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Vol. 16.—No. 16.
Whole No. 792.

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Loans on Collateral Security	1,173,900 00
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" New York,	323,847 00
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Market Value.	
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	\$5,055,946 45
Cash Capital.	
Reserve for Re-insurance (legal standard)	\$1,250,000 00
Outstanding Claims.	1,764,932 31
Policy Holders' Surplus.	251,027 40
Net Surplus over Capital and all Liabilities.	3,039,986 74
	1,789,986 74
Net Premiums received during the year	\$2,350,371 59
Total Income received during the year	2,561,066 97
Increase in Assets.	310,604 53
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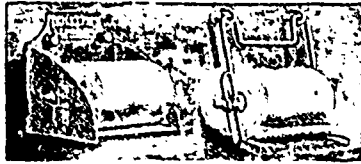
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A SOLUTION of gum arabic will remove dirt and stains from marble. Let it remain till it dries, when it will peel off, or can be washed off.

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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 blood diseases, now so common among us. It is true though that these ailments and many others, especially those common to the female sex, can be cured by the use of a new and cheap device just introduced into Canada by the 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.

REFLECTION FROM LAMPS.—Never set the lamp upon a red table cover; if you cannot find time to make a green lamp mat, put a piece of green card board under the lamp, and you will find the reflection upon your work much more agreeable to the eyes than that from the red cover.

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WE are glad to learn that the "PAIN KILLER" is having so large a sale in our city. We have every reason to believe it to be an almost never failing cure for pain, and is a medicine that no family should be without. **Montreal Pilot.**

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CURES ALL HUMORS,

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CONSUMPTION,

which is Scrofulous Disease of the Lungs, is promptly and certainly arrested and cured by this God-given remedy. If taken before the last stages of the disease are reached. From its wonderful power over this terribly fatal disease, when first offering this now celebrated remedy to the public, Dr. Pierce thought seriously of calling it his "Consumption Cure," but abandoned that name as too limited for a medicine which, from its wonderful combination of tonic, or strengthening, alterative, or blood-cleansing, anti-bilious, pectoral, and nutritive properties, is unequalled, not only as a remedy for consumption of the lungs, but for all

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Liver, Blood, and Lungs.

If you feel dull, drowsy, debilitated, have sallow color of skin, or yellowish-brown spots on face or body, frequent headache or dizziness, bad taste in mouth, internal heat or chilliness, alternating with hot flashes, low spirits and gloomy forebodings, irregular appetite, and coated tongue, you are suffering from Indigestion, Dyspepsia, and Torpid Liver, or "Biliousness." In many cases only part of these symptoms are experienced. As a remedy for all such cases, Dr. Pierce's Golden Medical Discovery has no equal.

For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Consumption, and kindred affections, it is a sovereign remedy. Send ten cents in stamps for Dr. Pierce's book on Consumption. Sold by Druggists.

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Notes of the Week.

THE Irish Presbyterian General Assembly's Government Committee has taken into consideration the right mode of celebrating the Jubilee, and has appointed a sub-committee to codify the various suggestions which have been made, and report a month hence. The Irish Presbyterian Church is expected to do something worthy of herself and of the occasion.

THE average cost of elections in the United Kingdom is 4s. per vote. The cheapest constituency is Northampton, where the members pay only 6d. per vote. This is a fact which ought to make many professing Christians in other parts of the country blush, is the remark the *Christian Leader* makes. It takes more than that to make Canadian constituencies blush.

THE University of Bologna will celebrate its eight-hundredth anniversary in the spring of 1888. The exact date of its foundation is not known. Authorities on the subject agree that an important school was established at Bologna in the eleventh century. Afterward the university took a great place as the chief centre for the study of jurisprudence, and there also anatomy was the first time scientifically studied.

It has been stated several times that the series of lectures by Joseph Cook, in Boston, just closed, was a failure, so far as attendance and interest were concerned. The *Wat. Man*, published in Boston, says this is not true, and that the series has had as large a measure of public favour as its predecessors, judging by the size and responsive enthusiasm of the audiences. Mr. Cook is as powerful and popular an exponent of truth as ever.

THE Evangelical Alliance of New York has started a vigorous campaign against a bill introduced into the New York Legislature, which provides that the courts shall put all children from seven to twelve years of age, found homeless, in the care of the Roman Catholic Protectors, no matter who the children are or whence they come, and that the Protector shall have a part of the public school fund. Such an arrangement as this would be an outrage, which would be defended by very few Catholics.

THERE was a time when Good Friday and Easter were recognized as Church days only by the Roman Catholics, the Greeks, the Lutherans and the Episcopalians. But now Easter, at least, is celebrated in many of the Protestant Churches by special service of song and unusual offerings of flowers. In the United States several Presbyterian and Congregational Churches joined last year for the first time in a communion service on the eve of Good Friday. A united service was held last week in Dr. Storr's Church of the Pilgrims, Brooklyn.

IN the State of Michigan, last week, a very stringent prohibitory law was submitted for decision at the ballot box. It failed to carry. That is not surprising; the wonder is that so very large a number voted in favour of prohibition. It is evident that throughout the State, outside of the cities and towns, there is a decided majority in favour of the suppression of the liquor traffic. In Detroit, and several of the towns, a heavy vote was cast against prohibition. In view of these facts, will the general belief that the cities are the centres of intelligence have to be revised?

WILL the following remark by the *Christian Leader* ruffle in the slightest degree the imperturbable complacency of the superfine organ which John Bright called the *Saturday Reviler*, and of which Spurgeon said any man might be contented if he had the love of God and the hatred of the *Saturday Review*? British journalism has occasion to hang its head with shame in the presence of an article on Beecher's death which appears in the *Saturday Re-*

view, an outpouring of fiendish malignity which proves how under the veneering of London civilization a spirit may exist that would disgrace the very lowest forms of savage life.

NEWSPAPER enterprise has been devising ingenious methods of ascertaining popular sentiment. One of the latest instances is offered by the *Pull Mall Gazette*, which has invited its readers to imagine themselves Dante, and to put into Paradise, Purgatory and Inferno English men and women of this century. Chinese Gordon had the largest number of votes for Paradise. Next to him, but receiving only half as many votes, came Gladstone. Four women's names appear among the first three. Florence Nightingale, Queen Victoria, Sister Dora and Mrs. Josephine E. Butler. Mrs. Butler, Cardinal Newman and Lord Beaconsfield received the same number of votes. The returns of the Inferno are not mentioned.

DR HOWARD CROSBY, of New York, has an article in the March number of the *Homiletic Review*, written in his usually racy and forcible style, in which he proposes and answers the following question. "What can the Ministry do to Purify our Politics?" His answers are these. 1. The ministry, as such, have nothing to do with politics. 2. The ministry can instruct their people in their duty to promote righteousness as individuals. 3. The ministry can place clearly before their people any gross injustice or glaring wickedness in law or its administration, which calls for Christian action. Near the close of the article, he says. I end, as I began, with an earnest protest against political preaching and political preachers.

It is not only doctors that differ. Even cardinals are not altogether of one mind. Cardinal Taschereau is strongly of opinion that the Pope should condemn the Knights of Labour; while Cardinals Gibbons and Manning deem it unwise for the Church to antagonize the labour party. Each expresses himself confident that the Holy See will take his view of the case, and decide in accordance with his recommendation. Since his return, if interviewers are to be relied on, the Canadian cardinal expresses his confidence that the Pope will give his decision in favour of the position taken by him previous to undertaking his journey to Rome. This is human nature. Few care to acknowledge making a mistake, least of all a member of the College of Cardinals.

THE great Irish question has reached an acute phase. The introduction of the Irish Crimes Amendment Bill into the British House of Commons gives rise to a parliamentary discussion of more bitterness than has been witnessed for many years. The Conservatives and Liberal-Unionists maintain that Government is possible in Ireland only by measures of severe repression; while Mr. Gladstone's followers and the Parnellites claim that peace and prosperity can only come to the unhappy island by a liberal measure of Home Rule. The Salisbury Ministry has staked its existence on the fate of the Coercion scheme, and it is possible that with the aid of their Liberal-Union coadjutors they may succeed in passing the Bill; but it is doubtful if such drastic legislation will render Ireland a happy and contented country.

AFTER all these years the Papacy is not reconciled to the loss of the temporal power. In every conceivable shape the banking for its restoration appears. In a recent short pastoral Archbishop Fabre, of Montreal, says: The 29th of next December will be for the entire Catholic universe a day of great rejoicing. That day the vicar of Jesus Christ, the eminent and most illustrious Leo XIII., will have reached the fiftieth anniversary of his reception into the priesthood. We will implore heaven to give the freedom he is entitled to to the head of the Church; to give him full power and predominance over the Christian world; temporal power that has been wrenched from him by usurpation; and peace and a long reign. Those who

recognize the Supreme Headship of Christ over the Church cannot say Amen to such a prayer as that.

ARRANGEMENTS have been completed for holding a Y. M. C. A. Conference at Port Hope. The date fixed is April 11 and 12. As Port Hope is the most central point, it is hoped there will be a large attendance. The following places, and others between, have been invited to send representatives: Lindsay, Omemee, Peterborough, Lakeside, Campbellford, Stirling, Cobourg, Brighton, Trenton, Millbrook, Bowmanville, Oshawa and Whitby. There are associations in only four of these places, but any pastors or Christian young men in the other towns and villages will be heartily welcomed at the conference. Among the experienced association men, Mr. T. J. Wilkie, now of Toronto, Mr. W. P. Crombie, evangelist, formerly provincial travelling secretary, and Mr. Wm. McCulloch, general secretary, Toronto, are expected to be present.

IN the prelude, on "Lord's Day Lawlessness," to one of his recent Boston Monday Lectures, Joseph Cook said. The only sufficient support for Sunday is a Christian population. Sunday will be observed as it should be only by those to whom it is a delight. As a day of rest, of worship, of religious instruction, of benevolent activity, it ought to be a delight to every man of good conscience and judgment. It is vain to preserve Sunday as a day of rest unless it is preserved as a day of worship. We are so made, and the world is so made, that periodic rest is required for bodily health, and equally periodic worship for the sanity of the soul and of society. The abolition of the Sunday would abolish nine-tenths of the religious activity of Christian lands. I was lately in Toronto, and found a more quiet Sunday there than I did in Edinburgh, and the perfect Sunday observance is secured by a thorough execution of the Sunday laws. Great Britain and America ought to import, not from Paris, but from Toronto, a Free Sunday; that is, a Sunday in which one-half of mankind shall be free from servile work for the amusement of the other half.

THE following graceful tribute to the memory of Dr. Ray Palmer is from the *New York Independent*: Our old friend and beloved correspondent, Ray Palmer, D.D., was buried last Friday, in Albany, after commemorative services on Thursday, in the Belleville Avenue Congregational Church, of Newark, N. J., conducted by the pastor, the Rev. Hugh O. Pentecost, Dr. William M. Taylor, Dr. Hepworth, who was an associate pastor with Dr. Palmer of that Church, and Dr. Behrends, and assisted by the presence of very many ministers and friends from the neighbourhood and from New York. On Friday similar services were held in the First Congregational Church in Albany, whose pastorate he left twenty-two years ago. There Bishop Doane opened the services with prayer, and Dr. Smart (Congregational) and Dr. Ecob (Presbyterian) followed. The universal honour in which Dr. Palmer's memory was held was expressed by this remarkable union of Christians of various names. During the last three or four days of his life, Dr. Palmer lay most of the time apparently unconscious. When told by his son at the beginning of this time that the end was near, he answered "Thank God" in a louder tone of voice than he had employed for some time. Occasionally, he would be heard to repeat to himself a hymn of faith and praise, now one of Wesley's and now one of his own. The last words he was heard to utter were spoken not many hours before his death. His lips were seen to move, and listening ears caught a few syllables, inarticulately spoken, of the last verse of his hymn entitled, "Jesus these eyes have never seen":

When death these mortal eyes shall seal,
And still this throbbing heart,
The rending veil shall These reveal—
All glorious as Thou art.

The words "The rending veil shall These reveal," were distinctly made out. So he passed away with his own words of faith, written in life, ratified in death.

Our Contributors.

DIFFICULTIES WHEREVER YOU GO.

BY KNOXONIAN.

A congregational meeting was held not long ago in a prominent congregation in the Free Church of Scotland, for the purpose of calling a minister. During the proceedings it came out with painful clearness that the friends of one of the candidates had been canvassing. A worthy elder present denounced the canvassing with becoming indignation. He said he had left the Old Kirk in '43 to escape the evils of patronage, and now in his New Church he had to encounter the evils of canvassing. The good man has sailed away from Scylla and bumped against Charybdis. Would that he were the only man in the world who has performed a similar feat, and had a similar experience. Far be it from us to say that this worthy Free Church man did not do his duty in '43. That is not our point. The point to be discussed is that, in running away from one kind of real or imaginary evil, you often run right into another kind which is perhaps more real than imaginary.

Here is a man who has become dissatisfied with the Presbyterian Church. He says that it is slow and cold and stiff and all that sort of thing. Perhaps the real reason why he dislikes Presbyterianism is because he has no office, or because the heartless Presbyterian treasurer sent him a bill for his arrears, or something of that kind. He hankers after the Methodists, and joins them. For a little while after he enters his new Zion he is very tender and effusive. He gushes. He slops over. He tells his new friends how good he feels since he left these cold Presbyterians, and came among the Lord's people. His only difficulty is with the service at special efforts. Sometimes he shouts in the wrong place. The preacher predicts that some very wicked thing will be done, and the new convert adds a hearty "amen." He is not sufficiently educated yet to sit in the amen corner. The preacher asserts that the devil goes about like a roaring lion, and the newly fledged clasps his hands and shouts: "Glory be to his holy name." With these trifling drawbacks, our old friend has at first a fairly good time. Soon, however, he begins to find that Methodists are human, just like Presbyterians. He had often heard that they attain to sinless perfection, but he never strikes one of that kind. He finds too, that every man can't have an office in the Methodist Church, any more than in the Presbyterian. He finds also, that our excellent neighbour the *Guardian* costs \$2 a year, *strictly in advance*. Worse than all, he finds that the Methodists actually do take money, and not only take it, but have ways of collecting it that Presbyterians never dreamed of. That brother ran away from his Church to avoid things he didn't like, but he was not long away until he struck several things not any pleasanter than the things he left.

And here is a Presbyterian who does the same thing without ceasing to be a Presbyterian.

Without any tangible reason, he becomes dissatisfied with his own congregation. He scarcely knows the reason why. Very likely the principal reason is in himself. Perhaps he is too well fed, and has not enough of work. His trouble may be spiritual dyspepsia. He needs exercise, but he won't take it. His dyspepsia makes everything in his own congregation seem blue. He looks across the congregational fence, and sees everything bright in a neighbouring congregation. He goes over. He expects a brass band reception, but if his neighbours are respectable Presbyterians they don't bring out any brass band. For a time, the "new man" tries to make himself believe he is up to the eyes in congregational clover. As the years roll by, perhaps before one has passed, he finds that his new friends are all human. He finds old Adam is there too. Perhaps he finds that he cannot "run" the new minister any easier than the old one. Before very long he begins to wonder if, after all, he gained much by making the change.

Ministers sometimes have a similar experience. Brother RESTLESS has become dissatisfied with his pastoral charge. The congregation has some things about it that he does not like. The people, or some of them, have grave faults. Brother RESTLESS forgets that if the people were all perfect, his eminent services would be entirely unnecessary. He forgets, too, that he is not absolutely perfect himself. Forgetting these, and a good many other things he should

remember, he puts himself in the way of getting a call. He accepts, but before he is a year in his new congregation—perhaps before he is inducted—he has very conclusive and perhaps painful evidence that some of the new people are not perfect either. In a short time he has the consideration of a rather painful problem forced upon him. That problem is, What did you gain by the change?

Some people become greatly dissatisfied with our climate. It is too cold. These Canadian winters, they say, freeze all the vitality out of a man. They go south. They run away from frost, and run into fever. They are like the Free Church man whose speech suggested this paper. Escaping from one difficulty they run into another.

People who might have more sense often have a similar experience in changing their place of residence. Did you ever see an ill-balanced, poorly constructed man, when he had made up his mind that his own town was the poorest place in all creation, and some neighbouring town the best. What nonsense he talks about the new place. He moves. He finds no loaves hanging to the limbs of the trees in the new place. He sweeps up no sovereigns on the streets. The people there are all human. To his utter disgust, he finds he needs money in the new town and must work to get it.

Let us have a closing word with this young man who has just concluded to take to himself a wife. Right you are, young man. That is a proper thing to do. If you have a reasonable prospect of being able to pay for double tickets on the journey, get her at once. Get one with a level head and warm heart and an industrious pair of hands. Don't forget about the hands. If she is the right kind of companion, you can work along through this world very much better with her than you could alone. But let us whisper gently in your ear that going double through the world brings some serious responsibilities. If you and she are the right kind of people, you need not be afraid to meet the responsibilities, but it may be as well for you to know they are there.

BIBLE INSECTS.

BY R. K. DUNCAN, MITCHELL, ONT.

The grand old Book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more will it sustain and illustrate the sacred Word.—*Professor Dana*.

The Bible claims to be God's Word or message to all mankind, and we therefore hold that it may be examined and rigidly questioned respecting anything upon which it speaks.

As the eyes of the omnipotent God must have explored the universe through and through, man by the aid of the most powerful instruments invented to assist his vision can have discovered nothing in nature that is hidden from His all-seeing eye, or that has not first sprung into existence at the Almighty's Word, and under His creative fingers. Now if the Revelation contained in the Book of Nature, and the Revelation purporting to be contained in the Holy Scriptures contradict one another, it follows that the Bible would not be in a special sense God's Book; but if, on the contrary, the Bible, when correctly interpreted, agrees with all established facts of Natural Science, there would be a most direct testimony as to the truthfulness of the Scriptures.

We believe the Bible, when correctly interpreted, to be in perfect harmony and agreement with any department of Natural Science, however small and insignificant it may be; and to substantiate this belief we shall take some of the tiniest inhabitants of the vast green temple of Nature, and compare their lives and habits with statements made concerning them by the Bible.

No branch of Natural History deserves a more careful research than the class Insecta, because no class more abounds in use or injury to man. After studying the immense number of tribes into which God in His wisdom has divided them, and the different purposes for which each tribe was designed; after investigating their structure, habits and modes of life, we can find no language that more fittingly expresses our sensations than the words of the Psalmist:

O Lord, how manifold are Thy works! in wisdom has thou made them all.

Thou hidest Thy face; they are troubled: Thou takest away their breath; they die and return to their dust.

Thou sendest forth Thy word, they are created, and Thou renewest the face of the earth.

LOCUST (*Locustaria*).

Among the most prominent of "Bible Insects" are the locusts, which seem to have been one of the most terrible plagues by which God scourged an unrighteous and disobedient people. They are first mentioned in Exodus x. 13:

And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day and all that night, and when it was the morning the east wind brought the locusts.

Modern observations have confirmed this in a very interesting manner. Being nurtured in the wilds of Arabia, they invariably came from the East into Egypt, and as invariably continue their ravages until they are destroyed by being driven with a strong west wind into the Red Sea. So well do the Arabians know and feel their power that one of their poets represents a locust as saying to Mohammed: "We are the army of the Great God! We have the power to consume the whole world, and all that is in it."

In the year 591 an infinite army of locusts of a size unusually large ravaged Italy, and, being at last cast into the sea, from their stench rose a pestilence which carried off a million of men and beasts. In the Venetian Territory, in 1478, more than 30,000 persons are said to have perished in a famine occasioned by these terrific scourges. In 1748 they were again observed in Europe, and according to the observations made at that time in Vienna, the breadth of one of these swarms was forty miles, and the length so great as to occupy four hours in passing over the city.

The account of a traveller, Mr. Barrow, of their ravages in the southern parts of Africa in 1797 is still more striking. He says: "An area of nearly 2,000 square miles might be said to have been literally covered with them. When driven into the sea by a north-west wind, they formed for fifty miles a bank three or four feet high."

These incidents form an emphatic commentary of the text before us:

For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the field which the hail had left: and there remained not any green thing on the trees, or in the herbs of the field, through all the land of Egypt.

The subject is one peculiarly suited for poetry, but we remember of no poet who has dealt with it except Southey, whose vivid description of Oriental life and manners must excite the wonder and admiration of those who remember that he never visited the East:

Here Moath painted where a cloud
Of locusts, from the desolated fields
Of Syria, winged their way.
Oh, how created things
Obey the written doom!

Onward they came, a dark, continuous cloud
Of congregated myriads numberless.
The rushing of whose wings was the sound
Of some broad river, headlong in its course
Plunged from a mountain summit, or the roar
Of a wild ocean in the autumnal storm,
Shattering its billows on a shore of rocks.
Onward they came—the winds impelled them on;
Their work was done, their path of ruin past,
Their graves were ready in the wilderness.

To illustrate the wonderful harmony existing between Nature and the Bible with regard to these insects, we shall quote from the Rev. Dr. Thompson, who was for twenty-five years a missionary in Syria and Palestine: "The references to the habits and behaviour of locusts in the Bible are very striking and accurate. Joel says: 'He hath laid my vine waste, and barked my fig tree; he hath made it clean bare, and cast it away; the branches thereof are made white.' The locusts at once strip the vines of every leaf and cluster of grapes, and of every green twig. I also saw many fig orchards clean bare, not a leaf remaining; and as the bark of a fig tree is of a silvery whiteness, the whole orchards, thus rived of their green veils, spread abroad their branches 'made white' in melancholy nakedness to the burning sun. In view of the utter destruction which they effect, the prophet exclaims: 'Alas for the day; for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes?' This is most emphatically true: I saw under my own eye whole fields of corn disappear like magic, and the hope of the husbandman vanished like smoke. Again: 'How do the beasts groan! the herds of cattle are perplexed because they have no pasture; yea, the flocks of sheep are made desolate.' This is poetic, but true: A field over which this flood

of destruction has rolled shows not a blade for even a goat to nip."

In Proverbs xxx. 27 we find that "the locusts have no kings, yet they go forth all of them by bands." Nothing is more striking than the pertinacity with which they all pursue the same line of march, with the precision of a disciplined army.

Professor C. V. Riley, one of the most prominent of American entomologists, in his work upon the Locust Plague of British Columbia, says. "The idea that the young locusts were led by so-called 'kings' has been at different times very prevalent. Certain large locusts, belonging to the genera *Acridium* and *Cedipoda*, hibernate in the full-grown winged state; their presence is simply more marked in the spring, when the surface of the ground is bare; hopping with the others or falling into ditches with them, they give rise to this false notion; and it is an interesting fact, as showing how the same circumstances at times give rise to similar erroneous ideas in widely separate parts of the world." These are but a few of the emphatic confirmations the Bible stories of this wonderful insect have received at the hands of Science; but it serves to sustain us when we say with Psalmist. "Therefore I consider all Thy precepts concerning all things to be right."

(To be concluded.)

THE SETTLED SEEKER.

MR. EDITOR.—My second letter has for its subject "The Settled Seeker." This is the minister who is seeking another charge, but who prefers hanging on to his present charge till the other charge calls him. There is a marked difference between this call seeker and the probationer. There is only one point of agreement, and that is, that both are in search of a new field of labour. But, sir, we mingle admiration with our intense pity for the minister, with or without incumbrances, who is manly enough to separate himself from his congregation when they desire a change in the pastorate, and over whom his influence for good has ceased, who recognises the necessity of a change for himself as well as for the people. The demand for a separation may be unjust, tyrannical; but it is nevertheless all-powerful and the loyal, manly servant of the Lord accepts the inevitable, and passes out from his late home and charge in search of another home and charge. If he is young, the search may continue for six months. Give him a few gray hairs and slight baldness, and the search is extended well into the other year; but make him white and bent and slow, and the search stretches into the limitless. But, sir, we pity him. We would settle him if we could; we would give this strong, willing, skilful, experienced worker a field where his powers would have full play, and where blessed work would be the result of his skill and ability, but we cannot. We can only look on, giving him our prayers and sympathy, while all the world wonders. The settled seeker is a man of a different mould. He is settled in a charge, but is anxious to leave it. The charge is anxious he should leave it. There are likely causes for this anxiety, this desire, attributable to both parties. A separation would be an acknowledged blessing. The causes are known, so is the desire; while the necessity for a separation is regarded as absolute and imperative. What does the settled seeker do? We would cry out "Bravo, brother!" did he wish his people good-bye, swing his knapsack over his shoulder, and follow in the footsteps of the other brave men who had gone out in search of work. We would wish him a hearty god-speed as he stepped on, at the Union station, the express for the west.

But what does he do, Mr. Editor? Instead of, for his own sake as well as for the sake of the congregation, going out from this people that long for his absence, and who have ceased to profit under his ministry, from his cosy study in the brick built manse, he writes to several Moderators of vacancies, requesting a hearing. Just why it is that a request issued from this cosy study, and written by this want-another-charge pastor, has and should have more weight with Moderators, Sessions and people than a request from a probationer I am not prepared to say, but the fact is undeniable, known and accepted throughout the Church. His request is granted, and the announcement is made that the Rev. Mr. —, from —, will preach next Sabbath. Brother S.

from the Methodist body, or a student, will occupy his own pulpit. So this settled pastor hurries along on the Saturday forenoon to this charge without a pastor. Not being a probationer, the congregation eagerly await his coming; but a snow storm fills the roads, and prevents a rush. Though slightly disappointed, he is not dejected, discouraged or disheartened. He receives his money, hunts up his return ticket, turns his face homeward, and thinks of wife and children. Two or three Sabbaths pass, and there is another exit from this cosy study, while all the congregation wonder. Then the news is heard, which proves to be true, that this beloved pastor is about to take six weeks' holidays down by the sea, and pity goes out toward the minister who has so shattered his constitution by hard work as to require six Sabbaths for rest. He goes down toward the sea, but a good vacancy on the way expects him to spend two Sabbaths with them. Another good vacancy hears him the two succeeding Sabbaths; while the remaining two are spent in a beautiful church by the sea, whose late pastor is on the tramp, the probationers' list. Why does he look so well on his return trip to the sea? Because, in his pocket, he has the promise of a call. This one got to the sea, many never get, but for years preach in vacant charges whenever opportunity offers. This, Mr. Editor, is the class called Settled Seekers. It is a numerous class and scattered all over the Church. It is a class of men for whom there can be no admiration. There is not even pity for them as they speed on their way to vacancies, whose pulpits should be occupied by the probationers of our Church. Does not this manner of seeking for another charge seem to you, Mr. Editor, mean, unmanly, if not despicable? Why don't these men come out when their work is done, their influence gone, their presence unpleasant, and give the congregation a chance to secure another minister? Were these brethren to demit their charges, and place themselves upon the list of probationers—the means appointed by the Church—then the powers that be would be compelled to acknowledge the weaknesses, the shortcomings—nay, the injustice, the cruelty—of a scheme that forces hundreds of the ministers of the Church to tramp the country, from Sarnia to Nova Scotia, in search of a home, of a field of labour and of rest.

ALIQUORUM.

"ALIQUORUM" REVIEWED.

MR. EDITOR.—In his letter on "Crying Evils" in THE CANADA PRESBYTERIAN of March 30, your correspondent, "Aliquorum," may not have intended it, yet he has publicly ridiculed a number of his brethren—singling them out as a class, painting an exaggerated picture of what is unhappy in their lot, and holding it up to the public gaze. On the opposite page of the same issue there is a contribution of a different kind, entitled "Is That the Best Work You Can Do?" If ever there was a time for doing such work as "Aliquorum" is engaged in, it was during the two years between 1884 and 1886, when there was no Scheme for the distribution of licentiates, and ministers without charge. There was then urgent demand for all the light that could be thrown upon the solution of this difficult problem. For two years the question was kept before the public, and carefully considered by those who were specially interested in its settlement. At last General Assembly a new Scheme was unanimously adopted, and a committee of seven—the majority of whom are ministers of ripe experience—was appointed to operate it. There have been difficulties and unavoidable infelicities connected with setting the Scheme in operation, as there will be in connection with the working of any scheme that can be devised; but, so far, the new plan is found to be a good one, and promises to become more and more suitable, as those in charge of it shall find out by experience the particulars in which it needs improving. Up to the 22nd inst., the time of the last meeting of the committee, several of those coming under the provisions of the Scheme have found happy settlements, and since the 22nd another has received a hearty and unanimous call. The ministers on the roll of the Distribution Committee differ in no respect from other ministers of our Church. Among them are young men of fine promise, and elderly men of recognized ability. When a young man graduates from the theological hall, or an ordained minister resigns his charge, there must be some way of his being introduced to the

vacancies of the Church, and the present method is the best the Church has been able to devise. Those coming under its provisions will have some hardships to encounter, but where is there the place in the Master's service in which there are no hardships to be met? and what true servant of the Master wishes to find a place in which he will have no hardness to endure?

Were one disposed to look only on the dark side of things, he might paint an unhappy picture of the lot of the average-placed minister or missionary, and say in the language of "Aliquorum," "A few of these men are young, many are middle-aged, and the rest of them are well up in years. Behold these men!" But we prefer to say, "Behold *the Man!*" Let us run with patience the race that is set before us, looking unto Him who endured the cross.

If "Aliquorum" wishes to show kindness to those on whose behalf apparently he has undertaken to write a series of letters,—inasmuch as a new Scheme of Distribution and Supply has been recently adopted, and inasmuch as there is a committee in charge of that Scheme, who are seeking to have it made as perfect as possible,—his better plan would be to communicate his views in the first place to that committee through its Clerk or Convener, and if, after a reasonable time has been allowed, no relief comes, then let him appeal to the public if he will; but never in such a way as either to embarrass the committee in its work, or to needlessly wound the sensibilities of those whose interests are in some measure entrusted to the committee's care.

CONVENER.

March 31, 1887.

GOSPEL WORK.

"BEATING UP THAT WAY."

Dr. Pentecost, in *Words and Weapons*, describes the following scene in one of his services:—It was the last Sunday but one in the Academy, and it was a day of rain and storm. There were few ladies present, but there was a large company of men. Seated in the front row, among others, were three men who paid closest attention to the sermon all the way through. Toward the close of our address we were impelled to make a direct appeal to one of these three men—the one who seemed the most interested. So turning to him, we said:

"Young man, are you a Christian?"

Almost before we had the words out of our mouth he sprang to his feet, answering in a clear, full voice:

"Yes, thank God, I am, and have been for the last thirteen months."

"Are you a sailor?" we asked, for there was something about him that suggested his calling.

"Yes," was the response, "and this," pointing to one of the men by his side, "is my first officer, and I am second officer of our ship."

"Is your first officer a Christian too?"

"O yes, thank God, he is for Christ."

Then, pointing to the man on the other side, we said:

"And how about your other shipmate who is sitting by you, is he a Christian too?"

"No, not yet, but I think he is beating up that way."

All this was very dramatic, and as it was purely spontaneous, the effect was thrilling in the extreme. The prompt response of the young mate, the quaint language of the sea, and the naturalness and earnestness of the man, all tended to electrify the audience. Our next impulse was to appeal to the man who, in the language of the sailor, was "beating up that way," so we said:

"Come, shipmate, why not drop your anchor and come to rest in the harbour of peace right here by accepting Christ?"

At this, the sailor man with eyes full of tears, shook his head and said:

"I am in a fog?"

We are glad to report that at the after meeting he saw the way and came into peace through the Lord Jesus Christ. But we were greatly struck with the expression of the second officer when he said of the mate: "He is beating up that way." Any one who knows anything about sailor language knows that "beating" is the process of sailing a ship against the wind. How many souls are beating up to port. It is needless labour, however; the sinner needs only to take Jesus on board, and immediately he will be at the land.

Pastor and People.

WEARING MOURNING.

A correspondent in the *Herald and Presbyterian* says: Henry Ward Beecher showed his appreciation of a great and growing evil by directing his family not to wear mourning when he died. This custom is heathenish. If our friends have gone to heaven and are happy with the Lord, why should we go about for months clad in the habiliments of hopeless grief? The *Forum* has a suggestion on this subject which I wish to commend to the consideration of your readers. It says: This passionate mourning, which, instead of being hidden in the depths of the heart, is obtruded upon the notice of every passer-by, how shall it be made to harmonize with the belief that the good who die are infinitely happier than they were before? To don the sable weeds of mourning because some one we love has been promoted from this world of pain and temptation to an eternity of peace is, to say the least, strangely inconsistent; while to tell all the world that, despite our loved one's immeasurable gain, we can only think of our own loss, is to proclaim our selfishness with a frankness which is as unworthy as it is unnecessary. In this matter of crape-wearing it would seem that the older countries of the world might, with advantage, sit at the feet of Australia and New Zealand, and learn from those young colonies a lesson of which the former are much in need. In both those countries the announcement of a death, in the press, is often followed by these significant words: "By wish of the deceased, his relatives will not wear mourning." Again this suggests a still more efficacious method of abolishing the practice. As the world well knows, there are no injunctions so scrupulously obeyed as those which rich testators lay upon the recipients of their bounty. Let it, then, become the rule that among the clauses of every will shall be included one enjoining the legatees to wear no crape, on pain of forfeiture of their bequests, and the reign of crape will soon be ended.

Our kindred whom God has taken to Himself are walking in white before the throne. They are waving palms of victory, and singing songs of thanksgiving. Why then should we wear black and sing dirges? We can not help feeling lonely and sad, when we miss the familiar face, and hear no more of the voice that was so sweet to our ears. But the Gospel forbids the indulgence of selfish sorrow. It teaches us to do our own lifework more zealously, because there is one less to help us, and the recent death admonishes us that we too must die. The best way to honour our sainted dead is to be more saintly in our spirit and our lives. The money needlessly spent in mourning apparel would sustain hundreds of missionaries, and print millions of Bibles.

THE COUNTRY PASTOR.

The simple annals of a country pastor's daily life are uniform and uneventful, and afford little scope for the biographer's pencil. Interesting and precious as any work done on earth in heaven's eyes, it is the obscurest possible in the world's regard. Angels look down upon it, busy, eager, bustling men heed it not. A calm routine of lowly though sacred duties a constant unvaried ministry of love, it flows on in a still and quiet stream, arresting no attention by its noise, and known alone to the lowly homes it visits on its way, and the flowers and fields it waters. The young pastor of Dun was no exception to this. He preached the Word, dispensed the sacred supper; warned the careless, comforted the sorrowing, baptized converts, blessed the union of young and loving hearts, visited the sick, the dying, buried the dead, pressed the hand, and whispered words of peace into the ears of mourners; carried to the poor widow and friendless orphan the charity of the Church and his own, slipped in softly into some happy home, and gently broke the sad news of the sudden disaster far away, lifted up the fallen one from the ground, and pointed to Him who receiveth the publicans and the sinners—these things, and such as these, he did in that little home-walk for twenty successive years, day by day; but that was all. There is much here for the records of the sky, but nothing, or next to nothing, for the noisy annals of time.—*The Pastor of Kilsyth.*

QUESTIONINGS.

Why are we told that faith alone can save
A human soul?
Deep meanings lie between this side the grave
And life's long goal,
Which we interpret slowly till we come,
Through tribulation oft, to rest and home.

Oh! where is home? that picture of repose
We see in dreams,
And sometimes fancy ours, until we lose,
In meeting streams,
Our visions, our sweet rest, our hopes, our all,
Which melt like snowflakes, and like raindrops fall.

Is it so strange that doubt in this world thrives,
When so much pain,
And pangs of suffering, fill so many lives,
That death were gain,
If only freedom from a quivering sense
Of weakness and of sadness, banished hence?

If this world were the end and goal of life,
A failure then
We must have felt it, pregnant with a strife
Which could not tend
To worthy recompense for all the pain;
It must have made us feel all life is vain.

Ah, Faith! good angel from the kingly skies,
Blessed child of love,
We need thy influence, open thou our eyes;
Bring from above
The soothing balm, the genial warmth of heaven,
Which oft to troubled hearts sweet peace has given.

Oh, teach us thus, what most we need to know
When life is sad,
That Christ looks humanly upon our woe,
Divinely glad
That He has power in earth and heaven to save,
And keeps our crown of life beyond the grave.
S. Huxley, in Canadian Independent.

DO YOUR BEST.

The great secret of success in any enterprise lies in the thoroughness of the work performed. It matters little whether the work be of hand or brain; if it is well done, it seldom fails in its object. If it is done in a heedless, slovenly manner, only a change of circumstances can render it successful, and that success reflects less credit on the doer than on the favourable circumstances which render it possible. If a man be a common labourer, he can gain such respect by doing his work so well that his labour will be sought for and he will be honoured for his fidelity. Such men will not be long out of employment even in hard times, while those who are known to perform their work with the least possible trouble to themselves, or unskilfully, will always be complaining of the hard times.

If you are a maid in the kitchen, do your work so well that you will be invaluable in a household. A faithful servant is a friend, and will be so considered by those who do their work well.

Whatever your station in life, aim to do your best, and you can but honour the station you occupy. Think no work degrading which is well done, and all work degrading which is half done.

HOW TO ATTRACT A CONGREGATION.

A tremendous noise is one way of attracting a congregation, but whether or not it is one which Jesus and His apostles would have followed I leave to be decided by those best able to judge. The other day we read in an official report. "Brass band better than ever, thirteen blowing salvation through their instruments." If this be so, let them blow till all is blue; it is not for us to rail at sounding brass if it has indeed become a channel of salvation. Blow by all means. If any of you judge that this is your high calling, pursue it ardently, and if outraged humanity should pelt you with mud and rotten eggs, do not reckon that a strange thing has happened unto you. If you should also create about twice as much blasphemy as religious feeling, do not be surprised; if your course of action should bring ridicule on all religion, and educate the mob in the art of rioting, which they may use by and by with unexpected results, do not marvel. If you conceive this to be your line of usefulness, listen to no advice; reckon all who differ from you as your enemies; become martyrs; and go forward like good soldiers, so long as leather and brass hold out. Only be prepared for contingencies. Suppose the big drum and tambourine should cease to charm, what next? What else is to be done? Will you stand on your head? Hornpipes have been tried; will you try the

tight-rope? I cannot suggest to you a novelty—since we have already heard of Brummagem bruisers, devil-dodgers, converted clog-dancers, etc. No, I cannot continue the list, for it must include several profane titles if it become at all complete; and, above all, and worst of all, it must needs contain those blasphemous insults to the eternal and incommunicable name which arise out of the desecration of the word "Hallelujah." It only occurs to me to suggest the question, "Might it not be possible to be a little less vulgar, and so to create variety without extreme exertion?" It might be a novelty to some people to conduct a meeting in which there should be no slang—let it be attempted.—*Rev. C. H. Spurgeon.*

IMPROPRIETIES OF CHURCH-GOERS.

One of these is that of converting the churchyard into an arena for political and railroad discussions and other secular subjects, which are so unbecoming the place and time that we deem the simple mention of them as being all that is necessary for the present.

Irreverence is another, being manifested by words and actions that indicate an ignorance or disregard of the sacredness of the place, which is dissimilar to Moses putting off his shoes before the burning bush at Horeb, the Mount of God, for the place whereon he stood was holy ground. Our Directory for Public Worship, chap. iii., sec. 2, says: "Let all enter the assembly and take their seats or places, not irreverently, but in a grave and seemly manner." If there be a place under the sun where men may be indulged with proud looks and a lofty mien, that place is not the house of God.

Listlessness or inattention comes in among the improprieties. It is due to ourselves, to the audience, to the minister, and, most of all, to the Lord of the house, that on entering the sanctuary we put ourselves in the posture of hearers, if not of worshippers. How far from that posture are they who are inattentive to the exercises, and receive no benefit therefrom while indulging in vain looks and in carnal imaginations.

Perhaps it has not occurred to our readers as falling in the category of improprieties, the practice of our referring with some frequency to our watches in sight of the minister, which practice produces the impression on his mind that we are tired of the sermon, and would be pleased to have it brought to an end. Let us not in apparently so small a matter as that of looking at our timepieces during sermon offend against a rule affecting our minister's comfort and power to do good.

What puts our church-goers in such haste to get out of the church? They seem to be restless. "Ireneus," of the New York *Observer*, on one occasion in a certain church counted fourteen men who drew on their overcoats while the minister pronounced the benediction. We have seen something in our Southern churches equivalent to this, men, women and children making haste to get out of the house, as though the house were on fire, and when they are out and have gotten into their vehicles their driving is scarcely in keeping with the sacredness of the place where they have been, or of the sacredness of the day which they have been attempting to observe.—*Assaulte Reformed Presbyterian.*

A PRACTICAL RELIGION.

We want a religion that softens the step and tunes the voice to melody, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, courteous to inferiors, and considerate to friends; a religion that goes into the family, and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scraper and the door-mat, keeps the mother patient when the baby is fretful, and amuses the children as well as instructs them; cares for the servants besides paying them promptly; projects the honeymoon into the harvestmoon, and makes the happy home like the Eastern fig-tree, bearing in its bosom at once the beauty of its tender blossoms and the glory of its ripened fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway of life, and the sensitive souls that are travelling over them.

Our Young Folks.

GOLDEN GRAIN BIBLE READINGS.

BY J. A. R. DICKSON, B.D., CALI.

INIQUITIES ARE LIVING FORCES, PSA. LXXIX. 133.

Once committed they live on, Job xiii. 26 ; Lam. v. 7 ; Job xxi. 19.

They take hold of the wicked, Prov. v. 22 ; Psa. xl. 12.

They make strength to fail, Psa. xxxi. 10.

They testify against us, Jer. xiv. 7.

They sometimes prevail against the godly, Psa. lxx. 3.

They carry men away from God, Isa. lxiv. 6 ; Isa. lix. 2.

They make people a reproach, Dan. ix. 16.

They cool down the love of others, Matt. xxiv. 12.

They must be acknowledged, Jer. iii. 13.

To be forgiven, Psa. xxxii. 5.

God will subdue them, Micah vii. 19.

Christ turns men away from them, Acts iii. 26.

And so blessing comes to them.

GIVING, AND GIVING UP.

"He certainly is a most generous man. He has just given £5,000 to the work of foreign missions. It's one of the most munificent gifts we have ever received."

"Not quite so," was the answer. "I know of at least one more generous giver."

"Really? Well, I was looking through the reports of the last few years, and I saw nothing like that sum on the donation list."

"No ; the gift to which I allude has not appeared in print, and will be known by very few except the Lord. The other day I was calling on a friend of mine, a very aged man, who told me, with tears running down his cheeks, that his only son was about to leave home for missionary work in a far-away land. The father had discovered that the young man felt called of God to such service, but was tarrying at home for his sake. 'How could I keep him back?' said the old man. 'I had prayed all my life : "Thy kingdom come ;" "Send forth labourers into Thy harvest" and with all the pain of parting with my boy, in the certainty that I should never see him again on earth, there is a deep joy in giving him up for Christ's sake.'"

I said to myself, on overhearing this conversation, surely here is a true test of love—not giving only, but giving up. For though love cannot exist without giving, there may be large giving without love ; but we can hardly doubt that it is love alone which for another's sake gives up what is held dear.

WHAT BECAME OF A DISHONEST BOY.

Let me tell you of a boy, whom we shall call Ned, who wanted to go to the show that had come to the town in which he was living. His father could not go, and so put him off. The next day Ned coaxed to be taken to the show, but his father told him to go to school, and he would call for him there if he went. Ned thought he only wanted to put him off again, and did not expect him to call for him. So he took some money, played truant, and went to the show. His father called at the schoolhouse for him, and then went to the show. There he saw Ned with some bad boys, but he said nothing. In the evening he asked his son if he was at school. "O yes, sir!" but he knew he was telling a lie. You see how sins go together ; one leads to another. He disobeyed, then he stole, played truant, and lied to conceal his sin. He soon saw that his father knew all about it. He knew he deserved to be punished, so he thought he would confess it and escape. But the confession that is made merely to escape punishment doesn't amount to much. The sorrow for sin, that doesn't lead us to forsake it, and do better, is a sham. His father said he would have to tell the teacher, and let him punish him as he thought best. Ned felt that would be a disgrace before the school to which he was not willing to submit, so he ran off.

After a few weeks he was brought home, forgiven, and restored to his old place in the home. Then he was sent to school in a neighbouring town. He did not like it there, so he ran off again. This time he was six months. He changed his name so that he

would not be known, but he got into trouble for which he would have to go to prison, unless he had some one to help him. Now, the poor rebel against his parents had to tell his name and who his father was. As soon as his father heard it, he came and helped him out of his trouble, and took him home again.

You would expect him to be a kind and dutiful son after that, wouldn't you? But he was not. He went from one thing to another, he took step after step in his disobedient way, until he was in the prison, where he told the chaplain that he was suffering the just punishment of heaven. How ungrateful is disobedience! It will wound and crush the heart of the kindest parent on earth. A noble-hearted boy would deny himself anything, and a loving, dutiful girl would make any sacrifice, to gratify a kind parent.

THE LAST FEATHER.

It is the last feather that breaks the camel's back. — *Old Proverb.*

"Could not mean one feather, Auntie dear!"
Said little Mary, and lifts her eyes, so clear
That I can see, beneath their depths of blue,
A challenge that I prove the proverb true.
"Oh Auntie!" she persists, "a whole big sack
Of feathers could not break the camel's back."

"'Twas the last feather, child, that did the harm,"
I whispered, ere the voice of tender charm
Had left the lovely curving lips of red ;
And as surprise grew on the face, I said,
"Though camels have large, homely backs, and strong,
And carry burdens through the years so long."

"A fateful hour these desert creatures share
With all the swifter beasts that burdens bear.
There comes a time when men may pile their backs,
And bid them rise and bear with cruel whacks ;
But the poor camel, past the working hour,
Has lost, to bear the feather's weight the power."

"This proverb holds a lesson, little one :
The many burden-bearers 'neath the sun
With willing hearts will do and suffer long ;
Perhaps upon life's journey pass with song,
For loving service makes a load seem light.
And hope will make a weary way all bright."

"We thoughtless, lay our burdens, one by one,
Till the long way of life is almost done,
Upon our loved ones, bearing all the years,
And telling naught of secret pain and tears.
At last, from out our selfish ease we start—
A feather's weight—the last one —broke the heart."

LEARNING TO TRUST.

Jennie Blaine, although so young, had passed through two severe trials.

First, the death of her mother, whom she loved and appreciated as few children of thirteen know how to do.

Three years later her father became insane, and in his wild ravings was so dangerous that his friends were forced to take him to the asylum.

Jennie was almost heart-broken, and for months her face wore a sad expression which was pitiful to see on one so young.

Every one said her father was hopelessly insane ; that there was no possible chance for his recovery.

Jennie had for some time thought of joining the church, but religion was so mysterious to her that she feared to take such a step without being able to give a reason.

She often heard people speak of having prayers answered, but while she had been in the habit of repeating the Lord's Prayer all her life, she had never, to her knowledge, had any special prayer answered.

But now in this hour of trial, when her home was broken up, her little brothers and sisters scattered, when friends could give her no hope, she went to her mother's God, and begged that her father might be restored.

Five long months passed by, and one glad morning news came from the asylum that her father was perfectly well, and would be sent home in a few days.

The answer to her prayer inspired Jennie with a faith so strong that she felt eager to trust her life and all it contained to the keeping of the loving Father who had listened to her pleading cry in the time of great distress.

One bright Sabbath in September it was, with an intelligent faith in God, that she assumed the vows of the Church.

In the cross may be seen the concentration of eternal thought, the focus of infinite purpose, the outcome of illimitable wisdom.

HIS BIBLE SAVED HIS LIFE.

Samuel Proctor was a soldier in the 1st Regiment of Foot Guards, and took part in the terrible scenes of Waterloo. He had received religious impressions in early life, and these were deepened in after years, so that he became identified with the few pious men of the regiment who met for devotional purposes. He always carried his Bible in his trousers pocket on one side, and his hymn book on the other. In the evening of the 16th of June, his regiment was ordered to dislodge the French from a certain wood, from which they greatly annoyed the Allies. While so engaged, he was struck on one hip with such force that he was thrown some four or five yards. As he was not wounded, he was at a loss to explain the cause. But when he came to examine his Bible, he found that a musket ball had struck him just where the Bible rested in his pocket, penetrating nearly half through the sacred Book. All who saw the ball said that it must have killed him but for the Bible, which thus literally served as a shield. He was filled with gratitude to his Preserver, and ever kept the Bible in his house, as David laid up the sword of Goliath as a memorial. He used to say : "The Bible has twice saved me instrumentally : first from death in battle, and second from death eternal."

WHO IS YOUR MASTER?

Some months ago, five little boys were busily employed one Saturday afternoon, tending up the garden at the back of their house, receiving now and then kind words of advice and encouragement from their father, who was preparing part of the grounds for seeds. All went well for an hour or so, until, hearing some dispute, I went out to settle it if I could.

"Well, what is the matter, Fred?" I asked the eldest boy.

"David wants to drive as well as Charley," he replied, placing a basket of stones on the make-believe cart.

"Well, Charley, why not let your brother be master with you?" I expected an answer from the young driver ; but after glancing at me to ascertain whether I spoke in earnest or not, little Philip (the horse) pulled the bit from his mouth, and said : "Well, David, how silly you are! How can I have two masters? The one would say 'Gee,' and the other 'Whoa,' then what a muddle there would be!"

I perceived the wisdom of the child's remark, so I arranged some other plan whereby little David was happily engaged, and then left the garden. But the boy's words reminded me of the words of the Lord Jesus : "No man can serve two masters." Dear boys and girls, you cannot have both Christ and Satan for your master. "Choose you this day whom ye will serve."

MACAULAY'S TRIBUTE TO HIS MOTHER.

Children, look in those eyes, listen to that dear voice, notice the feeling, of even a single touch that is bestowed upon you by that hand! Make much of it while yet you have that most precious of all good gifts, a loving mother. Read the unfathomable love of those eyes ; the kind anxiety of that tone and look, however slight your pain. In after life you may have friends, but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in the struggle with the hard, uncaring world for the sweet, deep security I felt when, of an evening, nestling in her bosom, I listened to some quiet tale suitable to my age, read in her untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep ; never her kiss of peace at night. Years have passed away since we laid her beside my father in the old churchyard, yet still her voice whispers from the grave, and her eye watches over me, as I visit spots long since hallowed to the memory of my mother.

TROUBLES are hard to take, though they strengthen the soul. Tonics are always bitter.

IT is always good to know, if only in passing, a charming human being. It refreshes one like flowers and woods and clear brooks.

OUR beliefs are independent of our will, but our honesty is not ; and he who keeps his honesty keeps one of the most precious possessions of all true Christians and gentlemen.

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TORONTO, WEDNESDAY, APRIL 13, 1887.

THE remarkable success attending the operations of the Woman's Foreign Mission Society suggests the query, Why was it not thought of sooner? It is only a few years since the movement began in the Canadian Church. For a young institution it has attained remarkable strength and activity. The eleventh annual meeting began yesterday in Old St. Andrew's Church, and the reports submitted are of the most encouraging character. This consecrated agency for the diffusion of the Gospel in heathen lands has evidently a noble work and a grand future before it.

THE theory that none are within the Church but communicants—a very convenient one for indolent, careless elders and ministers. The number on the communion roll is much smaller than the number of worshippers connected with any congregation. If nobody should be looked after particularly but members in full communion, then the duties of a teaching and ruling elder become necessarily circumscribed. An entirely different face is put on the whole matter, if a Session acts on the theory that every young man and woman—yes, every boy and girl in the congregation—is under the spiritual care of the Session. This is the true theory—the theory on which every Session should proceed. No doubt the practice of this theory would involve a great deal of work, but work is the very thing wanted. Work is what the Church needs and what the young people need. If the object of a minister, or other spiritual office-bearer in the Church, is to save labour, his best plan is to save it all by not undertaking to do anything. A thorough recognition of the fact that everybody connected with a Presbyterian congregation is under the spiritual oversight of the Session, and that every member of Session, by his ordination vows, is bound to exercise such oversight in spiritual things, would make a revolution in many congregations. If our own theory of the Church and of baptism were properly carried out by the Session, in all our congregations, we would not hear so much about the necessity of having evangelists and other outside help.

A DEPUTATION from the Presbytery of Barrie waited upon the Attorney-General last week for the purpose of discussing the existing arrangement for supplying religious instruction to the inmates of the Reformatory at Penetanguishene. The deputation was most courteously received by the Premier, who expressed his pleasure at having an opportunity to discuss the matter. The object of the Government explained by the Premier, is to have constant moral and religious supervision of the inmates. Such supervision, it is believed by the Government, can be better secured by the services of a resident chaplain than in any other way. The chaplain is expected not only to give religious instruction to the boys, but also to discharge toward them the duties of a parent, or moral guardian, so far as the discharge of such duties is possible. It goes without saying that if there is to be a chaplain at all he must belong to some religious denomination. An arrangement may probably be made by which the resident ministers may supplement the labours of the chaplain, and give religious instruction

to the inmates that belong to their own denominations. If the Government aim at constant moral and religious supervision of the inmates, instead of occasional religious services, as in the case of such institutions as the Central Prison, there is much to be said in favour of a resident chaplaincy. The representatives of other denominations should, however, have free access to the Reformatory, and an opportunity should be afforded them of giving regular religious instruction to such of the inmates as belong to their denominations. Into an arrangement of this kind we have no doubt the Government would enter heartily, and we are certain the resident ministers of Penetanguishene will willingly do their part.

THE advantage of having humane, Christian gentlemen on the Bench may be seen by the following paragraph from a judgment delivered the other day by Mr. Justice Rose. We know nothing about the merits of the case under consideration nor with what amount of force, if any, his Lordship's words apply to it. His Honour said:

The tendency of modern legislation seems to have been in the direction of recognizing that it is not in the interest of society that a debtor and his family should be deprived of all means of subsistence, even for the purpose of paying an honest debt. Great want, misery and a terrible temptation to crime often follow hard upon the heels of an officer of the law set in motion by a creditor who is careless of what may follow, provided his debt is paid, and he is not personally disturbed by witnessing the suffering caused thereby. Our Legislatures pass laws to relieve the honest and unfortunate, even though they sometimes afford a shelter for the improvident and dishonest, and I venture the opinion that no good end is served by any law which permits the officers to turn upon the street helpless women and children without food or shelter. The cruelties of the debtors' prison are rapidly becoming things of the past—it may be the next generation will view the exercise of some of the powers now existing to enforce the payment of debts from the suffering poor as no less cruel.

Of course an honest debt ought to be paid if possible, but, as the judge observes, turning helpless women and children upon the street without food and shelter, while the head of the family may be tempted to commit crime, is often a greater evil to society than the failure to pay the debt. Laws are made for the well-being of society as a whole as well as for the protection of creditors. The changes that are being made in the law in regard to distress for rent by the Local Legislature at the present time are a good illustration of the present tendency toward the humane in such matters. If Mr. Justice Rose, Justice Patterson, Chancellor Boyd, Vice-Chancellor Proudfoot, and one or two other Ontario judges who are humane Christian men as well as eminent jurists, could be transferred to Ireland for a short time, the effect might be good.

THE point raised by our correspondent, "A. W.," in the last issue of THE CANADA PRESBYTERIAN, is well worthy of most serious consideration. There is no doubt that such phrases as "joining the Church," "becoming a member of the Church," "being received into the Church" are often misleading and unscriptural. Referring to the use of the words "added to the membership," our correspondent asks:

Is it intended to include all born of professed Christian parents as well as those received from other congregations? If not, it is surely very defective. Or is it intended to mean communicants? If so, the statement is calculated to teach that the visible Church is composed only of communicants, and to lead the young and others to believe that they have no place as members in the congregations, and no responsibility as members until they become communicants. This doctrine is widely spread in the Church, and is doing much mischief among the young. To read these reports, and to listen to much of the language of many ministers and others about the children of professing parents "joining the Church," "connecting themselves with the Church," and being "received into the Church," one would suppose they never had a place in the Church as members, and that the Good Shepherd has no lambs in His flock. This is the general impression produced upon the minds of the young, and hence so many of them feel no responsibility resting upon them to discharge the various duties incumbent upon them as members of Christ's visible Church. Those who use such language I know profess to believe "that the visible Church consists of all those throughout the world that profess the true religion, together with their children," but they are practically teaching another doctrine.

There is no doubt that much of the current phraseology about receiving members into the Church is not only misleading, but is in direct contradiction to the teaching of the Confession. An Indian in the North-West may be received into Church; but no such language should ever be used in connection with the children of believers. Can we blame our young people for thinking they are outside the Church

until they become communicants, if the language used by our reports, and by many ministers and elders, conveys that very idea? The teaching of the New Testament and the teaching of the Confession is that the children of believers are in the Church, whether communicants or not. Our theory of baptism implies the same fact.

MANY of our readers may find some difficulty in believing that the following exquisitely beautiful verses were written by an incurable patient in the Lunatic Asylum, Toronto. Were it not that they are vouched for by Dr. Clarke, the courteous and efficient superintendent of the institution, we frankly confess we never could have believed they came from any such source.

NIGHT THOUGHTS.

I love to view thee, beautiful star,
Shining in lustre from afar;
Above earth's ever varying scene,
Thou sit'st tranquil and serene.

Thou dost thy peaceful station keep,
While underneath thee dark clouds sweep;
And storms may dash o'er earth and sea,
But storms may never reach to thee.

O, could I mount yon studded blue,
And sit securely there with you,
With what delightful haste I'd go,
And leave this gloomy vale below.

As thus I mused, from yon bright sphere
A voice seemed wafted to my ear:
It spoke—at least to me it spoke—
And thus the pensive silence broke:

Stop, mortal, stop, and think one hour;
While I reflect my Maker's power,
Thou may'st reflect His richest grace!—
Then cease to envy me my place.

Though high in heaven's blue vault I shine,
My nature's lower far than thine,
And thou may'st glow with purer light
When I am quenched in endless night.

My home is in these lower skies,
And I can never higher rise;
But thou may'st soar to climes above,
Reflecting rays of heavenly love.

Around this dusky globe I roll,
Diffusing light from pole to pole;
But thou may'st shine in worlds unknown,
Revolving round Jehovah's throne.

My light is borrowed from the sun,
But thine is from the Holy One;
Thy dream of earthly bliss let go,
And thy superior nature know.

Hereafter let the vulgar talker about the inmates of asylums keep his vulgar tongue still. The writer of these verses and the writer of some others published on Spring—which we may give our readers at another time—prove most conclusively that some of the inmates of asylums have minds incomparably superior to those possessed by many who are considered sane. As one reads these stanzas, and feels their power and beauty, he can scarcely help asking, What is insanity? Clearly the mind that conceived these verses is almost infinitely superior to many minds considered sane.

RAY PALMER, D.D.

HOWEVER deep their attachment to their own denomination, those who have made permanent additions to Christian hymnology belong distinctively to the Church Universal. Whatever tends to the enrichment and culture of spiritual life is the common heritage of all the Churches. Toplady was a devoted Presbyterian, and J. H. Newman a zealous Roman Catholic; but the hymns "Rock of Ages," and "Lead Kindly Light," give fitting and devout expression to the deep faith and trust of the Christian soul in whatever Church it may find a congenial place of worship. May it not be that these grand and abiding Christian hymns have a mission to accomplish in awakening in the soul a longing for that higher and deeper unity of spirit among all the disciples of Jesus Christ, than even the most skilfully constructed bases of union and organic federations are able to accomplish?

Another of those who has contributed to the Christian Church of our time a hymn that it will not willingly let die, has in a ripe old age entered into his rest. The Rev. Ray Palmer, D.D., whose praise is in all the Churches, has finished his ministry on earth, and joined the multitude whose praise is pure and unceasing. A year ago he had a slight stroke of apoplexy, from which he never fully recovered. For

some time he had been in failing health, and weeks since it became evident that he was nearing the end. His gentle spirit passed peacefully away on the morning of the 29th ult. He died as he had lived, adorning the doctrine of God his Saviour. In humble trust in His finished work and perfect righteousness, he yielded up his spirit, in the blessed hope of a glorious resurrection.

Dr. Ray Palmer was born in Rhode Island, in November, 1808. In his preparatory training he was the schoolmate of Oliver Wendell Holmes. He received his college education at Yale, where he graduated in 1830. After teaching for a few years he became pastor of a Congregational Church in Maine, where he laboured successfully for fifteen years, when he accepted a call to the First Congregational Church in Albany, which he left in 1886 to become Corresponding Secretary of the American Congregational Union, making his residence in New York City.

The author of several hymns breathing a spirit of pure devotion, Dr. Palmer will chiefly be held in loving remembrance as the author of "My Faith Looks up to Thee," which he wrote in his twenty-second year. It is not the quantity but the quality of authorship that gives it a title to a lasting fame. This one hymn has found such a lodgment for itself in the heart of Christendom that the beloved name of its author will be enshrined in its affections. That name will be inseparably linked with the gifted few who have been honoured to add to the ever-enriching treasury of the Church's song. That precious hymn, owned and blessed as it has been in the past, will continue its blessed ministry and helpfulness to generations of pious souls yet unborn.

KNOX COLLEGE.

THE services rendered to the Church by the various colleges continue to extend in value and in popular estimation. Each has its own well-defined sphere, its own work to do, and there is no occasion for anything like jealous feeling between them. There have been no envious manifestations in the past; while in the future there is no reason why any other sentiment than a healthy and generous emulation should exist. Each Presbyterian College from Halifax to Winnipeg is able to record progress, and there are still more hopeful indications for the future.

The steady progression that has marked the history of Knox College must be very gratifying to those entrusted with its management, its able staff of professors, its steadily-increasing body of alumni, those at present enjoying its training, and the Church generally. A strong and efficient theological college is an unmistakable index of a healthy, vigorous and progressive Church. It is certain that Knox College was never in a more healthy and satisfactory condition than it is at the present time. It is coming more into touch with popular sentiment, as is evidenced by the general interest manifested in all that pertains to it. The various public meetings held during the session are almost always attended by audiences that completely fill Convocation Hall; while the opening and closing exercises are attended by numbers so large that its capacity is taxed to the utmost. The meeting in connection with the closing exercises, in Erskine Church, last week, was one of the most successful yet held. Indeed these evening meetings, arranged to afford opportunity for the presence of the people generally, have all been well attended, and have evidently deepened the interest in the College among the various congregations in the city.

The session now closed has been very satisfactory. As announced by the Principal, no fewer than eighteen students composed the graduating class. This is only the contribution of one of the theological institutions for the reinforcement of the ministerial ranks in the Canadian Church, and also for the work of preaching the Gospel in the regions beyond. The succeeding contingent is not quite so large, there being only fourteen; but the first year students compensate in number for the small decrease in the second year. In addition to the work of instruction ably maintained by the Principal, Professors and the Lecturer in Homiletics, the Rev. R. Y. Thompson, B.D., has rendered valuable service by his lectures on Old Testament Introduction, the department to which he has been appointed. The fuller equipment of the professorial staff has been relegated to a more auspicious future.

The Endowment Fund has steadily advanced, and

has at length reached goodly proportions. So successful has this movement been that Principal Caven was able to state that, so far as the financial basis was concerned, the future of Knox College was secure. The handsome sum of \$198,000 has been subscribed to the Endowment Fund; a little more effort and a little more liberality will bring it up to the sum contemplated when the movement was begun. It is quite probable, as it is desirable, that, as in the case of European institutions, as well as those in the United States, Knox College will from time to time be remembered in the benefactions of wealthy and leal-hearted Presbyterians, who desire to see the cause of Presbyterianism advanced.

The closing meeting in Erskine Church was in every respect most satisfactory. The addresses were interesting, well-timed and very effective. The gentlemen representing the students made a decidedly favourable impression. Mr. Rae's speech, descriptive of the social life of the college, gave a good idea of the varied and active agencies that contribute to the moulding of student life, and preparing the young men for the active duties awaiting them. Strongly imbued with the missionary spirit, Mr. Goforth delivered a very effective and telling address on the Church's responsibility in relation to the universal proclamation of the Gospel. The Principal addressed to the young men who had completed their academical training, a series of excellent counsels, which cannot fail to be of great value to them in the exercise of their ministry. No less valuable was the vigorous and thoughtful address delivered by the Rev. Dr. Ure on the aim of the Gospel ministry. It was a fine illustration of the fact that evangelical doctrine is compatible with robust intellectual thinking, as well as with rich fervency of spirit and great personal modesty. The closing meeting of the session of 1887 will serve as a standard of comparison for future years.

The Alumni Association is becoming more of a power in connection with the college. It has passed beyond the stage of sentiment, and is settling down to active and effective effort for the advancement of the interests of the institution. They undertake the sending of Mr. Goforth, from whose devotion to the cause much may be expected, as a missionary to China, providing, in the permanent issue of *Knox College Monthly*, a medium for the cultivation of Presbyterian literature, and by obtaining representation in the Senate, the college will be in more immediate and fuller sympathy with the Church. Indications are prophetic of a prosperous and useful career of what is becoming one of the most important and time-honoured institutions of the Presbyterian Church in Canada.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—A new volume of this standard weekly magazine has just been begun. As a repertory of all that is noteworthy in current literature it cannot be surpassed.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The leading features of the *English Illustrated Magazine* for April are the continuation of "An Unknown Country," by the author of "John Halifax, Gentleman," with a number of fine engravings from sketches by Noel Paton; "Our Fishermen," also copiously illustrated; "A Journey to Exeter," and a most interesting paper, "Sheridan and Miss Linley." B. J. Farjeon's serial, "A Secret Inheritance," advances in interest.

SOME PROBLEMS OF PHILOSOPHY. Archibald Alexander, Professor of Philosophy in Columbia College. (New York: Charles Scribner's Sons.)—The author of this able contribution to the rich literature of philosophy is gifted with many qualifications for the task he has undertaken. He is a remarkably clear logical reasoner, and eminently fair and candid in the statement of the philosophic problems with which intelligent readers are in these days more or less familiar. The volume may, in some respects, leave the reader a little disappointed, but that will be mainly caused by the limits to which he has confined himself in the discussion of the problems. The work is a striking illustration of how clear and lucid abstract philosophic discussion may become in the hands of an accurate thinker, whose knowledge of language is commensurate with his other attainments.

THE MISSIONARY WORLD.

OUR FELLOW-SUBJECTS IN INDIA.

The Rev. Dr. Robson, Aberdeen, at the Manchester Conference, said. It is now twenty-six years since I entered the ministry, and then I felt the responsibility of the step I was taking. I put to myself the question, What is the field of work before me? and I heard very distinctly the Master's answer: "The field is the world." I then realized that I could not stay at home, but that I must go wherever the Master called me; and, after hours of agony and prayer, I at last made up my mind to say: "I will go forward; the field is the world." When I had done that I was possessed by the "peace that passeth all understanding"; my eye was single, and I saw my way before me. I did not offer for the foreign field; I was asked to go there, and I accepted the invitation at once, much to the astonishment of those who did not know the struggle I had been going through, and nothing that was afterward said for or against my determination influenced me at all. When once I believed I was called to go, I resolved to do so. I say this to encourage any one who may be struggling in the same way just now; and if you feel the stirring of the Spirit settle the matter with God before you say a word to any man, and when you have done that leave all else to His providence, and you will find the work easy.

After being in India twelve or thirteen years my health broke down so completely that I was told I should never be able to labour in the tropics again. Then I remembered that the field was the world, and so I came home. My labour in the foreign field has shown me that the religion of Christ is for all the world, and, looking back upon my work now, I may, perhaps, present some views of it different to those which I might have been able to give to you had I just returned hot from the fray. The subject is, "Our Fellow-subjects in India, and their Needs." This is a touching subject, for the people of India are our fellow-subjects, though not in the same way as we are subjects of the Queen. Latterly some of the representatives of that country have come to this land, to plead their cause before the constituencies of England, and a great deal has been said *pro* and *con*, with regard to their claims. I am not going to enter upon that now, but I will say this, with great intensity of conviction, that if we wish that they should be our fellow-subjects, in the sense of working harmoniously in one kingdom, even of this world, we must supply their great need—need of the Gospel. But although they are our fellow-subjects, yet they require not home missions, but foreign missions. There is a distinct difference between these two branches of Christian work, and unless we recognize that difference we do not really comprehend what we have to face.

What is the difference? It lies in the difference of the enemy we have to meet. In this country we have to reckon with irreligion, but in heathen lands our foe is religion. At home, when you have brought a man to face fairly the question, "What must I do to be saved?" you have won half the battle; but when you have got a Hindu to do so, you have roused the full strength of the enemy. My friend, Mr. Ratcliffe, told me last night that the people amongst whom I now work in the North of Scotland are the most strongly entrenched in religious servance and self-righteousness of any he had met with in Great Britain; but I can recall many cases in which those people have humbly acknowledged their need of forgiveness, whereas I have now in my memory the picture of a man in India who, when I brought him to put the question, "What shall I do to be saved?" replied: "Oh, Krishna will save me," and when I spoke of Christ he grew furious, saying, "Of course Christ is able to save you, but Krishna is able to save me." There was a man as earnest in religion as I was, but he looked to another, and it was years before he came to find that Krishna could not deliver him from sin.

THE Chief of the Samaritans is now in London, seeking help for the redemption of some land formerly belonging to their synagogue, and now mortgaged by the Turkish Governor.

THE New York Board of Excise think 9,000 saloons are enough for that city, and have resolved not to allow an increase. Small favours, remarks the *New York Independent*, are thankfully accepted by this rum-ridden community.

Choice Literature.

HEATHER BELLES.

A MODERN HIGHLAND STORY.

CHAPTER X.—A JOURNEY AND A DISCOVERY.

Soon after four that morning the student was on his way. After a meagre breakfast and a farewell from the minister and his sister, the black horse and high-wheeled dog-cart wended their way up the glen. Gray sheets of heavy cloud bore their masses of vapour over the glen, but were impeded and gathered in denser folds over the mountain-tops. For a time little was said by either of the travellers. Roderick was wrapped in thought, for, despite the weighty nature of his mission, there was a delightful excitement in the prospect of the new experience before him. So chequered is this life that oftentimes its darkest shades are combined with such experience of the novel and the strange, as almost to obliterate the sharpness of sorrow, or the keen strain which entangled circumstances may produce. The student was anxious and burdened; yet the lively anticipation of new sights and circumstances made him feel light indeed both the solitude and the load. The silence which lasted for a time was not at all to the mind of the wily old Highlander who sat beside him. Dannie was as curious and as garrulous as any elderly representatives of the other sex could possibly be. There was no small mystery about their present journey, which he was resolved if possible to fathom; and he was specially anxious to find out, by the slyest and canniest arts of innocent talk which he could command, if McKay's departure had any connection with Archibald Graham. A few far-off shots, to which Roderick replied in curt and general terms, prepared the latter for the attack; and then the pawky-veiled bombardment began. It may be needful to explain that the conversation which follows is not translated from the Gaelic. The medium used was the English language, because Dannie prided himself on his acquaintance with that tongue. He had got the length of reading the Bible in its Saxon dress, although reflections might be cast on the correctness of his apprehension. To his mind there were no doubts and no difficulties; for, whenever he came to a word of several syllables whose face he did not recognize, he without hesitation pronounced it "Leviathan," and boldly passed on. He was, however, really anxious to improve his knowledge of English; and on the present occasion could not miss the opportunity of conversing in that tongue with a "college-bred" man.

"Ye'll no be gaun far, are ye, Maister Roderick?"

"As far as Edinburgh, at least," said the student, cautiously.

"Edinburrie, are ye? Eh, it's awfu' ta wey that fouks traivils noo-a-days. I wudna mind a bit jaunt at a time to a saycrament or a funeral, but there's thae tourer bodies, they gang o'er a' the country scilmin' hills like as they were gamekeepers or gaygers. They're swarming like rabbits noo-a-days."

"Maybe, Dannie, but people must travel sometimes for other good reasons, as well as sacraments and funerals."

"Ye're no gaun farrer nor Edinburrie, surely? I thocht that was as far as any daycent body wud care ta gang onywey."

"I am going to Edinburgh, at any rate, though it's not quite the end of the world," was all Roderick's reply.

"Eh, laddie! ye're no gaun forrin, are ye?" said Dannie in a tone of anxiety and commiseration. "It's an awfu' place that forrin."

"What's awfu' about it?"

"Is that no whar they send ta bad fouk tae female servitude?"

"Female servitude! What do you think that is?" said the student with a broad smile.

"Deed, I dinna ken very weel—an' it be na to mak' them tak' wives whether they will or no."

"Well, Dannie, I don't mean to let them force me that way. It's best to choose a wife for one's own self, isn't it?"

"They tell me that's what even ta Queen's sons and dochters canna dee. They maun tak' some ane that ta big folks wale out for them. Man, it'll jist be like suppin' cauld parrich. But there's Mr. Greeme's dochters noo—ta like o' Miss Florince whatever. She wud be muckle the better o' some ane to look efter her like—if Airchie doesna come hame a'richt. Ye wudna like to see ta likes o' her without a pecter, wud ye? They're tellin' me ye was awfu' guid to her yersel when ye wis a kind o' haffin'."

"Oh, there's no fear of them; I hope Mr. Graham himself will get better, and then Mr. Craig is a sort of guardian to them at present."

"A sort o' garden. Gi'e wae wi' ye. That's no what a wumman needs, it's a husband. They're like the lempits, they need somesing to haud on by."

"You have never taken any poor lempits under your own wing, Dannie; you should have shown me an example long ago."

"Ah, well, ye see, I was aye kin' o' saft ways wi' ta wimmen. I aye got kin' o' feared when it cam' near ta bit. Ye see it's a kin' o' solum sing to get mayrit."

"Yes, but haven't you heard what an old maid said to her minister about that?"

"A'll no ken."

"She said it was far solemner not to be."

Dannie looked in his companion's face with a kind of bewildered stare. The war was like to be carried into his own camp, and that was not in harmony with his tactics. Just then, however, he discovered that "Donald" required a reminder with the whip, so he applied it vigorously, though there was not one whit more need than at any time during the previous half hour. There was a short pause, but they were now within a few miles of the station, and Dannie resolved to make another more direct attempt to find out where the student was going. He had got absolutely nothing to talk about when he got home again; and to return

no wiser than he came would be neither satisfactory to his craving for knowledge nor creditable to his skill as a news collector. He began a fresh skirmish.

"It's an awfu' peety about Mr. Greeme. They tell me it's ta parallax he hes. It's no canny thae new troubles ta docters is bringin' in. It sud be pittin' a stop tae. A'm shure it wud help to gar him speak gin they could tell him about Archie. Ye'll no be seein' him in yer travils, wull ye?"

"That depends on where I may go," was the wary reply. "The world is wide, and one doesn't meet with people from Glenartan everywhere or every day."

"Maybe no. Bit ye nicht kin' o' pit yoursel' in his way if ye kent whar he might be. Ye might ask efter 'im in Edinburrie. Surely onybody could tell ye gin they had seen 'im. There maun be clever fouk in Edinburrie, for it's there they mak' ta ministers. They could surely pit ye on ta wey o' findin' him. Hes he no sent ye ony word himsel'?"

This was a closer parallel than the speaker dreamt of; and the student felt he must take care how he met the assault. To delay an answer would be to reveal how nearly the bow at a venture had grazed the joint in his harness of reserve.

"Letters are dangerous things, Dannie, for one in his position. Don't you see they might reveal where he was, and I don't think he would care to have that known for the present? You seem to think that he would like to see—me for instance, if we should meet."

"What for wud he no? Ye're no a gayger or a polisss-man."

"No, but he knows quite well some of us have never thought much either of the company he kept, or the jobs they led him into."

"Man, ye're getting awfu' proud, laddie. Ye'll no ken yer ain faither gin a while, no to speak o' ta likes o' me. As for ta makin' o' ta drap whusky, I dinna think it's ony waur nor yin o' thae daft picnics, as ye ca' them, dookin' folks in the water, an' gallantin' wi' the lassies over the rocks."

Roderick's purpose was served so far; Dannie had lost the scent, and there was little time to recover it again. They had already crossed the water-shed, and their destination lay in full view little more than a mile off in the low bed of the valley. Dannie had still one cartridge which he meant to use.

"Ye'll no be long awa', will ye, Maister Roderick?"

"That I can't say. I may be some time."

"Ye see, if ye wisna gaun very far, an' were to be back maybe next week like, or the next whatever, a' could come for ye, an' ye wud say when."

"Many thanks, Dannie. I can't arrange that at present. I shall write Mr. Morrison."

"Maybe we nicht need to get Maister Greeme's bagonette, ye ken—that is if Master Archie was to be wi' ye. He'll hae bocht some kin' o' thing for haddin' 'is things, nae doot, an' we wud need to hae room for't."

"Very well, if that's the case, I will take care to write and say. There's somesing for yourself, Dannie, and if I can remember, I'll bring you some first-rate snuff from Edinburrie."

The gift and the promise were Dannie's only consolation in view of disappointment in another direction. As he returned home after parting with the student at the station, his speculations and conjectures were many, but they had at least no basis in anything he had elicited from Roderick McKay.

After the departure of McKay, Mr. Morrison and his sister had a second breakfast together about their usual hour, followed by family worship. Miss Morrison then went hither and thither about her household duties, and the girls were busy in the bedrooms upstairs. The minister had betaken himself to the study. Aggie, the housemaid, hearing Miss Morrison in the lobby below, came to the landing at the top of the stair, and asked if her mistress could speak for a moment. Miss Morrison wondered somewhat that the girl had not come down to say what she wanted, but the abrupt, half-frightened way in which Aggie had spoken seemed to indicate something unusual, and the lady at once went upstairs in response to the summons. Aggie had by this time retreated into the best bedroom which Roderick McKay had occupied over night, and thither she beckoned her mistress to follow her, and at once revealed the cause of her anxiety—no, not at once, for she stood for a few moments with a flush on her comely cheek, and a folded paper in her hand. Then she spoke.

"If you please, ma'am, this is a letter I found. I think Mr. McKay must have left it in the hurry this morning."

"Where did you get it?" said Miss Morrison, noticing some agitation in the girl's manner.

"I lifted the Bible on the toilet table there to dust it, and the letter fell out."

"Well, give it to me. We shall keep it for him. I hope you have not read it," said Miss Morrison, looking her keenly in the face.

"Please, ma'am, I couldn't help it. You see it was open, and there was no envelope, and it was a lady's hand-write, and I couldn't help seeing a little. I'm very sorry, I'm sure, ma'am." So saying, she lifted her apron with her hand, and pressed a fold into each eye with her thumb and forefinger respectively.

"It was very naughty of you, Aggie. You should have folded it at once. You know you have no right to pry into other people's things that way."

"If you please, ma'am, you mustn't be angry; but I think if you knew what was in it you would read it yourself. There's some people ought to be told about it. That's all I say."

"You're an impudent girl, Aggie, said Miss Morrison, warmly.

"I'm very sorry, ma'am, but I do wish you would read it yourself. I think you would forgive me if you did. I can't keep it to myself. If you don't read, it I must tell somebody," said the girl determinedly.

"Go on with your work. I shall perhaps tell the minister about it," was all her mistress found to reply.

So saying, Miss Morrison carried off the letter to her own room, where she locked it in a drawer, and then resumed her duties throughout the house. But the letter troubled her; she could not forget it; and in course of time she sought her own chamber again, quietly to think what she could do. Was it the near presence of the object of her thoughts, or mere feminine curiosity, or something else, or all together, that led her to do what she did? So far as her own consciousness was concerned, her motives were these. If Aggie had apprehended rightly what she read, there was evidently something important in the letter, though what it might be Miss Morrison could not conjecture. The girl had also declared that she could not keep it to herself, and there was reason to fear that even a threat might not ensure her silence. To consult the minister seemed best, but was it necessary to trouble him? He had plenty to think of at present, and was at that very time, in all probability, deeply immersed in preparation for the coming Sabbath. Was it not her duty to see what the letter contained, and do what she could to prevent any possible mischief from spreading further? While these conclusions were being slowly evolved, Miss Morrison opened the drawer, and, taking the letter in her hand, looked at it doubtfully. Some voice might have whispered, "Enter not into temptation," but was it temptation? She turned the folded paper from side to side between her fingers, glancing every now and again out through the window at the gray clouds beyond; then opened the page, and read as follows:

"ALTBREAC HOUSE, 14th May, 1867.

"DEAR RODERICK,—I hasten to acknowledge receipt of your kind letter, welcome for the intelligence it conveyed of my dear one, more welcome still for the precious gift it contained. The ring I shall prize and treasure as a remembrance of what occurred in the Bay of the Boulders, and of the undying love there confessed on both sides. What more need I say but this, that I trust you will hold to your promise, and keep it as inviolable as the one you heard from my lips.

"No more at present; I am feeling better to-day. I trust we shall meet very soon—I am, ever yours sincerely,

"CARRIE CRAIG."

Miss Morrison could not believe her eyes; the room swam round her. When she tried again to read the page the lines ran into one another, so that she could hardly follow the sense. When the first shock of bewilderment was over, she did her best, as any honest woman would, to find some explanation, other than lay on the surface, of the plain words before her; but none would come. That Roderick McKay was faithless to Florence Graham was at least possible. She had never understood that they were actually engaged; but that he should, unknown apparently to any one save themselves, have sought and won the heart and hand of Carrie Craig was staggering beyond measure. The allusion to the Bay of the Boulders was intelligible enough, for Miss Morrison had heard all the circumstances of the picnic the previous year, from the lips of enthusiastic narrators. The reality of the attachment between McKay and Miss Craig was evinced not only by the substance, but also by the very form of the epistle. "Dear Roderick," "Ever yours sincerely," taken in connection with all that lay between, made their relations one to another unmistakably plain. There was one feature of the discovery which intensified Miss Morrison's alarm in no small degree. The letter had lain in the pages of the Bible, which, presumably, he had been using for the purpose of private devotion before going to rest. Margaret Morrison's righteous indignation rose high at the thought of such a conjunction. It was the crowning sin of all; and put the poor student wholly outside the range of any charitable construction she might otherwise have put upon his conduct. As to present action on the revelations made by the letter, Miss Morrison had no hesitation. She went at once to the study and showed the letter to her brother. He was no less dumfounded than his sister had been, but ventured to say that, however strange McKay's conduct had apparently been, there was nothing in it amounting to moral guilt, though he foresaw that it would almost certainly embitter the pleasant relations hitherto subsisting between the leading families in the glen. The minister and his sister summoned Aggie into the study, and solemnly charged her to tell no one what she had seen. The girl, who had her own notions, and very proper notions too, regarding manly honour, was bent on informing Miss Florence Graham against McKay without delay, but was persuaded at least to say nothing for the present, Mr. Morrison engaging that, if necessary, the young lady in question should be warned in due season. There the matter rested for a time. Mr. Morrison and his sister did not, on reflection, think it wise to approach Roderick's father and sister on the subject; it could do little good; still less could they venture to hint what they knew, either to Mr. Craig or his niece. The letter was retained till McKay should return, and they hoped, though in the righteous soul of Miss Morrison the hope was faint, that in some way the future would contain at least a measure of release from the entangled relations it revealed. With reference to the student's journey one element gave Mr. Morrison comfort, though his sister refused to share it. It was pretty generally suspected that Graham had been an admirer, if not a suitor, of Carrie Craig; and the minister could not believe that Roderick would have gone on a mission of professed kindness to the fugitive, while at the same time supplanting him in the interest and affections of the girl. That was conduct more base than he could conceive of in one of whose high moral, not to say Cristian principle, he entertained a most favourable opinion. He might be deceived, of course—men often are in those of whom they think best; but he hoped against hope that Roderick McKay's character might yet be found, in the matter of honour, clear of every suspicion and stain.

(To be continued.)

RUSSIAN TEA-GARDENS.

The Oriental domes and mosque-like pinnacles of Odessa suggest Constantinople or Bagdad, and the filthy beggars who lounge about the court-yards of the sacred edifices make the allusion disgustingly real. It is in this great wheat-market city, called "the Chicago of Russia," that the stranger gets his first glimpse of Eastern life. The stately public buildings, the bazaar-like shop windows, the abject appearance of the beggars, the ferocity of the fleas and the infinite number of dogs are more real than the "Arabian Nights" to an imaginative mind. The summer nights are cool, but during the day the sun floods the earth with its scorching rays. The evenings are usually spent in the tea-gardens, which are a feature of all Russian towns. They are like the large beer-gardens of Germany, only tea is drunk instead of beer. It is called "chai" (pronounced "chi"), and served in Bohemian cut-glass tumblers, with lumps of loaf-sugar and slices of lemon. Chai is the universal drink, and the samovar in which it is made is a symbol of Russian hospitality. This curious teapot is a brass or copper vessel, shaped not unlike an urn. The ordinary household samovar is from one to two feet high, and ten inches in diameter, polished in the highest style of art. It is so ingeniously constructed that, with a hot charcoal fire burning in its little furnace, it may stand on the table for hours without scorching the cloth. Some of the very expensive samovars are as large as a barrel, and as high as a man's head, but all are made on the same principle; that is, a straight pipe or flue runs perpendicularly through the centre of the vessel, which is filled with water. The flue projects at the top of the samovar like a little round chimney. When the charcoal is well kindled, and the water boils, a few spoonfuls of black tea are put in a small china teapot, which is filled with hot water drawn from the faucet of the samovar. The teapot is set over the chimney, in which a series of holes just below its mouth prevents stoppage of the draught. When the tea is thoroughly "steeped," and the liquid very dark, a little is poured into the guest's glass, which is then filled with boiling water from the samovar. There is a saying in Russia that hospitality never ceases while there is water in the samovar. The water in the teapot is never allowed to boil, and only the best tea that the host can afford is used. It costs all the way from \$1 to \$30 a pound, and merchants make a business of bringing it overland across the deserts from China by expensive tea caravans. It is generally believed in Russia that a sea voyage destroys the peculiar flavour of the chai. The best quality—such as used for the imperial table—is transported in leather bags enclosed in carefully sealed cases to prevent contact with the atmosphere. This kind of tea is worth from \$30 to \$40 a pound. Various grades of Russian tea are sold in Paris, where also samovars of beautiful designs are sold for \$20 or \$30 a piece. The ordinary tea of Russia is far superior to any tea drunk in this country or in England; in fact its delicious flavour is unknown, and cannot be imitated by the most skilful preparation of English tea. Crystallized white sugar is used by the Russian tea-drinkers, and a slice of lemon gives the liquid an exquisite flavour, but cream or milk is never seen on a tea-table. Wealthy people often use jellies. From six to twenty glasses of chai are often drunk by a single person at a sitting, and at private parties the guests remain until very late. In the tea-gardens bands of musicians play regular programmes during the evenings, while the fashionable ladies and gentlemen of the city drink tea, and discuss the gossip of the hour.—*Ralph Meeker, in Harper's Magazine for April.*

THE GARDENS OF EGYPT.

At the beginning of March the gardens of Egypt are really wonderful; the orange and lemon trees spread their most pungent odour; the rose trees are covered with innumerable flowers; the palms, with their green and white crowns, swing there in the wind; the oleanders there border the avenues; on the lawns, anemones, annual and perpetual flowering pinks, chrysanthemums, violets, xinnias, periwinkles, snap-dragons, mignonette, pansies and petunias blend their innumerable colours with the green of the trees, bushes and shrubs. Groups of bamboo lift here and there their long green or golden stems, crowned with an immense plume of pretty little trembling leaves. One comprehends on seeing these stems, which assume in a few months enormous proportions, the cruelly ingenious punishment of the Chinese in binding a criminal to a young bamboo. The plant grows, and the wretch is quartered in a few weeks. No wood is lighter or more useful than that of the bamboo. One does not understand why the Egyptians neglect to plant it along the canals, and on every cultivated land, where it grows so well. But what gives, at least during winter and spring, the most smiling aspect to the Egyptian gardens are the great sheets of rose bougainvilleas that cling to the walls, the trees and groups of foliage, and which display everywhere the varied and exquisite tints of their flowers. The bougainvillea is certainly the finest of climbing plants. During five months it flowers under the winter sun, take shades of extreme delicacy—one might say a light rose trail, the intensity of which every play of light varies. The aloes, the agave, attach themselves on rocky slopes. On the banks of the watercourses the blue lotus and the papyrus still revive antique reminiscences. Grass cannot be raised in Egypt. The layer of the soil is so thin that the sun dries it up immediately, and unless the grass be constantly submerged, it turns yellow and perishes at once. It is not the heat alone that produces this result, for there is very much fine grass in the tropics; but the heat, accompanied with the shallowness of the soil, renders the culture of grass impossible in Egypt. It is with difficulty that a few isolated blades of grass sprout during winter along the Nile and the canals; they disappear as soon as spring begins, so that everywhere in the country where artificial cultivation finishes, the dry and bare desert begins. In the place of grass a pretty little verbenace is used, and this is encountered everywhere, the same as grass is encountered in America.—*Brooklyn Magazine.*

THE POET.

He sings: and such unscornful few as heed,
Say kindly, "Good, perhaps, but what's the need?"
And others mutter "Words!
All has been said that there is need to say.
What does he want, this piper bound to play
Before unlistening herds?"

And so the dreams that dazzled him at dawn
Decline, and, as the silent night comes on,
Mad pray'r and protest cease;
Yet sickening hope through failure will abide,
Until the hungry heart—unsatisfied—
In death finds its first peace.

And then—one day the wakening nations say,
"No doubt this man's was an inspired lay—
Bow to the laurelled head!"
And then—he is bewept, and loved, and praised;
And then—enduring monuments are raised
To him long dead, long dead!

—*Gertrude Hall, in the April Century.*

THE MOB IN THE TUILERIES.

A most curious event occurred at the palace of the Tuileries on Sunday afternoon, May 10, 1871. There was a grand concert given there at that time under the direction of the Communard authorities. The proposed "Concours" was widely advertised in the city, and every effort was made to have it a grand success. As its avowed purpose was a beneficent one, the appeal made to the Communard population of Paris was a very strong one. The attendance was large, and a great amount of money was taken in. The concert was advertised for Sunday evening, but there was an immense affair in the garden of the Tuileries in the afternoon. There were not less than 10,000 persons present. There was music "with its voluptuous swell"; the bands of a great many regiments, and no less than 1,000 musicians, playing and singing the soul-stirring Marseillaise. But it was in the evening that there was the greatest interest. The Palace of the Tuileries was thrown open to the public, and the great horde of men, women and children went through the gardens, and defiled through the gorgeous and magnificent apartments of the palace.

Though I knew all about the concert, I did not deem it a fitting occasion to be present myself on the Sabbath Day; but I sent one of my secretaries, to see what was to be seen and to report to me. He stated that what he there beheld was a most remarkable and interesting sight. Ten thousand people filled all the apartments, wandering everywhere at their ease, and examining into every nook and corner of the vast palace. The comments of the rabble were most amusing. My secretary kept along with the crowd everywhere, seeing all that was to be seen, and listening to all that was said. Great interest centred in the private apartments of the Empress. The gorgeous belongings were everywhere commented upon by the mob. The bath-room of the Empress attracted great attention. It was represented as very handsome, and as a marvel of luxury, beauty and taste. It was surrounded by heavy plate mirrors. The bath was cut out of solid marble. The ceilings were covered with rich blue silk velvet. The faucets in the bath were of solid silver. All that was seen was described by the Communards as evidence of the profligacy and the luxury of the Court, in the vast increase of the taxes levied upon them. Not one man in the crowd, it is safe to say, had ever paid a cent of taxes in his life.—*E. B. Washburne, in Scribner's Magazine for April.*

SOME OLD SUNDAY CUSTOMS.

Dr. Eggleston contributes an illustrated paper on "Church and Meeting House Before the Revolution" to the *April Century*. From it we quote as follows: "In Connecticut, perhaps more than anywhere else, Sunday was a sort of popular idol, nor did the rigour of its observance abate perceptibly until long after the Revolution. This extreme scrupulosity about Sabbath-keeping was doubtless the moving cause of the building of the 'Sabbath-day houses'; these were little shanties standing on the meeting house green, each intended to accommodate a family during the interval between the two services. Some Sabbath-day houses were built with a stall at one end to shelter the horse, while the family took refuge in the other, where there was a chimney and a meagre furniture of rude seats and a table. Here on arrival before the first service, the owners lighted a fire and deposited their luncheon, and to this camp-like place they came back to eat their doughnuts, and thaw themselves out after their first long sitting in the arctic climate of the meeting house. Sometimes two families had a Sabbath-day house together; sometimes there were two rooms in a Sabbath-day house that the sexes might sit apart—for nothing so agreeable as social converse between boys and girls was permitted during the consecrated time. But some parishes in Massachusetts, and perhaps elsewhere, had a common 'noon-house' for all comers to rest in. Fireside assemblages on Sunday, whether in the parsonage or the noon-house, were in danger of proving delightful to those who were prone to enjoy the society of other human beings, and hence the pastors "were put upon their best contrivances," to have most of the interval between the services filled up with the reading aloud of edifying books and other exercises calculated to keep the mind in a becomingly irksome frame."

THE Rev. Dr. Stewart, pastor of the congregation at Leghorn, and ex-Moderator of the Free Church Assembly, celebrated the jubilee of his ordination lately. The Scottish colony in Leghorn, and deputies from all parts of Italy, as well as from Scotland, gathered in his church to do him honour. He was presented with twelve addresses and a well-filled purse.

British and Foreign.

THE Rev. Mr. M'Leod, of Fortingall, has been called by Ardersier Free Church.

THE Rev. J. J. W. Pollock has been inducted into High Street Free Church, Arbroath.

MOHAMMEDANISM is slowly decaying in Canton. The followers of the False Prophet claim to have still 3,000 of the faithful.

LAST year 1,938 Scriptures were issued by the Bible Society of Scotland every day, being at the rate of one and a third per minute.

THE Rev. Robert M'Derment, of Elchies Mission Church, has been elected assistant and successor to the Rev. George Fairbairn, of Monquhitter Parish.

THE congregation of Renton Parish Church have passed a resolution desiring the minister to retire, and will urge the Presbytery to take action in the matter.

THE Rev. Ewan Gilfillan, of Maguirebridge, county of Fermanagh, has received a call to the congregation of Raloo, in the Carrickfergus Presbytery.

MR. JOSEPH THOMSON, the African traveller, who has now completely recovered from his journey through Mosai Land, has returned from France to Scotland.

THE Rev. S. Andrews, M.A., late of Portadown, has been installed in Westport, County Sligo, in the place of the Rev. S. G. Crawford, who has gone to the Colonies.

MR. J. MOIR PORTEOUS, of Edinburgh, makes a suggestion that the jubilee year should witness the raising of \$50,000 to free St. Enoch's Church and school, Belfast, from debt.

THE revision of the Kafir Bible has been completed at King William's Town after eighteen years' labour. The Rev. Mr. Kropf will proceed to England to see the work published.

AS soon as the railway lines already projected are opened between Constantinople and Bombay, and between Calcutta and Shanghai, it will be possible to make a tour of the world in six weeks.

THE Rev. John Parker, of Sunderland, preached on a recent Sunday afternoon his fifty-third annual sermon to children in the industrial schoolroom, Silver Street, in connection with the Sunderland Sailors' Missionary Society. His subject was, "The Storm at Sea, and its Lessons." Mr. Parker is in his seventy-ninth year.

THE Rev. J. M. Sloan, M.A., of Anderston Free Church, Glasgow, has announced to his people that he is to accept the call to succeed Dr. Horatius Bonar in Grange Free Church, Edinburgh. The congregation, it is said, intend to call the Rev. James Stalker, of Kirkcaldy, who is under call to St. Matthew's Free Church, Glasgow.

AN Edinburgh minister, picturing the other Sabbath the transformation which the millennium would work in certain well-known institutions in the city, said the *Scotsman* office would then be turned into an inquiry-room for anxious souls. Some of his hearers were of the opinion that an inquiry-room would not be required when the millennium dawned.

SINCE the week of evangelistic services in all the Belfast Presbyterian Churches at the beginning of February, evangelistic services have been continued in Fisherwick Place Church. They have been accompanied by an evident work of revival. The large building has been crowded by vast congregations, forms having to be placed in the aisles.

AN effort is to be made to improve the provision for Presbyterian ministers in England. A young minister recently became disabled in service, and all that the fund could afford to give him was \$150 a year. The Presbytery of Manchester have overtured the Synod to take steps to bring the fund year by year before the people. It was suggested that less attention should be paid to the Continental scheme.

PROFESSOR EDWARD DOWDEN, of Trinity College, Dublin, lectured in the Sackville Hall of the Dublin Presbyterian Association lately. He is the distinguished author of "Shakespeare; His Mind and Art," of the recent "Life of Shelley," and other well-known works. In his friendliness to Presbyterians he shows a different spirit from his brother, "J. Edinburgh." His lecture was entitled "The Literature of the Victorian Era."

By the death of Prebendary Anderson, a well-known figure in the religious world has been removed. He was a prominent member of the Evangelical Alliance, and was brought before the Christian public by the valuable books he wrote, and as a lecturer and writer on Christian evidences he rendered invaluable service to the Church of Christ. His writings and addresses were marked by learning and ability, and by their clear, logical and vigorous style.

THE late Rev. Colin Stewart has left all his property, amounting at present to \$50,000 and likely to increase, to the council of St. Andrew's College, Sydney. For the salary of a Presbyterian professor of divinity, \$500 a year is provided; to encourage young men to study for the ministry, scholarships of \$250; and scholarships are also to be founded for deserving daughters of Presbyterian ministers. The bequests are conditional on the Church adhering strictly to the Westminster Confession.

SOME time ago Sir William McArthur undertook to contribute \$50,000 for the erection of a home of ministers' daughters in connection with the Methodist College, at Belfast. In order to provide board and education for the pupils, in addition to what is now available, a capital fund of \$50,000 is required. The vice-president of the Conference suggests that such a fund would be the very best jubilee fund of Irish Methodism, and he goes on to say that if the Irish Methodists undertake to raise \$25,000, Sir William McArthur will be prepared to give \$25,000 more, and so increase his gift to \$75,000, to secure a permanent provision for the education of ministers' daughters.

Ministers and Churches.

THE Presbyterians of Midland are about to erect a handsome and commodious church. The congregation, under the pastorate of the Rev. David James, gives evidence of prosperity spiritual and material.

DR. COCHRANE has received \$750 from the Colonial Committee of the Church of Scotland, to be appropriated as follows: Home Missions, \$250; Manitoba College, \$250; Queen's College Students Missionary Society, \$250.

MR. M. P. TALLING, on behalf of the trustees of St. Paul's Presbyterian Church, Morrison, Muskoka, gratefully acknowledges receipt of \$24 for their building fund, contributed by the congregation of St. Paul's Church, Bowmanville.

THE clerks in the employment of Messrs. Caldecott, Burton & Company presented Mr. John W. Kerr with a handsome writing-desk and other useful articles on his leaving that firm to accept the position of cashier in the branch office of the Standard Life Assurance Company in this city. Mr. J. W. Kerr is son of Mr. Kerr, Gerrard Street.

THE Walkerton *Telegraph* says: "The many friends of Rev. Dr. James will be glad to hear that 'the lines have fallen unto him in pleasant places.'" On Sunday last Knox Church was re-opened for divine service. Dr. James occupied the pulpit morning and evening. The congregation was large, especially so in the evening. The sermons were of a high order, and were much appreciated by his audience. The gallery, just completed, with its iron front, together with the brilliant electric light, was a pleasurable surprise to many. The congregation of Knox Church certainly deserve the highest praise for the exceedingly tasteful manner in which the improvements to their church have been executed. The total cost will exceed \$1,000, which has all been provided for without adding to the debt of the church.

PRESBYTERY OF OWEN SOUND. This Presbytery met on the 15th ult., and was opened with devotional exercises by the Moderator, Rev. A. H. Scott. The Presbytery agreed to make application to the General Assembly for leave to receive the Rev. R. H. Craig as a minister of the Presbyterian Church in Canada. The following delegates to the General Assembly were appointed: Ministers—Messrs. McDiarmid, Somerville, Scott and McLaren; elders—Messrs. John Creaser, R. Macdonald, James Mitchell and Dr. Sloan. The reports on the State of Religion, Sabbath Schools and Temperance were received, adopted and forwarded to the Synod's Committee on those subjects. Presbytery agreed to make application to the Home Mission Committee for a grant of \$300 for the Big Bay and Lake Charles, \$300 for Lion's Head, \$2 per week for Indian Peninsula, and Peabody and Crawford. The grants to the augmented congregations were revised, and applications made to the Augmentation Committee for \$275 for Knox, Sydenham, \$195 for Euphrasia and Holland, \$100 for Kilsyth, and \$300 for Warton—the application for Warton to date from Oct. 1 last. It was agreed that the Presbytery should aim at paying the sum of \$400 as travelling expenses to each commissioner to the General Assembly. Rev. D. M. Gordon, of Winnipeg, was nominated as Moderator of the General Assembly. Mr. Somerville gave notice that he will move at next meeting of Presbytery, that the regular meeting be held on the third Tuesday of July, at the usual hour, instead of on the first Tuesday as heretofore. The Presbytery adjourned to meet at half-past one o'clock p.m., on the third Tuesday of April, in Division Street Church, and the meeting was closed with the benediction.—JOHN SOMERVILLE, *Pres. Clerk*.

PRESBYTERY OF GUELPH.—At the meeting of this Presbytery, held in Knox Church on the 15th ult., it was agreed that the appointment of commissioners to the General Assembly be made by rotation, and the following were accordingly appointed: Dr. Smellie, Dr. Wardrope, Dr. Mackay, Mr. Mullan, Mr. J. K. Smith and Mr. Haigh, ministers, with Messrs. Burns, Peirce, Mann, Gale, Roy and Dickie, ruling elders—the Presbytery to endeavour to raise \$30 for the travelling expenses of each commissioner, that being the lowest rate at which the Canadian Pacific Railway has promised to carry such over their line to Winnipeg. The Assembly's remit on the marriage question was fully and well considered, and a motion and two amendments were proposed, one of the latter to the effect that this Presbytery agree to report to the next General Assembly that any action on its part should be delayed till either the Confession of Faith is changed by the omission of the clause, "the man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than her own," or the questions changed appointed to be put to candidates for license, and to ministers or ruling elders at their ordination and induction, and that the Assembly instruct the committee appointed in 1885 to revise the Book of Forms and Procedure to take the matter into their consideration, and make the change necessary in the Formula of Questions for office-bearers. The deliverance on the remit on ecclesiastical co-operation was that such co-operation was desirable if practicable, and that in opening new mission fields care should be exercised against unnecessary duplication. Committees on the following subjects presented their reports: State of Religion, Sabbath Schools, Sabbath Observance, Temperance and Evangelistic Services. All the reports showed that there was a great deficiency in the number of returns received to the circulars and questions that had been issued, and the Conveners were authorized to apply afresh to those in default, and to incorporate whatever further information they may be able to collect in their reports, so as to make them as complete as possible before being sent on to the Synod committees on the same subjects. In connection with the report on Sabbath Schools, submitted by Mr. Beattie, it was resolved strongly to recommend all Sabbath schools in congregations under the Presbytery to adopt and

use the series of records and reports prepared by the Assembly's committee. Dr. Middlemiss submitted, from the committee for the purpose, a report on the Triennial Visitation of Congregations, with a plan of such for the ensuing three years. The report was received, and ordered to be printed and circulated in the meantime, and held over for discussion at the next ordinary meeting.

PRESBYTERY OF SARNIA.—This Presbytery met in St. Andrew's Church on the 15th ult., at one o'clock p.m., Mr. Hugh Cameron, Moderator, in the chair. Dr. Thompson, on behalf of the deputation appointed to visit East Williams, gave in a report in regard to matters there, showing that no change has occurred in the history or circumstances of East Williams since their last visit, along with a deputation from the Presbytery of London. From the report, it appeared the prospects for the enlargement of East Williams are brighter now than formerly, without endangering any existing congregations. Messrs. Currie and McLennan were heard in support of the report. After consideration, it was agreed, on motion of Mr. Cuthbertson, to receive the report, and thank the deputation for their diligence and wisdom in the discharge of their duty. From what has been gathered from the deputation, the Presbytery are convinced that no new steps can be taken in the matter; but inasmuch as there are new features in the complexion of the field this court is now of the impression that careful oversight should be exercised, with good hope that East Williams will soon attain to self-sustenance. The Presbytery further desire that the Presbytery of London take into consideration the advisability of determining with whom the oversight of East Williams shall for the future rest. Mr. Currie, Convener of the Presbytery's Home Mission Committee, gave in a report from October 1, 1886, to March 31, 1887, and stating the claims due for the several congregations. Deputations appointed to visit aid-receiving congregations reported in reference to the same, and it was agreed to ask for these congregations the following sums, viz.: Point Edward, \$200; Corunna, \$75; Oil Springs and Oil City, \$300; Forest, \$200; Marthaville and Brooke, \$2 per Sabbath; Inwood, \$3 per Sabbath. The report was received, and the recommendations adopted, and the Moderator was instructed to sign the necessary schedule as directed by the General Assembly. The Presbytery then proceeded to the election of delegates to the General Assembly. The following ministers were elected by the order of the roll: Rev. George McLennan, Rev. Dr. Thompson, Rev. J. S. Lochead; by ballot, Rev. Hector Currie, Rev. Thomas McAdam; elders, Messrs. George Leys, William Cole, Hugh McKeenzie, Thomas Gordon, Peter A. McDiarmid. The committee appointed to confer with the Rev. Nathaniel Smith, who presented his application for reception into this Church in September last, reported that they had examined Mr. Smith, as directed by the General Assembly, and that they were perfectly satisfied and with confidence recommended the Presbytery to make application to the General Assembly for leave to receive Mr. Smith as a minister of this Church. The report was received, and the Clerk was instructed to take the usual steps to bring the application before the Supreme Court. Mr. Beamer, Convener of the Committee on Sabbath Schools, gave in a report which was partial, and thus defective. It was agreed to receive the report, and direct members of court to furnish Mr. Beamer with statistics within ten days, and from such information Mr. Beamer was directed to frame a report, and forward the same to the Convener of the Synod's Committee. Mr. Tibb, on behalf of the Committee on Temperance, read an excellent report. A committee, consisting of Messrs. McAdam, Lochead and Currie, ministers, and Mr. Thomas Gordon, elder, was appointed to consider the several remits and draft a minute in reference to the same, and report during the meeting of Synod. The Presbytery recommended consideration of the report on Temperance, which took the form of a lengthened conference on the question. The report was received, and the Convener instructed to transmit the same to the Convener of the Synod's committee on that question. Mr. McLennan, on behalf of the Committee on the State of Religion, gave in an excellent report, which was received, and the Convener instructed to forward the same to the Synod's Convener on that subject. The committee appointed to examine Mr. George McLennan, student, with a view to license, reported that they had examined Mr. McLennan, and are perfectly satisfied therewith. The report was received, and the Presbytery resolved to ask leave of the Synod to take Mr. McLennan on trial for license. Dr. Burns, of Halifax, was nominated Moderator of next General Assembly. Next ordinary meeting was appointed to be held in Parkhill on the last Tuesday in June, at half-past two o'clock p.m., when Session Records will be called for.—GEORGE CUTHBERTSON, *Pres. Clerk*.

KNOX COLLEGE ALUMNI.

Rarely have the walls of Knox College held such enthusiastic meetings as have marked the closing exercises of this year. Apart from the public exercises of the formal closing on Wednesday—accounts of which are found in our columns—the special meeting of the Alumni Association deserves particular recognition—some preface to which is however necessary. During 1885-86 the Students' Missionary Society was led to consider the enlargement of their efforts to the foreign field. To undertake the support of a missionary, of course, was more than they could accomplish; but on the approach of the annual meeting of the Alumni Association matters had assumed such a state that the question of sending a missionary to the heathen by the alumni and students together became the great topic of discussion, and last fall it was resolved to appoint a joint committee to consider all the details, and if such encouragement was received a special meeting of the alumni should be called. That meeting was held in the college on Tuesday evening last, at half-past seven. The president, Rev. W. Burns, took the chair. After the opening prayer and reading of minutes, Rev. J. McKay, of Agincourt, presented the report of the committee. The report was of the most encouraging character, and

elicited heartfelt interest and sympathy. It was gratifying to hear one and another withdrawing any temporary opposition, and joining in the work.

The following resolution, moved by Rev. R. P. McKay, was enthusiastically carried by a standing vote: "That this association has heard with much satisfaction the report of the committee, and rejoice in the heartiness with which the proposal to send out a missionary has been received by the alumni, and therefore resolve to approve of the proposal, and that a committee be appointed to bring the matter before the Foreign Mission Committee and urge his appointment."

There was then submitted a motion to recommend Mr. Jonathan Goforth as the missionary elect, which was very cordially agreed upon. At this point the Rev. Dr. Thompson led the meeting in prayer for the divine blessing on the society in this new work, and on the missionary elect of the societies.

As this matter was common to both societies, a united committee was appointed to confer with the Executive of the Foreign Mission Committee in regard to the held and the appointment generally.

Another question of interest was considered, viz., that of representation of the alumni on the Senate of Knox College, when Rev. R. D. Fraser presented a report of committee on the question. It was resolved to petition the General Assembly on the matter, and present such petition to the Senate for concurrence and transmission—the committee to consist of Rev. W. Burns, K. D. Fraser, J. Mutch, Dr. Thompson, of Sarnia, was added to the committee and appointed to appear on its behalf at the General Assembly.

The Literary and Metaphysical Society submitted a proposal to continue, with the aid of the alumni association, the publication of the *Knox College Monthly* during the year. This was cordially agreed to, and Rev. Dr. Beattie Brantford, R. McKay, Parkdale, and R. D. Fraser, Bowmanville, were appointed associate editors.

The question of the constitution of branch associations was remitted to the committee with a request to continue their work, and report at the annual meeting.

The meeting was closed by prayer. Subsequently the Executive of the Foreign Mission Committee gave encouraging recognition to the question of Mr. Goforth's appointment, and will present the whole matter to the full committee.

The Senate also cordially received, and concurred in the request to secure representation on the Senate of Knox College for the Alumni Association.

This year will remain memorable with many as marking the rising tide of missionary spirit.

KNOX COLLEGE.

Last Wednesday afternoon a large assemblage met in Convocation Hall, Knox College. A large number of ministers from the neighbourhood and from a distance was present.

Principal Caven presided. On the platform were Revs. Dr. Gregg, Dr. McLaren, Dr. Proudfoot, Dr. Castle, McMaster Hall; Dr. Sheraton, Wycliffe College; Dr. Wardrope, Guelph; Dr. Laing, Dundas; Dr. Reid, W. G. Wallace, B.D., Georgetown; R. G. Thomson, B.D., Hensall, and Principal Kirkland, of the Normal School.

After devotional exercises Principal Caven made a few remarks, indicating that the session had been an exceedingly pleasant and satisfactory one. He then read the following list of those who had won scholarships:

First Year Theology.—Bayne Scholarship, Hebrew, \$50—G. Needham, B.A.; T. R. Shearer, B.A.; J. B. Armstrong Scholarship (1), Systematic Theology \$50—W. A. J. Martin; Goldie Scholarship, Exegetics, \$50—T. R. Shearer, B.A.; Gillies Scholarship (1), Church History, \$40—M. C. Rumball, B.A.; P. J. Pettinger; Dunbar Scholarship, Apologetics, \$50—J. McD. Duncan, B.A.; Gillies Scholarship (2), Biblical Criticism, \$40—G. Needham, B.A.; Zion Church, Brantford, Scholarship, best average, \$50—N. Bethune.

Second Year.—J. A. Cameron Scholarship (1), General Proficiency, \$60—D. McKenzie, B.A.; Knox Church, Toronto, Scholarship (1), Systematic Theology, \$60—C. A. Webster, B.A.; Knox Church, Toronto, Scholarship (2), Exegetics, \$60—W. P. McKenzie, B.A.; Loghrin Scholarship, Apologetics, \$50—J. J. Elliott, B.A.; Heron Scholarship, Church History, \$40—A. J. McLeod, B.A.; H. R. Fraser, B.A.; A. R. Barron, B.A.; Torrance Scholarship, best average, \$50—W. P. McKenzie, B.A.; A. J. McLeod, B.A.

Third Year.—Bonar-Burns Scholarship, General Proficiency, \$80—A. E. Doherty, B.A.; Fisher Scholarship, first, Systematic Theology, \$60—J. A. Macdonald; second, Exegetics, \$60—J. McGillivray, B.A.; Boyd Scholarship, Biblical History, \$40—J. A. Argo, J. A. Goforth, J. A. Dobbin, R. J. Galford; Cheyne Scholarship, best average, \$40—C. W. Gordon, B.A.

Second and Third Years.—Central Church, Hamilton, Scholarship, Homiletics, \$60—J. Argo, A. R. Barron, B.A.; Smith Scholarship, essay, "Love of God as Represented in the Calvinistic System," \$60—J. G. Shearer; Bryden Prize, Special Examination on the doctrine of the Perseverance of the Saints, \$30—C. W. Gordon, B.A.

First, Second and Third Years.—Clark Prize (1) New Testament, Greek, Lange's Commentary (or equivalent)—C. W. Gordon, B.A.; Clark Prize (2) Old Testament, Hebrew, Lange's Commentary (or equivalent)—A. E. Doherty, B.A.; Gaelic, \$40, D. A. McLean; A. R. Barron, B.A.; and J. E. Browne won the prizes of the Metaphysical and Literary Society for essays.

The Prince of Wales Prize, \$60, is held this year, as last, by Donald McGillivray, B.A.

The following students were first in the several subjects of their years: First Year: Systematic Theology, W. A. J. Martin, J. McD. Duncan, B.A.; Exegetics—T. R. Shearer, B.A., J. McD. Duncan, B.A.; Church History—M. C. Rumball, B.A., P. C. Pettinger; Biblical Criticism—J. McD. Duncan, B.A.; Apologetics—J. McD. Duncan, B.A. Second Year.—Systematic Theology, Charles A. Web

ster, B.A.; Exegetics, Donald McKenzie, B.A.; Apologetics, J. J. Elliott, B.A.; Church History, A. J. McLeod, B.A., H. R. Fraser, B.A., and A. R. Barron, B.A.; Homiletics, Donald McGillivray, B.A.

Third Year.—Systematic Theology, James A. McDonald, John McGillivray, B.A.; Exegetics, A. E. Doherty, B.A.; Biblical History, A. E. Doherty, B.A., John McGillivray, B.A.; Homiletics, A. E. Doherty, B.A., John McGillivray, B.A.

University Scholarships. First Year.—St. James Square Church, Toronto, \$60—W. C. Ewing, West Flamboro', \$50—J. M. Bell.

Second Year.—Alexander Scholarship (1), \$60—J. R. Sinclair; Gilbert Heron, Glasgow, Scholarship, \$40—Maniland.

Third Year.—St. James Square Church, Toronto, Scholarship, \$50—J. N. Elliott; Charles Street Church, Toronto, Scholarship, \$40—A. Cattrick.

Fourth Year.—Alexander Scholarship (2), \$50—Peter McLaren; Alexander Scholarship (3), \$40—J. Crawford.

Principal Caven then presented the diplomas to the following graduates of the present year: Messrs. James W. Rae, Alexander W. Manson, D. G. McQueen, B.A., John A. Dobbin, James Argo, A. E. Doherty, B.A., Jonathan Goforth, D. A. McLean, James W. Orr, George McLennan, B.A., John McMillan, William Mowatt, Charles W. Gordon, B.A., James A. McDonald, George A. Francis, John Easton Browne, R. J. Glassford and John McGillivray, B.A.

Rev. W. G. Wallace, B.D., presented Messrs. D. M. Beattie, B.A., and W. S. McTavish for the degree of B. D. After appropriate remarks Dr. Caven invested them with the insignia of the degree.

Rev. Dr. Watdrope presented the claims of Rev. John McTavish, of Inverness, Scotland, for the degree of Doctor of Divinity, and Dr. Caven, in the name of the Senate, then conferred the honorary degree.

Dr. Caven mentioned that the subscription in connection with the endowment movement had reached the sum of \$198,093. It had not yet reached its maximum, however. The amount paid in at the present time was \$150,603.

Dr. Castle pronounced the benediction.

In the evening a public meeting was held in Erskine Church, which was completely filled by an interested audience. Upon the platform were Rev. Professor Gregg, Rev. Dr. Kellogg, Rev. Professor MacLaren, Rev. Dr. Watdrope, Guelph, and Rev. Dr. Ure, Goderich. Principal Caven occupied the chair, and, after devotional exercises, conducted by Dr. Watdrope and Rev. John Smith, delivered an earnest address to the graduates upon the dignity of the minister's work, and the temptations that beset the young preacher.

Mr. J. W. Rae, one of the graduating class, gave a short address on the Social Life of the College, including the Literary Society, Missionary Society, prayer meetings, Saturday morning conference and other social influences which he characterized as "unsystematic," namely, the college songs, conversation at the dinner table, and good-natured scuffles in the halls. Mr. Goforth, one of the graduates, who is going to the foreign field, delivered an address on the responsibilities of the Church and her colleges in view of the openings in heathen lands. Rev. Dr. Ure delivered a thoughtful and suggestive address, characterized by a high tone of spirituality, on the aim of the Christian ministry, and the means by which it was to be accomplished.

MONTREAL NOTES.

On Tuesday last the Presbytery of Montreal met in the church at North Georgetown, for the ordination and induction of Mr. George Whillans. After hearing Mr. Whillans' trial discourses, which were sustained, the public service was proceeded with. The church was filled by a large and deeply attentive congregation. The Rev. C. M. Mackerracher presided. Rev. J. B. Murr, of Huntingdon, preached an earnest discourse from the words, "Christ in you," after which the Moderator offered the ordination prayer, and the pastor and people were respectively addressed in suitable terms by Rev. D. W. Morrison, of Ormstown, and Rev. R. H. Warden, of Montreal. The Georgetown congregation is one of the largest country congregations in the Church, numbering 150 families and 424 communicants. The call to Mr. Whillans was cordial and unanimous, and he enters on his labours with encouraging prospects of success. The Rev. C. M. Mackerracher was presented by the congregation with a purse of \$50, in recognition of his services as Moderator of Session during the vacancy.

The Rev. D. Currie, B.D., preached his farewell sermon in Three Rivers on Sabbath, the 3rd inst. He is at present in the city, on his way westward to his new charge at Glencoe, in the Presbytery of London. He preached in Erskine Church here on Sabbath morning, and in Calvin Church in the evening. Mr. Currie is one whom the Province of Quebec can ill afford to lose, and whose departure is a cause of deep regret.

The congregation of Vankleek Hill, which has been vacant since the resignation of the Rev. John Ferguson last year, is about to call the Rev. D. McEachern, of Dundee, of the Presbytery of Montreal. Mr. Ferguson is now settled in the State of California.

On the evening of Tuesday next, the 19th inst., the Synod of Montreal and Ottawa meets in Knox Church, here. A fair attendance of members is expected, though the lateness of the season and the unfavourable state of the roads may prevent some from attending, who would otherwise be present. The conversation to be given by the College Board in the David Morrice Hall on Thursday, the 21st instant, promises to be largely attended. Invitations have been sent to all members of the Synod—those for the elders, whose names and addresses are not known, having been sent under cover to the ministers. The invitations to members of Synod include their wives.

The exercises in connection with the closing of the past session of the college here were of more than usual interest.

The attendance at Convocation was very large, the spacious hall being filled to overflowing with the friends of the institution. Principal MacVicar presided, and was accompanied to the platform by members of Senate and others. After the usual presentation of scholarships, medals, etc., the degree of D.D. was conferred on Revs. F. R. Beattie, of Brantford, J. Mactavish, of Inverness, Scotland, and J. K. Smith, of Galt, the Moderator of the General Assembly. Mr. Beattie was presented by Professor Campbell, who stated that the degree was conferred after a searching examination, this college being the only one thus far who granted the degree of Doctor of Divinity on examination. Mr. Mactavish was presented by Rev. R. H. Warden. Though absent, the degree was conferred, Mr. Mactavish having written accepting it in response to an intimation that the Senate had unanimously agreed to confer it upon him. Mr. Smith was presented by Rev. A. B. Mackay. Prior to this the degree had only been given once before by the Senate, viz., last year, to Rev. Narayan Sheshadri, of India. The degree of Bachelor of Divinity was conferred on Rev. W. A. McKenzie, B.A., of Grafton, and Rev. W. D. Roberts, B.A., and Messrs. A. S. Grant, B.A., G. J. A. Thompson, B.A., and J. H. Higgins, B.A., were reported as having passed the first examination for B.D. Mr. S. Rondeau delivered the valedictory, after which the Rev. Dr. J. K. Smith addressed the graduates in an earnest, practical discourse. He also, in a few well-chosen sentences, expressed his appreciation of the honour conferred upon him, which he valued highly as coming from the college here, in whose welfare he had a very warm interest, and the success of which was so closely bound up with the best interests of the Church. Principal MacVicar, in his closing address, referred among other things to the growth of the library, upward of 700 volumes having been added during the year, including several works of very great value. One of these books alone is believed to be worth upward of \$1,000, and some of them, it is said, are to be found in no other library on this continent.

Of the students graduating from the Montreal College this year four are French-Canadians. One of these took the gold medal, and, as showing the position the French students occupy in the college, it may be remarked that during the past session one of them was president of the Missionary Society, and another was president of the Divinity Hall, though they number but a small proportion of the whole students.

These four French-Canadians who have just graduated were all pupils in former years of Pointe-aux-Trembles Schools. In no former years have so many French students graduated. It is encouraging to know that of the present pupils at Pointe-aux-Trembles four are expected to enter the Presbyterian College here next fall.

On the evening following the closing exercises of the college, the annual banquet of the Alma Mater Society was held in the David Morrice Hall. Three tables were set, extending the length of the hall, with a cross one at the head. About 160 ladies and gentlemen sat down. Among those present were the Principal and professors, Sir J. W. Dawson, many of the city and other ministers, and a large number of the Montreal friends of the college. The chair was occupied by Rev. D. Currie, president of the society. After partaking of supper, a number of short speeches were given in proposing and responding to toasts, and one of the most pleasant happy evenings spent that were ever enjoyed in the college.

On the afternoon of Thursday last the annual meeting of the Montreal Presbyterian Woman's Missionary Society was held in the lecture room of Erskine Church. The Rev. L. H. Jordan, B.D., presided. The annual report was read by the secretary, Miss S. J. McMaster, and reports from auxiliaries by Miss Samuels. The expenditure for the year was \$1,227. Addresses were given by Rev. Messrs. Mackay, Doudiet and Cruikshank. After refreshments, provided by the ladies of Erskine Church, were served, an interesting, earnest address to the ladies was given by Mrs. Gordon, of Harrington, Ont. The following are the office bearers elected for the ensuing year: Mrs. A. Campbell, president; Mrs. Robert Campbell, Mrs. R. P. Duclos, Mrs. A. B. Mackay, Mrs. J. Nichols, Mrs. G. C. Heine, Mrs. J. Fleck, Mrs. W. J. Smyth, Mrs. T. Bennett, Mrs. C. Doudiet, Mrs. G. A. Grier, Mrs. Fairie, Miss Jamieson, Miss McCaul, vice-presidents; Miss S. J. McMaster, recording secretary; Miss J. Samuel, corresponding secretary; Miss Macintosh, treasurer; Rev. R. H. Warden, Rev. W. R. Cruikshank, Mr. D. Morrice, advisory committee; Mesdames H. Morton, W. L. Haldimand, William Darling, W. Paul, J. Campbell, James Brown, James Tasker, A. C. Leslie, T. Graham, D. Morrice, J. A. McMaster, D. Hood, M. Thompson, W. Drysdale, D. H. MacVicar, R. H. Warden, R. A. Becket, J. Robertson, J. Monk, A. McIntyre, G. Parker—Mackerracher, Misses Ramsay, Dunmore and Kerr, executive committee; Miss Duclos, superintendent of French Evangelization; Mrs. Haldimand, superintendent of Home Missions; Mrs. Paul, superintendent of Foreign Missions.

WILL CARLETON lectures, under the auspices of the Toronto Press Club, on the "Science of Home," in Shaftesbury Hall to-morrow evening.

DURING last year no fewer than 60,017 emigrants left Irish ports, 50,000 of whom found a home in the United States of America. Within the last quarter of a century 3,149,744 emigrants have left the shores of Ireland, or an army of people equal almost to the entire population of Scotland.

PROFESSOR HENRY MORLEY has nearly ready for the press of Cassell & Company a work of magnitude as well as of importance, which, completed, will fill twenty volumes—the History of English Literature. Mr. Morley's task covers the whole subject, beginning with the early times before Alfred and coming down to the present day. He has been engaged on it for twenty years.

Sabbath School Teacher.

INTERMEDIATE CLASS.

April 14, 1877. } JOSEPH AND HIS FATHER. } Gen. 47: 1-12.
GOLDEN TEXT: Honour thy father and thy mother, which is the first commandment with promise.—Eph. vi. 2.

SHORTER CATECHISM.

Question 18. Related as we are to our first parents, we are involved in the guilt of their transgression, because they in the covenant of works represented all their posterity as well as themselves. We are deprived of the righteousness that belonged to man in his unfallen state. We also inherit a corrupt nature, with an inclination toward evil. All this constitutes what is known as original sin. Then there follow all the sinful thoughts, words and actions for which we are individually responsible. We can never be safe and happy till we are freed from all the awful burden of sin. Christ came to bring us salvation from its guilt, punishment and power.

INTRODUCTORY.

At Pharaoh's suggestion Joseph sent his brethren to Hebron, well provided with food and means of transport for the removal of his father and all dependent on him into Egypt. Waggoners were employed in Egypt, but unused in Canaan. From the pictured remains like the chariots they appear to have been two wheeled vehicles. In due time, after a journey of about 250 miles, Jacob and his company arrive in safety, and the old man's heart is gladdened at meeting with his long-lost son.

I. Joseph Presents His Brethren to Pharaoh.—Joseph possessed great power and authority, but he does not presume upon that to act independently of his sovereign. He announces to the king that his father and brethren with their possessions have arrived, and he states that they are in the land of Goshen. Sir William Dawson, who a short time since travelled over many of the lands mentioned in the Bible, says that the scene of Jacob's settlement in the frontier province of Egypt was "probably the Wady Tumalt, extending from the modern Ismalia, on Lake Timsah, westward about eighty miles, to the eastern branch of the Nile. It is watered by the Sweet-Water Canal, running from the Nile to Suez. It is a few miles wide at its western end, and gradually narrows toward the east. It is still one of the most beautiful districts of Egypt." Joseph presented five of his brethren to the king. He had beforehand prepared them for some of the questions likely to be asked them. "What is your occupation?" was one of them. Every one should have an occupation. In God's world there is no room for idlers. Some occupations are in men's eyes more honourable than others, though all honest occupation is honourable. It has been said that an angel would not mind whether he were sent to sell trinkets or to rule a kingdom. Shepherds were an abomination to the Egyptians. Joseph does not wish his brethren to dissemble. They tell honestly what they are, and the purpose for which they have come—as sojourners—not as permanent settlers in Goshen. They are driven thither by famine. The king confirms Joseph's choice.

II. Joseph Presents his Father to Pharaoh.—The father of a great nation yet to be meets the representative of the greatest and most advanced nation of that age. Each is impressed with the appearance of the other. Jacob, worn with the burden of years and sorrow, venerable in appearance, bestows on Pharaoh his blessing. The king, treating the aged patriarch with profound respect, inquires, according to the Revised Version, "How many are the days of the years of thy life?" to which Jacob's answer is expressly adapted. "The days of the years of my pilgrimage are an hundred and thirty years." He calls his life a pilgrimage, because he had wandered from place to place, but more truly because he viewed life as a pilgrimage journey to a better country; that is, an heavenly one. He describes his days as few and evil. He had sinned and suffered, and the recollection of the shady side of his life impressed him more at this moment apparently than the numerous blessings that fell to his lot. Life at its longest seemed but short; but what is it in comparison to eternity, into which the stream of all life is constantly flowing? The interview ends with Jacob once more blessing Pharaoh.

III. Joseph Provides for His Kindred.—A settlement suitable to the wishes and circumstances of all is at length effected. Joseph's relatives are placed in Goshen, where they will be by themselves. They will not mingle with the Egyptians, to whom men of their occupation are objectionable. The Israelites will be less exposed to temptation by the idolatry and immorality of the Egyptians. They were to be a people who should dwell alone, and not be reckoned among the nations. The district in which they settled was best adapted for the pasturing of their herds; it is described as "the best of the land in the land of Rameses"; that was, in the land of Goshen, though not so named till afterward. It was known as Rameses in Moses' time, and he therefore so names it in the narrative. Joseph did not content himself merely with placing his father and his brethren in a position where they might be comfortable, and then leaving them without further concern. "He nourished his father, and his brethren, and all his father's household, with bread according to their families." From his own ample resources he was able to do this. To his kindred such generous treatment would be grateful; to himself it would be a source of joy.

PRACTICAL SUGGESTIONS.

God guides His people by the right way that leads to a city of habitation. Joseph, like a true man raised to honour, was not ashamed of his humble origin or poor relations. A good son will always honour his parents. Life ought to be a pilgrimage from the city of destruction to the city of God.

Sparkles.

The small boy learning the alphabet is very much like a postage stamp—he often gets stuck on a letter.

"Well, what is it, Nora?" "Indade, mum, the water's cold." "What water?" "The hot water, mum."

EVERY one does or should write differently from every one else. Esterbrook's Pens aid individuality in writing.

"WHATEVER you do my boy, begin at the bottom and work up." "But, father, suppose I were going to dig a well?"

CUSTOMER: Do you have "Night Thoughts?" Salesman: No, marm. I have to work so hard day-times I sleep powerful sound.

B.B.B.—IN WORKING ORDER.—"My husband was troubled with dyspepsia for more than four years. Two experienced physicians did him no good. I got discouraged, until we read of Burdock Blood Bitters; he took only two bottles, and now is as well as ever, and doing heavy work all the time." Mrs. Richard Rowe, Harley, Ont. B.B.B. has cured the worst cases of chronic dyspepsia.

DID you ever chance to hear a mother remark, in speaking of her child, "How like its mother!" just at that moment that the dear little thing was making a grab for its father's hair?

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TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, DR. T. A. SLOCUM, Branch Office, 37 Yonge Street, Toronto.

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A YOUNG humanitarian (hearing the bagpipes for the first time): "Oh, mamma, couldn't you interfere? There's a horrid man squeezing something under his arm, and he is hurting it so."

I HAVE been a severe sufferer from Catarrh for the past fifteen years, with distressing pain over my eyes. Gradually the disease worked down upon my lungs. About a year and a half ago I commenced using Ely's Cream Balm, with most gratifying results, and am to-day apparently cured.—Z. C. WARREN, Rutland, Vt.

My daughter and myself, great sufferers from Catarrh, have been cured by Ely's Cream Balm. My sense of smell restored and health greatly improved.—C. M. STANLEY, Merchant, Ithaca, N.Y.

AT the dinner-table.—Little Millie (to her father, who has given her the smallest piece of pie on the plate): Papa, why is my piece of pie like Europe? Papa, thoughtfully: I don't know; why is it? Millie: Because it is the smallest of the grand divisions.

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"HE NEVER SMILED AGAIN." No "hardly ever" about it. He had an attack of what people call "Biliousness," and to smile was impossible. Yet a man may "smile and smile and be a villain still," still he was no villain, but a plain, blunt, honest man, that needed a remedy such as Dr. Pierce's "Pleasant Purgative Pellets," which never fail to cure biliousness and diseased or torpid liver, dyspepsia and chronic constipation. Of druggists.



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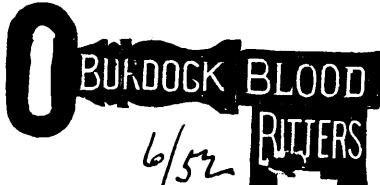
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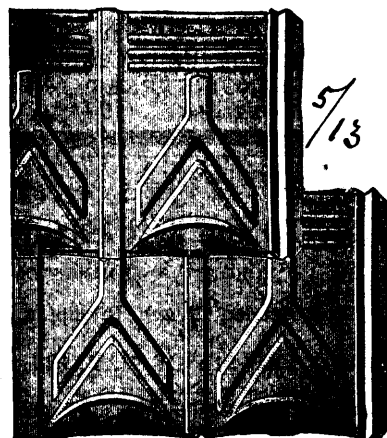
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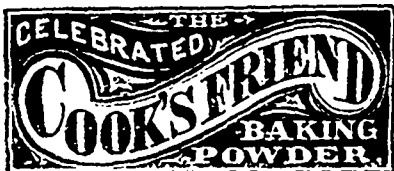
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MEETINGS OF PRESBYTERY.

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



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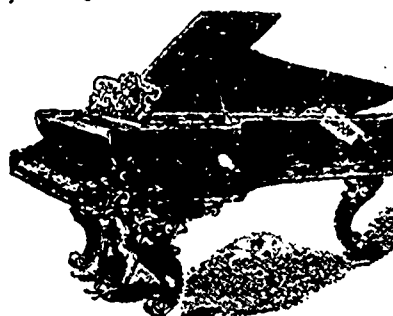
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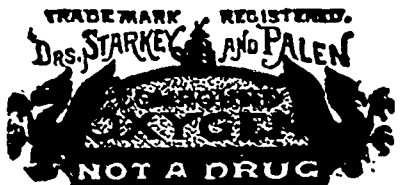
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