of the continent shares the disturbances from which the Spanish peninsula has repeatedly suffered. The vast Australian and Polynesian district of the Pacific affords a number of regions of great earthquake activity, of which New Zealand is the only one where we have anything like good observations for even a few score years. It may be said, however, that the greater part of this vast area seems to be more exempt from these indications of activity in the crust than any other equally extensive part of the earth's surface.

We now come to the twin continents—North and South America. The obvious resemblances in the physical configuration of these continents lead us to expect a likeness in their conditions of stability. This resemblance in a certain measure exists. The western shore of both of these continents, the seaward face of the great Cordilleran range of mountains, is the seat of the most frequent and, on the whole, the most energetic disturbances which occur within their limits, while the eastern shore of each is comparatively little assailed by shocks. The northern, or Venezuelan, district of South America, which is apparently the seat of an active mountain growth, of which there is no parallel in the northern continent, is a district of recurrent shocks of great violence, such as have never been observed in high latitudes on our own continent. On the other hand, the region from the mouth of the Amazon to the La Plata River, which corresponds to our seaboard Atlantic States and the Provinces of Canada enjoys an immunity from disturbances probably not exceeded by any other equally extensive area occupied by the Aryan race, while the corresponding region in North America is much less fortunate.—Professor N. S. Shaler, in Scribner's Magazine for March.

SOME FIRST IMPRESSIONS OF ENGLAND.

Here are some of my first impressions of England as seen from the carriage and from the cars.—How very English! I recall Birket Foster's Pictures of English Landscape,—a beautiful, poetical series of views, but hardly more poetical than the reality. How thoroughly England is greened! Our New England out-of-doors landscape often looks as if it had just got out of bed, and had not finished its toilet. The glowing green of everything strikes me; green hedges in place of our rail-fences, always ugly, and our rude stone walls, which are not wanting in a certain look of fitness approaching to comeliness, and are really picturesque when lichen-coated, but poor features of landscape as compared to these universal hedges. I am disappointed in the trees, so far; I have not seen one large tree as yet. Most of the trees are of very moderate dimensions, feathered all the way up their long slender trunks, with a lop-sided top of leaves at the top, like a wig which has slipped awry. I trust that I am not finding everything *coulour de rose*, but I certainly do find the cheeks of children and young persons of such brilliant rosy hue as I do not remember that I have ever seen before. I am almost ready to think that that child's face has been coloured from a pink saucer. If the Saxon youth exposed for sale at Rome, in the days of Pope Gregory the Great, had complexions like these children, no wonder that the pontiff exclaimed, *Not Angli, but angeli!* All this may sound a little extravagant, but I am giving my impressions without any intentional exaggeration. How far these first impressions may be modified by after experiences there will be time

enough to find out and to tell. It is better to set them down at once just as they are. A first impression is one never to be repeated; the second look will see much that was not noticed, but it will not reproduce the sharp lines of the first proof, which is always interesting, no matter what the eye or the mind fixes upon. "I see men as trees walking." That first experience could not be mended. When Dickens landed in Boston he was struck with the brightness of all the objects he saw,—buildings, signs and so forth. When I landed in Liverpool, everything looked very dark, very dingy, very massive, in the streets I drove through. So in London, but in a week it all seemed natural enough.—Oliver Wendell Holmes, in *March Atlantic*.

LOWLY BUT ASPIRING.

Mine may not be the shining of the sun,
Lighting the pathway of great worlds afar;
No more the moon's full light, when day is done,
Nor yet the golden twinkling of a star:
But if a glow-worm's soft and steady light
Be only mine to give in sweet content—
A tiny glow-worm's shining in the night—
To break the glow for some poor pilgrim sent,
Perchance in ways Time's saintly feet have trod,
I still may light some soul to heaven and God!

Mine may not be the beauty of the rose,
Fragrant and fresh with morning's Jewy balm,
Nor orange blossoms, pure as falling snows,
And sweet as ever strained of wedding psalm:
But if in lowliness my whole life through
A lily of the valley I may be—
A lily of the valley to a few
In some spring hour in gladness drawn to me,
I still may hope through God's good-will and grace
To woo some soul to seek and find His face!

I am what God has made me, and I know
I have a place and time, a work and way;
So with a happy heart I would bestow
My humbler meed of blessing while I may,
Content each golden day to find my place,
Do well my work, and mark my way with love,
To be what God would have me by His grace,
Serenely climbing to the hills above.
And there, as His great blessing, I shall see
Crowned ones, won to their crowning by my plea!
—Rev. N. F. Carter, in *N. Y. Independent*.

THE CHANGING STARS.

In concluding his article on "The Stars," in the *Mid-winter Century*, Professor Langley uses the following illustration: "When primitive man learned that with lapsing years the oak withered and the very rock decayed, more slowly but as surely as himself, he looked up to the stars as the very types of contrast to the change he shared, and fondly deemed them eternal; but now we have found change there, and that probably the star clusters and the nebulae, even if clouds of suns and worlds, are fixed only by comparison with our own brief years, and, tried by the terms of their own long existence, are fleeing like ourselves.

I have read somewhere a story about a race of ephemeral insects who live but an hour. To those who are born in the early morning the sunrise is the time of youth. They die of old age while his beams are yet gathering force, and only their descendants live on to midday; while it is another race which sees the sun decline from that which saw him rise. Imagine the sun about to set, and the whole nation of mites gathered under the shadow of some mushroom (to them ancient as the sun itself) to hear what their wisest philosopher has to say of the gloomy prospect. If I remember aright, he first told them that, incredible as it might seem, there was not only a time in the world's youth when the mushroom itself was young, but that the sun in those early ages was in the eastern, not in the western sky. Since then, he explained, the eyes of scientific ephemerata had followed it, and established by induction from vast experience the great law of nature, that it moved only westward; and he showed that since it was now nearing the western horizon, science herself pointed to the conclusion that it was about to disappear forever, together with the great race of ephemerata for whom it was created.

"What his hearers thought of this discourse I do not remember, but I have heard that the sun rose again the next morning."

THE United Presbyterian Church held a mission week in Edinburgh, recently. Professor Calderwood addressed an audience of 1,500 people in the college building.

MR. JAMES P. CRAWFORD, author of "The Drunkard's Raggit Wean," and many other popular temperance poems, died at Govan recently. Mr. Crawford was born in Catrine, Ayrshire, sixty-one years ago, and was one of the registrars in the parish of Govan. For twenty years he was a member of the Govan Parochial Board.

THE New York City Mission reports for February six churches and missions open continuously, sixty Gospel meetings, 8,915 aggregate attendance, 1,115 volumes loaned, 181 temperance pledges, with reading rooms, library and gymnasium open to all. Receipts for month, \$1,037.66; expenditure, \$2,395.54. The woman's branch reports thirty missionary visitors and nurses going among the tenement houses daily with help and comfort.

A COMMITTEE of the Belfast Presbytery, consisting of Revs. J. D. Crawford, D.D., A. Montgomery, Robert Crawford, James Macdonaghie, W. J. McCaughan, D. K. Mitchell, H. Woods, M. Beattie, and Mr. J. McAdam, conducted the annual examinations on board the *Gibraltar* training ship. There were upward of 300 presented for examination. The examination was of a very searching character, and the answering of the boys, on the whole, was most satisfactory, and in many cases very superior.

British and Foreign.

THE Alabama railroads have been prohibited from running freight trains on Sundays.

THE Rev. Dr. William Irvin, of Troy, N. Y., has been appointed Secretary of the Presbyterian Board of Home Missions.

THE erection of the Punshon Memorial Church at Colwyn Bay is to be immediately proceeded with. The contract is for \$25,000.

A MOVEMENT is being made in New Zealand for the introduction of the Bible, and for religious teaching in the public schools.

AN effort is being made in Philadelphia for the erection of a statue of General McClellan at the east front of the Municipal Building.

THE new church at Ealing (Rev. G. Carlyle's), the memorial stone of which was laid by the Marquis of Lorne, was opened recently.

GERMANY in 1886 published fifty-two books less than in 1885. The total for the past year was 16,253, which, however, is yet an advance of 1,451 on 1885.

MONSIGNOR DI RENDE, the Papal Nuncio at Paris, who is to assume the red hat next month, will be the youngest of the college, being only thirty-nine years old.

THE Moffat Library, Port Glasgow, for the erection of which the sum of \$15,000 was left by the late James Moffat, merchant, Port Glasgow, has been opened.

UP to the 16th ult. the total number of applications lodged with the sheriff clerk at Portree, by crofters in Skye, for the fixing of fair rents by the commission, was 787.

THE oldest member of the British Peerage is Viscount Eversley, who is ninety-two years old, just ninety years ahead of H. R. H. the Duke of Albany, the youngest on the list.

THE first Christian Church in the Congo Free State was organized November 21, 1886. There are now 1,062 converts in the Congo Mission. A large iron chapel is to be built there.

LAST year 1,400 seamen and bargemen took the total abstinence pledge at the Bristol Seamen's Mission Church, making a total of 10,701 since the opening of the church eight years ago.

THE report of the English Presbyterian Synod to remove the debt of \$15,000 off its Foreign Mission Fund has been successful, as it is all removed, and there is a balance of \$1,250 in the treasury.

IT is stated that the distinguished Father Charles Turner, of Nottingham, the professor of theology in the large diocesan seminary in that city, has privately left the Roman for the Anglican communion.

MR. JAMES RUSSELL LOWELL disappointed a large audience at Chicago lately. He was induced to change his address on "American Politics," and delivered instead "A Criticism on the Play of 'Richard III.'"

THE Melbourne Presbytery have acquiesced in the proposal of the Scots Church congregation to invite Rev. Dr. Cameron Lees, of St. Giles, Edinburgh, to go to Melbourne and occupy the pulpit for a period of six months.

THE familiar hymns, "Hold the Fort," "Coronation," "Even Me" and several other popular favourites, have been translated and printed in the Cherokee language, and are sung with delight by Cherokees who do not speak English.

BISHOP PERRY, of Iowa, has been invited by the Archbishop of Canterbury to preach, on June 22, the annual sermon before the Society for Propagating the Gospel in Foreign Parts. The service will be held in St. Paul's Cathedral, London.

AN indication of the feeling in France toward the Jesuits was lately shown in the Chamber of Deputies, when the proposition that young men educated by the Jesuits in England be declared ineligible to the Naval School excited a heated discussion.

CORRESPONDENCE from the capital of Madagascar states that the stories set afloat by the French as to the state of affairs in the island kingdom are without foundation. Missionary work is prospering, and there is no panic of any kind among the Malagasy.

THE Anti-Polygamy Bill, which has been passed by both Houses of Congress, disfranchises all Mormons in Utah who refuse to take an oath to support the Constitution and laws of the United States, including the Edmonds Act of 1882, and also the present act.

AT the last meeting of the Mississippi Conference Bishop Merrill was entertained at the home of a well-to-do Negro family, members of the Methodist Church—and yet was cordially invited by, dined with, and preached for the Southern Methodist pastor.

THE old Middle Dutch, or the Collegiate Church, which for fifty-one years has been on the corner of Lafayette Place and Fourth Street, N. Y., where the anniversaries of the Fulton Street prayer meeting have been lately held, is to be torn down. At the last services held an historical address was delivered by Rev. Dr. T. W. Chambers.

THE Rev. John Dunlop, of Free St. David's Church, Dundee, who has been appointed to a chair in the Theological College, Dunedin, has been loosed from his charge. His brethren in the Presbytery expressed their regret at parting with him, and congratulated the Presbyterian Church of Otago on having secured such an able professor.

SIR WILFRID LAWSON has been re-elected chairman of the Temperance Party in the House of Commons, and the following gentlemen, representing the different divisions of the United Kingdom, have been appointed whips: Mr. Theodore Fry and Mr. Thomas E. Ellis, England and Wales; Mr. Mark Stewart and Mr. P. M'Lagan, Scotland; and Mr. W. Johnston and Mr. John Redmond, Ireland.

Ministers and Churches.

SPECIAL evangelistic services are being held in Chalmers Church, Guelph.

A SUCCESSFUL concert was held recently in connection with Beamsville Church.

THE Presbyterians of Penetanguishene are raising subscriptions for a new church to be built next spring.

KNOX CHURCH, Galt, is at present undergoing a thorough process of internal renovation. It is being modernized and rendered more comfortable.

THE following were recently ordained to the eldership in the Presbyterian congregation, Cannington: Dr. Gillespie, Messrs. Alexander Ross and Alexander McDonald.

GOSPEL meetings have been held in Streetsville Presbyterian Church. The pastor (Rev. James Murray), without assistance, has been leading the meetings for over three weeks.

SPECIAL services are being held at Fairfield in the Presbyterian Church. Rev. Mr. Morley, from Walkerton, is assisting Rev. Mr. Richards in this as well as in his other work.

THE Rev. J. Cleland recently lectured in the Mill Street Presbyterian Church, Port Hope, on "John Calvin." It is described as one of the reverend gentleman's best efforts.

A SOCIAL in connection with the Presbyterian congregation, Cotswold, was held on Thursday evening week. The turn-out was good, and the social a success. A pleasant evening was spent.

THE Presbyterian congregation of Hespeler are happy, and with good reason, in the thought of the fact that not a cent of debt rests on them. Improvements made on the grounds surrounding the manse during the past year, current expenses, including the pastor's salary, all paid in full.

THE sacrament of the Lord's supper was dispensed in Gardiner Presbyterian Church, Battleford, on Sabbath, 13th ult. An addition of seven was made to the membership. A year ago there were only nine names on the communion roll, now there are forty.

THE Gardiner Presbyterian Church has been very fortunate in receiving a contribution of \$100 to the building fund from Mr. James McLaren, of Buckingham, through his nephew, Mr. H. J. Sully, and a cheque for \$50 from Rev. Principal Grant, of Queen's College, Kingston, through Mr. B. A. Lawson.

MR. WILLIAM DEWAR, B.A., son of Rev. Robert Dewar, Annan, a former pupil of the Owen Sound High School, is appointed Master of Science in the Collegiate Institute of Perth. He passed the matriculation with honors in the University of Toronto, and took his degree with first class honors in science.

RECENTLY Rev. J. Mackie preached anniversary sermons at Amherst Island. During the six years of Rev. J. Cumberland's incumbency thirty-seven names have been added to the roll. He has also officiated at thirty-one funerals, fifty-six baptisms, twelve weddings. The new church was opened two years ago. Mr. Mackie pronounces it the finest country church he has seen in Canada.

ON a recent Sabbath Rev. D. McLeod, of Priceville, had communion service in his church; the day being favourable, a good number turned out. The reverend gentleman preached for about five hours, as he had no assistance, and had to officiate in both languages. He took for his text the words, "Father, forgive them, for they know not what they do," delivering therefrom an able, touching and suitable discourse for the occasion.

THE anniversary services of Knox Church, St. Thomas, were conducted on the 27th ult. by Rev. G. M. Milligan, B.A., of Toronto. His sermons were both able efforts and were very much appreciated by the large congregation. At the social meeting on Monday evening addresses were given by Mr. James Stewart, Rev. Mr. Allworth, pastor of the Congregational Church, St. Thomas, Rev. Mr. Milligan and by the pastor, Dr. Archibald.

A REGULAR contributor of the St. John, N. B., *Telegraph*, "Postulata," writes: I wish to call the attention of the people of St. John to the fact that in four days of his brief sojourn in St. John Rev. Dr. Barclay lectured three times and thrice occupied the pulpit. But few men as talented as Dr. Barclay favour St. John with free intellectual treats, and if the various societies and churches continue to demand so much from them when they come here, it appears to me that when they need recreation hereafter they will not seek it in St. John.

THE anniversary services of Knox Church, Palmerston, were held on Sabbath, the 13th ult. The Rev. W. A. McKay, B.A., Woodstock, preached in the morning and evening two excellent and stirring sermons to large and appreciative audiences. The Rev. Mr. Stafford, the Methodist minister of the town, delivered a very appropriate sermon in the afternoon. On the Monday evening following an excellent tea was provided and served by the ladies in the basement. Superior addresses were delivered in the church by the Rev. Messrs McKay, Edmison, Stafford and Gibson. The choir of the congregation rendered choice selections of music. The proceeds amounted to \$165.

THE annual congregational social of the Presbyterian Church was held in Wycliffe Hall, Churchill, lately. The hall was filled to its utmost capacity, notwithstanding the political excitement which prevailed throughout the day, and increased as evening approached. The programme consisted of short addresses from local clergymen and others, vocal and instrumental music, and a free lunch provided by the ladies of the congregation. All the parts of the programme were well received, the singing of the Churchill choir deserving special commendation, as it added much to the pleasure of the evening. The meeting was brought to a close about ten o'clock by singing the doxology, and pronouncing the benediction.

THE usual fortnightly meeting of the ministers of the Protestant Ministerial Association was held last week in the Y. M. C. A. rooms, Montreal, Principal MacVicar, D.D., LL.D., presiding. After discussing several questions which were brought before the meeting relative to the desecration of the Sabbath, a report of the committee on the Queen's jubilee, already referred to, was read, and after a lengthy discussion it was agreed to recommend to the Association that Sunday, June 5, should be the appointed day on which to preach on the subject of her Majesty's reign, and that all the Protestant clergy of the city should be asked to unite in thus recognizing the jubilee year. It was also recommended that Coronation Day, June 20, should be recognized by all Montreal citizens as a public holiday, and celebrated by a representative gathering of all classes. The further discussion of the subject was then deferred until the next meeting, and the association adjourned.

THE lecture room of St. Andrew's Church, Ottawa, was well filled last week on the occasion of a free public entertainment given by the institute. The chair was taken by the honorary president, Rev. W. T. Herridge, and after the usual opening exercises the first number on the programme, a song, was given by Mrs. Frank Bronson; Mrs. J. B. Halkett followed with a recitation, and a vocal quartette was furnished by Mrs. Hutchison, Mrs. Bronson and Messrs. Beddoe and Gibson. An essay on "Young Women's Work," was then read by Miss Scott, and this was followed by a piano duet by Mrs. Crawford and Miss Christie. A vocal octette was then given by Messrs. Gibson, Christie, Beddoe, Orme, Blackadar, Seybold, Ross and Andrews. Vocal duets followed, sung respectively by Mr. and Mrs. Beddoe. Mr. Ingall gave a clarinet solo, and a pleasant evening was brought to a close by a recitation given by Mr. Beddoe. Each of the numbers was rendered in a highly creditable manner.

THE annual missionary meeting of Knox Church, Woodstock, was largely attended, and a most interesting address was given by Rev. James Robertson, Superintendent of Missions in the North West. The report of the Ladies' Missionary Association was read by Mr. George White, showing that \$458.35 had been collected. The sum of \$125 was reported in the treasury of the Woman's Foreign Missionary Society, and \$80 in that of the Willing Hands band, both of which go to Foreign Missions. The sum of \$112 was raised by the Sabbath school for Missions and \$28 by the Bible class. These sums amount to \$803, to which has to be added the contribution for the Augmentation Fund not yet received. The appropriations made were as follows: College Fund, \$80; Home Missions, \$200; Foreign Missions, \$205; French Evangelization, \$50; Aged and Infirm Ministers, \$63; Assembly Fund, \$15, and the balance of \$70 to supplement the contribution to Augmentation Fund.

THE First Presbyterian Church, St. Catharines, held its anniversary services on Sabbath and Monday, February 27 and 28. The Rev. W. J. Maxwell preached on Sabbath morning and the Rev. George Sexton, D.D., late of London, England, in the evening, to fair congregations, considering the day. On Monday the annual tea meeting was held, when a pleasant evening was spent. Addresses were delivered by the ministers of the city, and the choir of the church rendered excellent music. The collections on Sabbath and the proceeds of Monday evening's meeting will put about \$340 in the hands of the trustees to apply on the church debt. This is exceedingly creditable to the congregation, when it is borne in mind that its givings for all purposes in 1886 amounted to nearly \$44 per family. This is one of the congregations whose debt is excessively large in proportion to its size and ability, and it is to its credit that in less than four years it has been able to reduce the amount by \$2,100. The people have got hold of the fact that "many little make a muckle," and are working along that line.

THE third annual meeting of the Stratford Presbyterial Woman's Foreign Mission Society, was held in St. Andrew's Church, Stratford, on Thursday, the 24th ult. After the reading of the minutes, Mrs. Hislop spoke a few well chosen words of welcome, to which Mrs. Grant, of St. Marys, made a suitable reply in behalf of the delegates. Reports of auxiliary secretaries were read, all showing a very marked increase both in numbers and contributions. The general business of the society was then transacted, and arrangements made for the next annual meeting, which is to be held in First Presbyterian Church, St. Marys, on the second Tuesday of January, 1888. The officers elected for the coming year are: Mrs. Gordon, of Harrington, president; Mrs. Hamilton, of Motherwell, Mrs. Stewart, of North Easthope, Mrs. Calder, of Atwood, Mrs. Scott, of Brookdale, vice presidents; Mrs. Hislop, of Stratford, treasurer; Miss MacPherson, Stratford, secretary. The Presbyterial secretary's and treasurer's reports both showed that a greater increase in missionary work is daily apparent, and the hope was expressed that in the years to come the progress of the society will be as great as in the past three years. The amount contributed for the past year was over \$500. After an excellent address by the president the meeting closed.

THE Rev. Dr. Reid writes: Perhaps you can find room for a few extracts from a letter lately received from Rev. T. P. Pons, Vice Moderator of the Waldensian Church. The letter was in acknowledgment of one conveying a small amount, contributed by friends in Canada for the Waldensian College at Torre Pellice. "In expressing to you the thanks of the board for this gift, I ask you to be the interpreter of our deep gratitude to the individuals contributing, and to the Presbyterian Church in Canada for their Christian liberality and brotherly feeling. The college of Torre Pellice was founded in 1837 by our benefactors, Dr. Gilly and General Beckwith, of England. Since its institution, many workers have been trained for the Gospel ministry. Three or four students go out every year after finishing their preparatory work here, and enter the theological college at Florence, or some foreign evangelical college, from which

they return ready to consecrate themselves to pastoral work in our valleys, or to labour in the vast field of our Italian Mission. At the present time we have here sixty students, three of whom are in the ninth or highest division, a class preparatory to theology. Your gift is the more acceptable to us, because the ordinary resources at our disposal are far from sufficient for the ordinary expenses of the establishment, where we have seven professors and one tutor. Each year we have a deficit of from 2,500 to 3,000 francs, and this deficit, accumulated from year to year, is now over 10,000 francs. In again assuring you of our feelings of sincere gratitude, be pleased to accept warm greetings from the members of the Waldensian Board. (Signed) T. P. PONS, Vice-Moderator."

A MEETING of the Ottawa Branch of the Queen's University and Endowment Association was held in the city hall, Ottawa, last week, for the purpose of hearing a petition which had been drafted by the president of the association, Mr. Sandford Fleming, for presentation to the Ontario Legislature, and to decide whether any action should be taken on the petition by the Ottawa branch. There were present: Dr. Grant, Miss Grant, Mr. Sandford Fleming, Dr. R. Bell, Dr. Thurnburn and Messrs. D. Matheson and J. B. Halkett. The meeting being opened, Mr. Fleming explained that it had been decided to lay a petition before the Legislature, deprecating any discrimination between Toronto and Queen's Universities by the Government, now that so much interest was being taken in the educational institutions of the Province. It would remain with the meeting to decide whether a similar petition should be presented from the Ottawa branch or not. He then read the draft, giving a comprehensive and statistical account of the work of Queen's University since the granting of its charter, showing how highly beneficial it had been to Eastern Ontario, and concluded with a prayer that whatever action the Government might think fit to take in regard to Toronto University should not be confined to that seat of learning, but also extended in a proportionate degree to Queen's University. It was moved by Dr. Bell, seconded by Mr. Matheson, and unanimously decided, That a memorial similar to that about to be presented by the parent association be prepared, and, when signed by the chairman and secretary of this branch, be transmitted to the Provincial Legislature now in session for its consideration.

THE second annual meeting of the Woman's Foreign Missionary Society of the Presbytery of Guelph was held in Galt on the 25th February. Many ladies were present from the different auxiliaries throughout the Presbytery. The ladies of Knox Church, Galt, had made most complete arrangements for the comfort of the visitors, and their delightful hospitality was much enjoyed. A business meeting was held in the morning—nine auxiliaries and three mission bands reported a membership of 407. The contribution is \$729.55. One of the largest societies, Burns Church, Erin, has been transferred to the Presbytery of Orangeville during the last year. After lunch the general meeting took place, when there was a large gathering of interested visitors, the president presiding, and interesting every one by her earnest words. Mrs. J. K. Smith assisted in the opening exercises. Mrs. Graham, of Galt, welcomed the friends, and Mrs. Drainie, of Fergus, responded. Excellent papers had been prepared by Mrs. J. R. Cavers, of Galt, on "Zenana Missions," and Mrs. White, of Guelph, on "Giving." Very general satisfaction was expressed with the choice and treatment of these subjects. Miss Rafield, of Galt, was very successful in her "Plea for China." After a solo by Mrs. Alexander, a short conference was held. The officers for 1887 are: Mrs. Smellie, Fergus, president; Mrs. J. K. Smith, of Galt, Mrs. Muir, of Fergus, and Mrs. Thomas Goldie, of Guelph, vice-presidents; Miss Helen Cant, Galt, treasurer; Mrs. D. McCrea, secretary. An evening meeting was held, and the large church was well filled. The platform was beautifully decorated with flowers. Rev. J. A. R. Dixon, Moderator of Presbytery, occupied the chair. Rev. Mr. Porteous and Rev. J. K. Smith took part in the devotional exercises. Addresses were given by Dr. Wardrope, of Guelph; Rev. Dr. Gordon, of the American Presbyterian Church, at present on furlough from India, and Rev. G. M. Milligan, of Toronto. By invitation of the friends there the next meeting of the Presbyterial Society will be held in Fergus.

KNOX CHURCH, Guelph, was well filled on Monday night week by an appreciative audience to witness the views of Edinburgh and the Lowlands of Scotland, presented by the Rev. Hugh Rose, Elora. The Rev. R. J. Beattie, pastor of the church, opened the meeting with prayer, after which he introduced Rev. Mr. Rose, who proceeded to give views of Edinburgh. The first given was a general view of the Maiden Town from Calton Hill. Here Mr. Robert Miller sang in excellent style "Where has Scotland found her Fame?" Mr. Rose then proceeded to show the principal places of note in Edinburgh, many of which were prominently connected with Scottish history. As each view appeared on the screen Mr. Rose gave a short account of it. When he came to the Council Hall, where the nobles and lords of the town had assembled after the Battle of Flodden, where Scotland lost one of her best loved kings, Miss Graham recited fervently "Edinburgh after Flodden." At the scene of the house where the great Scottish Reformer, John Knox, had resided, Mr. Hugh Walker sang very sweetly that beautiful song, "The Land o' the Leal." Holyrood Abbey and Palace was shown, and its many historic associations briefly described, after which Miss Loghain recited the "Death of Mary Queen of Scots" very acceptably. After this a portrait of Her Majesty was presented, and the audience stood up, and sang a verse of "God Save the Queen." A run through File followed, when many excellent views were shown. Tantallon Castle, immortalized by Sir Walter Scott in his "Marmion," was next presented. Mr. G. W. Field was then called on to recite the scene between Marmion and Angus Douglas, when Marmion was leaving the castle to join the English army at Flodden. Mr. Field did ample justice to the piece. Also in connection with Flodden Field Mr. Hugh Walker sang the "Flower

of the Forest," and was warmly applauded. Scenes of Ayr were then shown, and the interior of Burns' house. Here Misses Spalding and Knowles sang "Ye Banks and Braes o' Bonnie Doon." Shortly after this, the Rev. Mr. Beattie recited with feeling "Mary in Heaven." This brought the entertainment to a close. The Guelph Mercury says: Knox Church congregation have to be congratulated on securing the Rev. Mr. Rose to give such a pleasing and profitable entertainment, and Mr. Rose has also to be congratulated on the clear and concise manner in which he explained the scenes as they were presented, and for the trouble and expense which it must have cost him to purchase the scenes and other things in connection with his lecture.

PRESBYTERY OF BARRIE.—This Presbytery held an adjourned meeting on Tuesday, March 1. There were present fifteen ministers and five elders. There were a good many items of business, though few of public interest. The remit on the marriage question was disapproved on a motion, too long for insertion here, which was carried on a vote of nine against six. The remit on co-operation with other religious bodies in mission work was disapproved by the carrying of the following motion: Disapprove of the proposal submitted in the remit to Presbyteries on the subject of co-operation in our mission fields with the Methodist Church, believing that our Church has, in all our mission stations and operations, acted in an honourable spirit toward other Christian denominations, and that the proposals submitted would effect no good purpose. Leave was granted to the Midland congregation to sell their present church property, with the view of erecting a church in a more suitable locality.—ROBERT MOODIE, Pres. Clerk.

PRESBYTERY OF TORONTO.—An ordinary meeting of this court was held on the 1st inst., Rev. P. Nicol, Moderator. The attendance of ministers and elders was large. Rev. Mr. C. Cameron reported moderating in a call from Hornby and Omagh, in favour of Rev. Joseph Johnstone, probationer. The stipend promised is \$750, without a manse. Besides approving of Mr. Cameron's conduct, the Presbytery, after hearing commissioners, sustained the call, and resolved to ask \$50 from the Augmentation Fund, in lieu of manse. Mr. Johnstone accepted the call. The Moderator and Clerk were instructed to give him subjects of trial for ordination; and the Presbytery agreed to meet in Hornby Church on the 15th inst., at one p.m., to hear his trials, and, if satisfied therewith, to proceed with the services of ordination at half-past two p.m. of the same day. Rev. J. Murray to preach, Rev. M. C. Cameron to deliver the charge, and the Rev. W. G. Wallace to address the people. Rev. J. Carmichael was authorized, as applied for, to preside in the moderation of a call from Newmarket. On report of a committee appointed to confer with the Rev. T. Nixon, anent his tendered resignation, it was agreed to cite his congregation to appear for their interests at next meeting. On report of another committee who had visited the congregations of Leslieville, York Townline, Bethesda Church and York Station, it was agreed to erect Leslieville as a separate charge, to cite the various parties concerned to appear at next meeting, and, in view of the probability of the separation proposed, to ask for Leslieville a grant in the meantime of \$200. On behalf of a committee appointed to draft a minute, anent Rev. J. Alexander, whose resignation has been accepted, Rev. Dr. Gregg submitted and read the following. In accepting Mr. Alexander's resignation of the charge of the congregation of Union and Norval, the Presbytery deeply regret that the state of his health has constrained him to tender his resignation, and they trust and pray that in his retirement from the active duties of the ministry he may largely enjoy the consolations of God's Word and Spirit. The Presbytery deem it proper also to place on record their high estimate of the valuable services which Mr. Alexander has been enabled to render as a minister of the Gospel. During the five and thirty years of his pastorate in the congregation of Union and Norval he has faithfully and successfully laboured in word and doctrine, and in the oversight of his flock; while, as emphatically testified by his people, and as known and read of all, his life has been a living epistle, exemplifying and commending the principles of the Gospel he has so long and faithfully preached. The Presbytery still further desire to record their sympathy with the congregation of Union and Norval, now deprived of a stated pastor, and their prayer that He who holdeth the seven stars in His right hand will speedily provide for them another wise and devoted pastor to carry on His own work among them. The Presbytery adopted this minute, and ordered copies thereof to be sent respectively to Mr. Alexander and his late congregation. Also a committee was appointed to confer with him and them, anent the matter of his retirement from the ministry. As preliminary to the appointment of commissioners to next General Assembly, Rev. J. Mutch submitted a motion, agreeably to previous notice, anent a change in appointing by rotation ministerial commissioners; said motion carried. It was next carried by a majority to appoint eight ministers by rotation and three by ballot, eleven being the total number required. The eight appointed are Revs. Dr. Reid, R. Wallace, Dr. Gregg, J. Fringle, J. M. Cameron, Fredrick Smith, W. G. Wallace and John Mutch, the Clerk waiving the right afforded to him. The three others are Revs. Principal Cayn, Dr. McLaren and D. J. Macdonnell. Nominations of elders were next made, and a ballot was taken for eleven of those, when it was found that the following had received the largest number of votes, viz.: Hon. A. Morris, Messrs. W. M. Clark, Hamilton Cassels, Wm Carlyle, J. K. Macdonald, J. Maclellan, Q. C. R. Kilgour, James Brown, Wm. Adamson, Wm. B. McMurrich and Joseph Gibson; these were declared to be appointed accordingly. A circular was read from Dr. Reid, anent the terms on which commissioners and certain others might be taken to and from Winnipeg by the C. P. R. Co.—\$30, \$35 or \$40, according to the mode of travel. Interesting reports were read by Revs. W. Frizzell, J. Neil and W. G. Wallace respectively on the State of Religion, Sabbath Schools and Temperance; said reports were received and adopted *seriatim* by the

Presbytery, and were ordered to be transmitted to the Synod's committee on the same matters. Various other matters, of less interest to the public, were taken up and disposed of. The next ordinary meeting was appointed to be held in the usual place on the first Tuesday of April, at ten a.m.—R. MONTEATH, Pres. Clerk.

MONTREAL NOTES.

The Rev. J. B. Muir, M.A., of St. Andrew's Church, Huntingdon, who has been visiting friends in Western Ontario, returned home last week, and occupied his own pulpit on Sabbath.

The congregation of St. John's Church, Brockville, vacant since the departure of Dr. Jardine for the North-West four months ago, has resolved to call the Rev. Mr. Ross, minister of the Anti Union congregation at Lancaster, in the Presbytery of Glengarry. Mr. Ross came from Scotland some three or four years ago, and was immediately settled in Lancaster, where he still continues to labour.

On Thursday evening the David Morrice Hall was filled with a large and appreciative audience to hear the Rev. J. H. Wells' lecture on "Canterbury Cathedral," under the auspices of the Students' Missionary Society. The lecture was doubly interesting, because of the illustrative stereopticon views presented on the canvas by Mr. A. C. Hutchison by means of his powerful lime light. The Rev. J. Barclay, of St. Paul's Church, was to have lectured in the hall on Thursday, the 10th inst. As, however, the citizens are on that evening to entertain the popular retiring Mayor—Beaugrand—at a banquet in the Windsor, Mr. Barclay's lecture is postponed to Thursday, the 17th inst. The subject of it is "The Planting of the Church in Canada."

The regular monthly meeting of the Montreal Presbyterian Woman's Missionary Society was held in Eskine Church on Friday afternoon. The chair was occupied by Mrs. Archibald Campbell, the president. Miss Cairns, the Directress of the Girls' School at Pointe-aux-Trembles, gave interesting information regarding the work there, the attendance of pupils at present being 120. Mr. Johnston, student missionary in Griffintown, gave an address on City Mission Work. There was a large attendance of ladies. The annual meeting of the society is to be held in the beginning of April.

The pastor of Calvin Church, Rev. Dr. Smyth, is wisely providing entertainment for his Young People's Association that is not only pleasant, but profitable. On Tuesday last he arranged with several members of the Microscopical Society to bring their microscopes, and with others to send theirs to a meeting of the Young People's Association, and an instructive evening was spent, to the great enjoyment of the large number present. The choir of Chalmers Church rendered several choice selections during the evening.

Montreal is to have a brief visit from Sam Jones, not in the character of an evangelist, conducting special services, but in the rôle of a lecturer. He is announced to lecture on "The Battle of Life," in St. James Methodist Church. Tickets, 25 cents.

At a meeting of the congregation of Melville Church, Cote St. Antoine, on Wednesday last, it was unanimously resolved to invite Mr. John McGillivray, B.A., to become their pastor. Mr. McGillivray is one of the graduating class in Knox College, who supplied the pulpit during the Christmas vacation. It is expected that he will be licensed in May, and ready for settlement immediately thereafter.

The Rev. J. Crombie, M.A., of Union Church, Smith's Falls, recently tendered the resignation of his charge, and at a meeting this week of the Presbytery of Lanark and Renfrew, the resignation was accepted, to take effect after Sabbath first. Mr. Crombie, in retiring from the active duties of the pastorate, carries with him the high respect and esteem of the people to whom he has ministered during the last eighteen years. He was for many years a member of the former Presbytery of Montreal of the Canada Presbyterian Church, during his pastorate of Inverness.

In the next issue, April, of the *Presbyterian Review*, New York, will appear an article on "Social Discontent," from the pen of Principal MacVicar. His former article in this *Review*, on "Romanism in Canada," has been extensively quoted, not only on this Continent but in Europe also.

At a largely attended meeting last week of the Chalmers Church congregation, the question of accommodation for the increasing attendance at the Sabbath school was discussed at length, and a resolution adopted to erect an extension at the back of the church, with two stories, embracing class rooms, church parlour, pastor's vestry, etc. The managers were instructed to take immediate steps to carry out the resolution. The growing attendance at the regular Sabbath services will soon render necessary increased accommodation in the church proper.

Mr. W. C. Munderloh, for the last fifteen years Imperial German Consul here, has just had conferred upon him by the Emperor of Germany the dignity of the Order of the Royal Crown. The letter from Count Humbert, on behalf of Prince Bismarck, intimating the fact, is accompanied by a gold Maltese cross and blue ribbon the insignia of the Order. In the centre of the cross, which is designed of solid gold, there is a circle of blue enamel, on the side of which is inscribed the motto, "God with us," and on the reverse "16th October, 1861," the date of King William's coronation. Mr. Munderloh is a Presbyterian, and an elder of the Crescent Street Church.

Some little anxiety is at present felt by the friends of Mr. James Croil, because of his being known to be in Italy at the time of the recent earthquake. He purposed leaving the members of his family at Montreux, and going south on the 7th of February, for a three weeks' visit to Venice, Rome, etc., returning to Montreux about the beginning of this month, and leaving there soon after for Scotland via Paris. There is some little cause for anxiety, and letters are looked for next week announcing his safety.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

March 20, 1887. **JACOB'S NEW NAME.** Gen. 32:9-12, 34-36. **GOLDEN TEXT.**—"And he said, I will not let Thee go, except Thou bless me."—Gen. xxxii. 26.

SHORTER CATECHISM.

Question 14.—The answer to this question is remarkably clear and distinct. The law of God is the revelation to man of God's infinite righteousness. The law of the Lord is perfect. It demands a perfect obedience. Not to conform to that law, not to come up to its requirements, is sin. To transgress, to go beyond what it enjoins, is sin. The old and familiar form of expression, omission and commission, describes the sinfulness of failing to keep God's law and positive disobedience. Sin is not doing what God requires, and doing what God forbids. All sin is rebellion against God, and must be forgiven for Christ's sake, if we would escape from its terrible misery and awful penalty.

INTRODUCTORY.

After the vision at Bethel, Jacob proceeded on his journey to Haran, where he lived for forty years. After hardships and disappointment he succeeded in acquiring large possessions. His worldly prosperity, to some extent due to cunning and shrewdness, had roused feelings of jealousy among his relations. He had made up his mind to return with his wives, Leah and Rachel, and all his possessions, to his own country. When near the borders of Palestine he is afraid to encounter his brother, who by this time had become a powerful chief. He takes the precaution to divide his people and flocks into two bands. They are sent across the river Jabbok, rising in the desert east of the Jordan, and after a circuitous course, falling into that river midway between the Sea of Galilee and the Dead Sea. In loneliness once again Jacob has a memorable experience. He was anxious and depressed, and betakes himself to the one true refuge for all who are in trouble.

I. Jacob's Prayer.—This is the first recorded prayer in the Bible. Like all the others found there, it is simple, direct, earnest and reverent. It begins with a reference to God's covenant, "O God of my father Abraham, and of my father Isaac." There he reverentially stops. To him also the covenant promise was made, but he does not plead that now. People pride themselves on their pedigree, but the noblest of all ancestry is descent from God's covenant people. To be the children of pious parents is a great blessing, only, however, if such children serve their father's God. In his present journey Jacob is following God's command, and this he also pleads. If danger meets us in the path of duty, we may confidently trust in God's help and presence. Approach to God impresses the suppliant with a sense of his own unworthiness. He remembers the number and the greatness of God's mercies, and all His truth, how His promises had been kept. He also makes mention of what God had done for him. He went into Haran with no other possession than his staff, and now he says: "I am become two bands." He next comes to the immediate cause of his anxiety and apprehension: "Deliver me, I pray Thee, from the hand of my brother." Forty years before he had fled for fear of that brother whom he had wronged, and he had not seen him since. Like a good father he also prays for those near and dear to him, "the mother with the children." The prayer closes with pleading God's covenant promise.

II. Wrestling with the Angel.—The narrative here speaks of a man who wrestled with Jacob until the breaking of the day. The Angel of the Covenant may have appeared to him in bodily shape. It was no mere dream, but a real conflict. The prolonged struggle ended in the angel touching the hollow of his thigh, putting it out of joint. Jacob had continued in earnest wrestling, teaching us the lesson of earnest, persevering, importunate prayer. All who have lived eminently Christian lives have been noted for their continuance in prayer. The Angel said: "Let me go, for the day breaketh." Jacob had learned how helpless he was, but he will not give up. He is bolder than ever, and says: "I will not let Thee go, except Thou bless me." The Angel asks, "What is thy name?" And he said, "Jacob." This reminds him of what that name means—Supplanter. But he now reaches a loftier spiritual elevation of character.

III. Jacob Prevails.—The Angel then tells him that his name is changed. In those days names were significant and descriptive of character. It was eminently so in this instance. "Thou shalt be called no more Jacob, but Israel, for as a prince hast thou power with God, and with men, and hast prevailed." Jacob in his despondency and alarm had entreated for deliverance from Esau's enmity, but he has got a much larger blessing than that, which was also included. Here he learned the lesson of entire surrender of self and full consecration to God. Now he asks the Angel's name. His wish in this respect is not gratified. God answers our prayers, but does not satisfy our curiosity. He blessed him there. As he had been deeply impressed with the vision of God at Bethel, so Jacob is deeply impressed here. In memory of that long night spent in importunate prayer, and of the gracious answer vouchsafed, he names the place Peniel, "For," he explains, "I have seen God face to face, and my life is preserved." Conscious that, sinful man as he was, he had been privileged to experience favour and blessing, by which not only the threatened danger was averted, but that he had been permitted to see God face to face in safety, he is deeply impressed with his own unworthiness, and God's descending mercy.

PRACTICAL SUGGESTIONS.

A sense of danger should lead us to God in prayer. Prayer for temporal blessings leads to a fuller perception of our spiritual need. The highest blessings are only bestowed in answer to persevering prayer. God gives us much more than we ask for.

Sparkles.

"SIC TRANSIT."—A ride in an ambulance.

THERE is said to be a tree in New Guinea which, when touched, knocks a man down. It must be a species of boxwood.

QUICK RELIEF.—"One bottle of Hagyard's Pectoral Balsam cured me of a sore throat and loss of voice. One trial relieved me when all other medicine failed." says Miss J. McLeod, Bellfountain, Ont.

HE (at a Boston musicale): What a glorious interpretation. She (a Chicago young woman): Yes, Mr. Waldo, I call that good dding.

A FASHION journal says there is a knack in putting on gloves. Come to think of it, that is so. You have just to get your hand in, as it were.

THE definition of an English curate, as given by Sydney Smith, is as follows: "A curate is the poorest and most respectable man in the parish."

A CURE FOR DRUNKENNESS.—Opium, morphine, chloral, tobacco and kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send 6c in stamps for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington Street East, Toronto, Ont.

"WHAT'S a life insurance?" asked one boy of another. "Well, I s'pose," said his companion, "it's a concern that keeps a man poor all the time he's alive so that he may die rich."

"My dear boy, I'm waiting for a vacancy," said the dude when asked why he did not adopt some employment. "Then you need wait no longer," was the reply. "You have one tight under your hat."

AN OBSTINATE CASE.—"In the spring of '83 I was nearly dead, as everybody around my neighbourhood knows. My trouble was caused by obstinate constipation. One bottle of Burdock Blood Bitters cured me entirely." This statement is made by Walter Stinson, of Gorrie, Ont.

"MADAM," said a trance medium, "your husband's spirit wishes to communicate with you." "No matter," said the widow, "if he's got not more spirit in the other world than he had in this, it's not worth bothering about."

Wife: John, who was it said: "Keep your powder dry"? Husband: I don't know exactly. Wife: It must have been a man. Husband: Why? Wife: Well, no woman would ever think of putting water in her powder box.

THE GREAT FAMILY MEDICINE OF THE AGE.—There is, probably no family medicine so favourably and widely known as Davis' PAIN-KILLER. It is extensively used in India, China, Turkey—and, in every civilized country on earth, not only to counteract the climatic influences, but also the cure of bowel troubles, Cholera, and Fevers. It is used internally for all diseases of the bowels, and externally for wounds, burns, bruises, &c. Sold by druggists generally.

HOUSEHOLD HINTS:—Ink stains on mahogany furniture will disappear if treated as follows: Procure a carpenter's chisel and gouge out the spots thus soiled. The holes may be filled up with putty. To remove stains from character—inherit a fortune of a \$1,000,000.

RAILROAD CONDUCTOR: Tickets, please. Let me have your ticket, sir. Very tough citizen, beating his way: Wot er yer givin' us? I'm trav'lin' on my good looks. My face is my ticket. Conductor: Very sorry, sir, but my orders are to punch every ticket, and I can make no exception in your case. (Calls the brakeman, and proceeds to punch the tough citizen's ticket.)

JAMES PYLE'S PEARLINE is highly endorsed by housekeepers and others who have tried it. No soap is required, and cleaning is done with a saving of much time and labour. All housekeepers should use it.

Mrs. FISHWACKER has a born sense of the ridiculous, but she is not considered a good story-teller. She essayed the other evening to repeat the witty remark, that "Canada should not laugh at our navy, because it is nothing to laugh at," with this result: "Canada hadn't oughter laugh at our navy, because it ain't no laughing matter."

OLIVER WENDELL HOLMES once perpetrated an atrocious pun when asking Abraham Lincoln to respond to a toast at a small impromptu dinner. All the gentlemen were in dress suits except the distinguished guest, whose first words were: "I make the same plea, gentlemen, in extenuation of my dress as I do of that joke you have just heard: it Holmes' pun."

"ONLY AFTER DEATH."

WHAT WONDERS THE MICROSCOPE HAS DONE FOR US.

NO LONGER OBLIGED TO DIE, TO FIND OUT "WHAT'S KILLING US."

One of the leading scientific publications states that many people are now using the microscope to discover the real cause of disease in the system, and to detect adulterations of food and medicines.

This wonderful instrument has saved many a life. A microscopical test shows, for instance, the presence of albumen, or the life of the blood, in certain derangements of the kidneys, but medicine does not tell us how far advanced the derangement is, or whether it shall prove fatal.

The microscope, however, gives us this knowledge:

Bright's disease, which so many people dread, was not fully known until the microscope revealed its characteristics. It greatly aids the physician, skilled in its use, in determining how far disease has advanced, and gives a fuller idea of the true structure of the kidney.

A noted German scholar recently discovered that by the aid of the microscope, the physician can tell if there is a tumour forming in the system, and if certain appearances are seen in the fluids passed, it is proof positive that the tumour is to be a malignant one.

If any derangement of the kidneys is detected by the microscope, the physician looks for the development of almost any disease the system is heir to, and any indication of Bright's disease, which has no symptoms of its own, and cannot be fully recognized except by the microscope, he looks upon with alarm.

This disease has existed for more than 2,000 years. It is only until recently that the microscope has revealed: us its universal prevalence and fatal character. Persons who formerly died of what was called general debility, nervous break down, dropsy, paralysis, heart disease, rheumatism, apoplexy, etc., are now known to have really died of kidney disease, because, had there been no disorder of the kidneys, the chances are that the effects from which they died would never have existed.

As the world becomes better acquainted with the importance of the kidneys in the human economy by the aid of the microscope, there is greater alarm spread through the communities concerning it, and this accounts for the erroneous belief that it is on the increase.

As yet neither homeopathist nor allopathist is prepared with a cure for deranged kidneys, but the world has long since recognized, and many medical gentlemen also recognize and prescribe Warner's safe cure for these derangements, and admit that it is the only specific for the common and advanced forms of kidney disorders.

Formerly the true cause of death was discovered only after death. To-day the microscope shows us, in the water we pass, the dangerous condition of any organ in the body, thus enabling us to treat it promptly and escape premature death.

As the microscope in the hands of laymen has revealed many diseases that the medical men were not aware of, so that preparation, like many other discoveries in medicine and science, was found out by laymen, outside the medical code; consequently it comes very hard for medical men to endorse and prescribe it. Nevertheless, Warner's safe cure continues to grow in popularity, and the evidence of its effectiveness is seen on every hand.

Some persons claim that the proprietors should give the medical profession the formula of this remedy, if it is such a "God-send to humanity," and let the physicians and public judge whether or not it be so recognized.

We, however, do not blame them for not publishing the formula, even to get the recognition of the medical profession. The standing of the men who manufacture this great remedy is equal to that of the majority of physicians, and the reason that so few doctors give for not adopting and prescribing it—viz: that they do not know what its ingredients are—is absurd.

Mr. Warner's statement—that many of the ingredients are expensive, and that the use of the unscrupulous dealer or prescriber to realize a large profit from its manufacture by using cheap or injurious substances for those ingredients would jeopardize its quality and reputation; and that Warner's safe cure cannot be made in small quantities on account of the expensive apparatus necessary in compounding these ingredients—seems to us to be a reasonable and sufficient one.

The universal testimony of our friends and neighbours, and the indisputable evi-

dence that it, and it alone, has complete mastery over all diseases of the kidneys, is sufficient explanation of its extraordinary reputation, and conclusive proof that it is, perhaps, the most beneficial discovery known to scientific medicine since the microscope revealed to us the all-important nature of the organs it is designed to reach and benefit.

EASILY RECALLED.—"Can you recall the names of those two friends, my dear?" he said to his wife, "whose affection was so great that one offered to die for the other? Da—Da—the first begins with a D." "Oh, yes," said the lady placidly, "you are thinking of Dan and Beersheba."

A FAIR PROPOSITION.—There could be no offer more fair than that of the proprietors of Hagyard's Yellow Oil, who have long offered to refund every cent expended for that remedy if it fails to give satisfaction on fair trial for rheumatism, neuralgia, sore throat and all painful complaints.

SCOTCH SHORTBREAD.—Rub together into a stiff short paste two pounds of flour, one pound of flour, and six ounces of loaf sugar. Make it into square cakes about a half-inch thick, pinch them along the edge at the top, dock over the whole surface of the cake, put them on tins so as to touch each other by their edges, and bake in a moderate oven.

"TELL me not in mournful numbers, Life is but an empty dream."

And yet it is, when all the marrow is taken out of it by some dread disease like consumption, that, neglected, means certain death, catarrh and bronchitis both distressing, and often leading to consumption, or like liver complaints of Profusa, which too often make those afflicted feel that life is empty. But these can all be cured. The use of Dr. Pierce's "Golden Medical Discovery," the great blood, lung and liver remedy, does away with "mournful members," brings back lost health, and fills life full of dreams of happiness and prosperity. Druggists sell it.

A NICE PUDDING.—One pint of sweet milk, four tablespoonfuls flour, three tablespoonfuls sugar, one and one-half tablespoonfuls butter, five eggs. Put the milk, flour and sugar on to boil until thickened, stirring constantly; remove from the fire, let cool a little, then add butter. Beat the eggs, whites and yolks separately, and add the last thing. Flavour with vanilla or lemon and bake one-half hour.

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 you 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, Branch Office, 37 Yonge Street, Toronto.

MANY of the preparations sold for cleaning silver leave the surface more or less deadened, thus impairing its beauty. The best plan is to rub the silver first with a mixture of equal parts of powdered rouge and silicon. Then wash thoroughly each piece separately. Then lay on a piece of chambray skin some of the rouge, which comes in blocks, and a single application will leave the silver with a surface as bright as new.

Horsford's Acid Phosphate.

Dr. D. SCHAUB, Muncie, Ind., says: "I have used it in cases of bilious disease, and the results were all that could be desired. It is valuable."

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Any one sending us \$1.00 will receive Forest and Farm for one year and one dollar's worth of Garden Seeds by mail, prepaid. Subscribers to select seeds from Catalogue No. 28, published by the well-known and reliable firm of J. A. Simpson, 147 King Street East. All Seeds guaranteed to be new and the best in the market. Special inducements to agents, and 22 extra club premiums, consisting of Gold and Silver Watches, Gold and Silver Jewellery, etc. Specimen copies of Forest and Farm sent free to any address. Address "FOREST & FARM," 50 Church St., Toronto. CHARLES STARK, Publisher and Proprietor

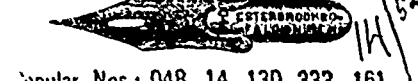
PROF. LOW'S SULPHUR SOAP is highly recommended for the cure of Eruptions, Chapped Hands, Pimples, Tan, etc.

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FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and hair, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible. CUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, invariably succeed when all other remedies and the best physicians fail. CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from poisonous ingredients. Sold everywhere. Price, CUTICURA, 75c; SOAP, 35c; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS. Send for "How to Cure Skin Diseases"

BABY'S Skin and Scalp preserved and beautified by CUTICURA MEDICATED SOAP.

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Popular Nos.: 048, 14, 130, 333, 161. For Sale by all Stationers. MILLER, BOY & CO., Agts., Montreal.

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Advertisement for Burlington Route, C.B. & Q.R. Through Trains with Dining Cars, Pullman Palace Sleeping Cars, Modern Coaches. Sure connections in Union Depots at its terminal points, with trains from and to the East, West, North and South. Cheapest, Best and Quickest route from Chicago, Peoria or St. Louis to

DENVER, SAN FRANCISCO, OMAHA, KANSAS CITY, CITY OF MEXICO, ST. PAUL, MINNEAPOLIS, PORTLAND, ORE., ST. JOSEPH, ATCHISON. For Tickets, Rates, Maps, &c., apply to Ticket Agents or connecting lines, or address T. J. POTTER, H. B. STONE, PAUL WORTON, G. M. G. P. & T. A. For handsome illustrated Burlington Route Guide Book send 1c. postage to the G. P. & T. A., Chicago, Ill.

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EASTER MORNING

Consisting of interesting and instructive Responsive Readings interspersed with new and pretty carols by GEO. F. ROOT, H. P. DANES, PAOLO CAMPAGLIO and J. R. MURRAY. Price, 5 cts. each, or 50 cts. a dozen by mail, postpaid; \$1 a hundred by express, charges not prepaid.

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We also call attention to the following with Carols, issued in former years: The Risen Christ, Easter Chimes, He is Risen, The Easter Angels, The Story of the Resurrection. Price of each, same as for "EASTER MORNING."

Send for our complete list of Easter Music of every description. Sent free on application. THE JOHN CHURCH CO., Cincinnati, O., And 19 East 16th Street, New York City.

DR. LOW'S WORM SYRUP has removed the worm from 15 to 30 feet in length. It also destroys all kinds of worm.

ANOTHER DREAD ENEMY VANQUISHED.

19/52 BEFORE AND AFTER DRINKING ST. LEON WATER.

DEAR SIR,—Hereditary salt rheum has been the bane of my life. Every winter my hands and feet swelled and opened in deep sores, pained and weak, often laid up, tried the 101 patent cures, got worse, treated by leading doctors and given up, have drunk St. Leon Water for three months, am twenty-seven years old, and to-day feel stronger and healthier than ever before. St. Leon has triumphed gloriously. Salt rheum, swellings, sores and weakness all go, work is now a pleasure, eat well and sleep sound, would give up part food rather than St. Leon. Yours, F. THORNTON, 133 Sydenham Street.

This valuable Water is for sale at only 25 CENTS per gallon by all leading Grocers and Druggists, Wholesale and Retail by the ST. LEON WATER CO., 101 1/2 King Street West, Toronto. Also at Branch Office, H. B. RONAN, 512 Yonge Street.

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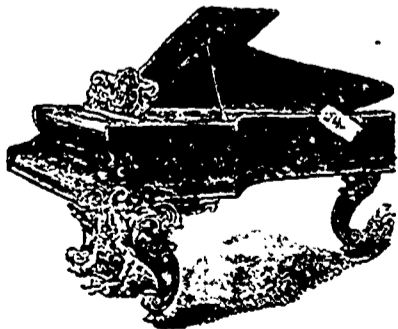
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of danger by the condition of your blood, as shown in pimples, blotches, boils, or discolorations of the skin; or by a feeling of languor, induced, perhaps, by inactivity of the stomach, liver, and kidneys, you should take Ayer's Sarsaparilla. It will renew and invigorate your blood, and cause the vital organs to properly perform their functions. If you suffer from

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Rheumatism,

or Neuralgia, a few bottles of Ayer's Sarsaparilla will relieve and cure you. Allee Kendall, 218 Tremont st., Boston, Mass., writes: "I have been troubled with Neuralgia, pain in the side, and weakness, and have found greater relief from Ayer's Sarsaparilla than from any other remedy." J. C. Tolman, 336 Merrimack st., Lowell, Mass., writes: "In no other remedy have I ever found such a happy relief from Rheumatism as in

Dyspepsia,

but Ayer's Sarsaparilla effected a permanent cure. Seven years ago my wife was troubled with Goltre: two bottles of Ayer's Sarsaparilla cured her, and she has never had any return of the disease. I regard this preparation as the best medicine in use for the blood." B. Barnard Wair, 75 Adams st., Lynn, Mass., writes: "For many years I suffered terribly from Indigestion, Dyspepsia, and Scrofula. Almost hopeless, I took Ayer's Sar-

Ayer's Sarsaparilla

saparilla." It instils new life into the blood, and imparts vitality and strength. Being highly concentrated, it is the most economical blood purifier.

and am a well man to-day." Be sure and get Ayer's Sarsaparilla, the most thorough and effective blood purifier. The best is the cheapest.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A. 28/52

For sale by all druggists. Price \$1; six bottles for \$5.



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

Butcher's Antiseptic Inhaler.

By using which proper healing remedies are applied directly to the affected parts, rendering immediate relief and a permanent cure.

Highly recommended by all Physicians. Send for Pamphlet, containing wonderful Testimonials, to

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FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. P. FRINK, 651 Pearl Street, N. Y. 9/26



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EVERYTHING THAT IS NEW IN SEEDS IN RARE IN PLANTS

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RENNIE'S SEEDS ARE THE BEST And in order to induce hundreds of new customers to give them a trial, I am offering this Complete Collection of the very choicest Vegetable Seeds, including many novelties FREE by MAIL for \$1.00. The Collection contains full sized packages of the Improved Half-Long Blood Beet; Rennie's Selected Nonpariel Lettuce, the best in cultivation; the Montreal Nantme Musk Melon, the finest flavored Melon ever introduced; Henderson's White Celery, and standard varieties of Cabbage, Carrot, Corn, Cucumber, Water Melon, Onion (two best kinds), Parsnip, Radish, Spinach, Tomato, Turnip and Herbs; also a pound of the best Wax Beans, and a pound of the new Pea, Biles' Ever-bearing, which is the finest Garden variety in cultivation. The entire collection amounting, at Catalogue rates and postage, to \$1.50, will be sent free by mail to any address in Canada for \$1.00. Order at once, and induce your friends to send with you. I will supply FIVE of the above Collections for \$1.00. My Annual Descriptive Catalogue now ready. Free to all applicants. Send for it at once. ADDRESS, WILLIAM RENNIE, SEED GROWER, TORONTO, ONTARIO.

Publisher's Department.

CONSUMPTION CURED.

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

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little one awakes as "bright as a button." It is very pleasant to taste. It cools the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

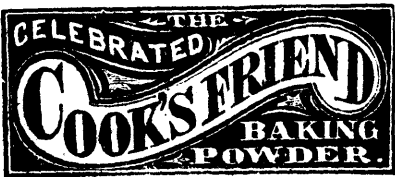
MEETINGS OF PRESBYTERY.

CHATHAM.—In the First Presbyterian Church, Chatham, on Tuesday, March 15, at ten a.m.
QUEBEC.—In Morrin College, Quebec, on Tuesday, March 20, at ten a.m.
SAUGBEN.—In Knox Church, Palmerston, on the 15th March, at ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, March 15, at one p.m.
MAITLAND.—In Huron Church, Ripley, on March 15, at two o'clock o.m.
KINGSTON.—In St. Andrew's, Hall, Kingston, on Monday, March 21, at three p.m.
WHITBY.—In the new church at Dunbarton, on Tuesday, April 10, at half-past ten a.m.
GUELPH.—In Knox Church, Guelph, on the third Tuesday of March, at ten a.m.
MIRAMICHI.—In the hall of St. Andrew's Church, Chatham, on Tuesday, March 15, at eleven a.m.
PETERBORO'.—In St. Paul's Church, Peterboro', on the 22nd of March, at ten a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on Tuesday, March 15, at half-past one p.m.
MONTREAL.—In David Morrice Hall, Montreal, on Tuesday, March 22, at ten a.m.
BARRIE.—At Barrie, on Tuesday, March 22, at eleven a.m.
TORONTO.—Special meeting in Hornby Church, on Tuesday, March 15, at one p.m. Next ordinary meeting in the usual place, on Tuesday, April 5, at ten a.m.

BIRTHS, MARRIAGES, AND DEATHS.
NOT EXCEEDING FOUR LINES, 25 CENTS.

BIRTH.

On Wednesday, March 2, at 33 Walker Avenue, Toronto, the wife of Rev. G. E. Freeman, of Deer Park, of a daughter.



Home Mission Committee.
Presbyterian Church in Canada.

The Home Mission Committee will meet on Tuesday, March 29th, at nine a.m., in St. Andrew's Church, Toronto. Claims for the past six months for Mission Stations and Augmented Congregations will then be passed—the present grants revised and new applications considered. Claims for the past six months should be sent to the Clerk (or the Convener), not later than 22nd March. All students desiring Mission Work during the summer months must be certified by their respective Presbyteries, and Ministers or Licentiates desiring appointments as ordained Missionaries for a term of years, should send in their applications at once to the Convener. W.M. COCHRANE, Brantford, March 7, 1887. Convener H. M. C.

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The ONLY Ladies' College in Canada doing full University Work. Honor Graduates Toronto University on Staff. Preparatory Fine Art and Music Department. Apply to MISS MATHIESON, 60 Gloucester St.

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NATIONAL PILLS act promptly upon the Liver, regulate the Bowels, and as a purgative are mild and thorough.

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English and American Felt Hats. Tweed and Felt Travelling Hats. Children's Scotch and Polo Caps. Clerical Soft Felt Hats a specialty. Ladies' Fine Furs on view the year round. A liberal discount to clergymen.
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GREAT \$50,000 SALE OF FINE FURS.
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NOVELTY RUG MACHINE.
(Patented March 6, 1882.)
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Manufacturer of Coloured Mat Patterns. Beware of Infringements. Agents wanted. Write for reduced Price List to Agents.
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The Improved Model Washer and Bleacher
Weights but 6 pounds. Can be carried in a small valise. Satisfaction guaranteed or money refunded within 30 days.
\$1,000 REWARD FOR ITS SUPERIOR.
Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required, no friction to injure the fabric. A 13 year old girl can do the washing as well as an older person. To place it in every household the price has been reduced to \$3. Delivered to any express office in the Province of Ontario and Quebec. Charges paid \$3.50. Send for circulars. Agents wanted.
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No Home Treatment of Compound Oxygen genuine which has not this trade mark on the bottle containing it.
A Well-tried Treatment for Consumption, Asthma, Bronchitis, Dyspepsia, Catarrh, Headache, Debility, Rheumatism, Neuralgia, and all Chronic and Nervous Disorders.
Treatise on Compound Oxygen free on application to E. W. D. KING, 58 Church St., Toronto.

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HAYWARD'S YELLOW OIL
CURES RHEUMATISM
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Are pleasant to take. Contain their own Purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.

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McShane Bell Foundry. Finest Grade of Bells, Chimes and Peals for CHURCHES, COLLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. **H. Y. McSHANE & CO., BALTIMORE, Md., U. S.** Mention this paper.
BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free.
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MENEELY & COMPANY WEST TROY, N. Y., BELLS Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals.
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INCORPORATED A.D. 1855.
Subscribed Capital, \$3,500,000
Paid-up Capital, 2,300,000
Reserve Fund, 1,100,000
Total Assets, \$5,900,000
OFFICE: Company's Buildings, Toronto, Ont.
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Sums of \$4 and upwards received at Current Rates of Interest, and compounded half-yearly.
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Money received on deposit for a fixed term of years for which Debentures are issued, with half-yearly interest coupons attached. Executors and Trustees are authorized by law to invest in the Debentures of this Company. The Capital and Assets of the Company being pledged for money thus received, depositors are at all times assured of perfect safety. Advances made on Real Estate, at current rates, and on favourable conditions as to re-payment. Mortgages and Municipal Debentures purchased.
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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed, are reason for not now receiving a cure. Send at once or treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address DR. H. G. ROOT, Branch Office, 37 Yonge St., Toronto.

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We will pay the above Reward for any case of Dyspepsia, Liver Complaint, Sick Headache, Indigestion or Costiveness we cannot cure with WEST'S LIVER PILLS, when the Directions are strictly complied with. Large Boxes, containing 80 Pills, 25 Cents; 5 Boxes \$1.00. Sold by all Druggists.