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Vol. 17.—No. 14.
Whole No. 842.

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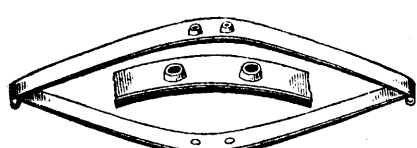


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Is effective in small doses, acts without griping, does not occasion nausea, and will not create irritation and congestion, as do many of the usual cathartics administered in the form of Pills, etc.
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This medicine being in liquid form, the dose can be easily regulated to meet the requirements of different persons.
Extracts from a few letters received attesting its merits:
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Yours truly, W. T. FOURNIER, M.D.C.M.
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JUDGE—Madam, what is your age? She—Your honour, I leave that to the mercy of the court.
SICK Headache and Dyspepsia are quickly dispelled by Campbell's Cathartic Compound.
JONES: Look at Brown over there in the corner. Smith: Yes; buried in thought. Jones: Mighty shallow grave, ain't it?

MUCH of the discomfort of wash day is removed by the use of JAMES PYLE'S PEARLINE. It removes dirt without the least injury to the most delicate fabric. For sale by grocers generally.
JONES (who catches his pastor out fishing): Good morning, doctor! Are you studying theology? Minister: Yes; ichthyology.

WATSON'S COUGH DROPS will give instant relief to those suffering from colds, hoarseness, sore throat, etc., and are invaluable to orators and vocalists. The letters R. & T. W. are stamped on each drop.
P. T. BARNUM, the showman, is quoted as saying that he would accept the Republican nomination for president. But, despite his profession, Barnum has no show.

I have improved greatly since using Ely's Cream Balm for catarrh. I feel like a new man. It is a blessing to humanity.—John D. Farrell, Hartford, Conn.
AN Irishman who had on a very ragged coat, was asked of what stuff it was made. "I don't know! said he, but I think the most of it is made of fresh air."

CUSTOMER (to coal dealer): I want to get a ton of coal. Dealer: Yes sir; what size? Customer (timidly): Well, if it isn't asking too much, sir, I would like a 2,000 pound ton.

"WELL, Harry, what are you doing nowadays?" "Writing for the press." "Thankless sort o' work, ain't it?" "Bless your heart, no. 'Bout everything I write is 'returned with thanks.'"

How did he mean it? "Will you please insert this obituary notice?" asked an old gentleman of an editor; "I ask it because the deceased had a great many friends about here who would be glad to hear of his death."

NETTIE tells her engagement with great pride to her brother, and concludes: Now don't tell any one. Brother (who does not think so well of it): Oh! you needn't be afraid. I'm much ashamed of it as you are.

BELOW are three definitions which were handed in at one time or another in one of the public schools, and a high school at that: Turmoil—a kind of oil. Bandit—a lawyer. Barrister—a man who sings in the choir.

TRAMP: Will the gentleman give a trifle to a poor man? Gentleman: How do I know you are a poor man? Tramp: How do I know you are a gentleman? It's only by the outside that either of us can judge the other.

SCIENTISTS tell us that a man's brain decreases in size as he grows old. The human brain, it appears, weighs the heaviest between the ages of fourteen and twenty. This explains why young men know so much more than their elders.

ADELGITHA—I see you're reading that new novel that everybody's talking about. How is it? Gladys—Perfectly splendid! Adelgitha—What's it about? Gladys—Oh, I don't know yet, I've only got a little way back from the end.

"JOHN, what odour is that?" "Cloves, love." "But that other?" "Allspice, my beloved." "But isn't there another?" "Yes, apples, belovedest." "Just once more?" "Raisins, my most belovedest." "Well, John, if you'd only drink just a little brandy now I think you would make a good mince pie."

PERHAPS no local disease has puzzled and baffled the medical profession more than nasal catarrh. While not immediately fatal, it is among the most distressing, nauseous and disgusting ills the flesh is heir to, and the records show very few or no radical cures of chronic catarrh by any of the multitude of modes of treatment until the introduction of Ely's Cream Balm a few years ago. The success of this preparation has been most gratifying and surprising.

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Do you feel dull, languid, low-spirited, lifeless, and indescribably miserable, both physically and mentally; experience a sense of fullness or bloating after eating, or of "grogginess" or emptiness of stomach in the morning, tongue coated, bitter or bad taste in head, irregular appetite, dizziness, frequent before the eyes, nervous prostration or exhaustion, irritability of temper, hot flushes, alternating with chilly sensations, sharp, biting, transient pains here and there, cold feet, drowsiness after meals, wakefulness, or disturbed and unrefreshing sleep, constant, indescribable feeling of dread, or of impending calamity?

If you have all, or any considerable number of these symptoms, you are suffering from Bilious Dyspepsia, or Torpid Liver, associated with Dyspepsia, or Indigestion. The more complicated your disease has become, the greater the number and diversity of symptoms. No matter what stage it has reached, Dr. Pierce's Golden Medical Discovery will subdue it, if taken according to directions for a reasonable length of time. If not cured, complications multiply and Consumption, Rheumatism, Kidney Disease, or other grave maladies are quite liable to set in and, sooner or later, induce a fatal termination.

Dr. Pierce's Golden Medical Discovery acts powerfully upon the Liver, and cleanses the system of all blood-taints and impurities, from whatever cause arising. It is equally efficacious in acting upon the Kidneys, and other excretory organs, cleansing, strengthening, and healing their diseases. As an appetizing, restorative tonic, it promotes digestion and nutrition, thereby building up both flesh and strength. In malarial districts, this wonderful medicine has gained great celebrity in curing Fever and Ague, Chills and Fever, Dumb Ague, and kindred diseases.
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THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, MARCH 28th, 1888.

No. 14.

The Presbyterian Year Book.

* PRESS OPINIONS. *

PRESBYTERIAN WITNESS, Halifax: It is an invaluable Hand-Book of Statistics and Facts, and exceedingly useful and convenient for reference. The arrangement of the contents is all that could be desired.

EMPIRE, Toronto: Its chief value, however, consists in its well-arranged Rolls of the Synods and Presbyteries, its Alphabetical List of the Presbyterian Church, and its Thoughtful Papers by various writers, on topics of great interest to all Christians, especially to those belonging to the Presbyterian Church.

GUELPH MERCURY: This "Year Book" . . . gives interesting facts, dealing with the progress of the denomination in Canada.

GAZETTE, Montreal: It certainly deserves support. Apart from the usual statistics, which are very full, it contains several essays on the history of Presbyterianism in Canada.

WORLD, Toronto: It contains all that is to be looked for in the way of rolls of Synods and Presbyteries, lists of ministers and other officers of the Church, Missionary organizations, various committees, etc. . . . On the whole, this "Year Book" ought to be heartily welcomed and well supported by the people of the Presbyterian Church.

KNOX COLLEGE MONTHLY, Toronto: Evidently no pains have been spared that it might be full and accurate. Besides the usual contents of the "Year Book," there are well written and useful articles on the different Schemes and phases of the Church's work prepared by specialists in the several departments. . . . The "Year Book" is well arranged and neatly printed, and should be in the library of every one who is at all interested in our Church's work.

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Notes of the Week.

BEFORE the lecture season closes, the people of Toronto are to have the opportunity of hearing once more one of the most effective platform speakers of the day, Joseph Cook, of Boston. The subject announced is "Phillips, Gough, Beecher," and there is every reason to anticipate that its treatment will be masterly and interesting in the extreme.

A NEW YORK contemporary informs us that good humour was put to its test during the blizzard in that city. It weathered the storm gloriously. Half a thousand men crowded together on an elevated station platform or at the bridge entrance could not move themselves but moved each other to humour constantly. With every street blockade the snow silence was broken, not with curses, but with laughter. Good nature prevailed everywhere. The witty signs placed by the shop-keepers in the snow-banks along the streets were a conspicuous feature of the storm. One of these read: Wanted: A cashier for this bank.

THE Scottish Church of the future, remarks a contemporary, is anticipated in the parish kirk of Cathcart, the venerable pastor of which has just completed the sixtieth year of his ministry. It is a fact as pleasant as it is surprising that Dr. Smith's Kirk Session includes four Free Churchmen and three United Presbyterians. The entire number of elders is thirteen. The composite body gets on without a hitch; and at the congregational gathering held recently to celebrate the sixtieth anniversary of the "Grand Old Man" of Cathcart, we observed that the lusty cheers in the patriarch's honour were led by one of the elders reared in the U. P. Church.

HAD Toronto people generally known more of the Rev. Dr. Deems, there would have been a larger audience present to hear his most instructive and entertaining lecture in Association Hall last week. As it was, those present were delighted with his effort. He is a most effective speaker and can impart the finest shades of his thought to his hearers. The subject "Trifles" afforded ample scope for discursive treatment and opportunities for wise suggestion, of which the accomplished lecturer fully availed himself. The Young People's Association of St. Andrew's East deserves commendation for bringing Dr. Deems to the city. Next time he comes he won't be such a stranger.

THE present winter session again shows an increase in the attendance at the German universities.

The grand total is 26,945 over against 26,253 the previous session. These are distributed as follows: Berlin, 5,478; Munich, 3,414; Leipzig, 3,288; Halle, 1,501; Breslau, 1,314; Tubingen, 1,254; Bonn, 1,119; Greifswald, 1,043; Gottingen, 1,021; Strasburg, 879; Freiburg, 884; Erlangen, 879; Heidelberg, 882; Marburg, 863; Konigsberg, 807; Giessen, 513; Jena, 581; Munster (the Catholic school), 467; Kiel, 463; Rostock, 330. Of these 5,791 are in the theological department, 5,769 in the law department, 6,650 in the medical department, and 8,735 in the philosophical department. The number of foreigners is 1,644, the Americans numbering between two and three hundred.

THERE is a controversy in progress trying to settle the question whether the late Duchess of Kent died a Roman Catholic. A well-informed correspondent of the *British Weekly* writes to contradict the story that the Duchess of Kent was received into the Roman Catholic Church before she died. From sources of information at his disposal he learned that the only clergyman who visited the Duchess during the last weeks of her life was the Rev. Dr. Wellesley, Dean of Windsor, a private chaplain of the Queen, whose Protestantism was distinct and definite. Moreover, his informant, who was in attendance on the Duchess at all hours, affirmed that her sympathies were with Dr. Cumming's teaching, on whose ministry in Crown Court, Drury Lane, she was a frequent attendant *incognito* on Sunday evenings.

THERE has been for some time more or less talk about the formation of a third, or prohibition party. Although there has been no unanimity among temperance people for such a departure, those who have persistently moved in this direction have at last succeeded in launching the long-desired third party. Its beginning certainly does not look brilliant. This in itself might be no objection, since many excellent movements have had small beginnings. What the third party at present lacks is spontaneity. It is not a movement of the people, but of a few leaders. The general feeling is that whenever the country is sufficiently educated on the necessity for prohibition, either of the existing political parties will readily espouse the cause. The third party platform suggested is excellent in its way, but many temperance men connected with both parties could justly claim that, with the exception of the prohibition plank, they are as firmly attached to the principles laid down as the adherents of any third party can be.

OUR neighbour, the *Evangelical Churchman*, has undergone a renovation which makes its appearance much more neat and attractive than formerly. Practical experience has led our contemporary to adopt various changes. One of them is thus referred to in a recent number: The price has always been nominally \$2 a year. But some time ago the experiment was tried of giving a large discount to those paying promptly in advance. It may be said, however in plain words, that the experiment has been unsatisfactory. The actual cost of each copy of the paper for one year is considerably over \$1. A good church paper is like any other good article; it cannot be produced except for money. To keep it up to a desirable standard of excellence, a good deal of money is required. It may be said, with perfect truthfulness, that no good church paper can be sustained at a less cost than \$2 a year as a subscription price. Sometimes when a paper is first started a lower price is asked; but in the end the price is raised, or the paper fails.

THE latest letters from Dr. Somerville state that he completed his five months' mission in Hungary on 19th ult. His audiences have varied from a few hundred persons to several thousands, and on one occasion he addressed a congregation of 7,000. At Arad he received a visit from two men belonging to a sect called Nazarenes, and they remarked to the interpreter

that they thought Dr. Somerville must be the angel spoken of in the book of Revelation who was seen toward the end of the world flying in the midst of heaven preaching the everlasting Gospel to all nations. For many weeks no permission to hold public religious meetings in Servia could be obtained, but by the influence of Mr. Mackenzie, of Belgrade, Dr. Somerville was at length allowed to hold private meetings in that city. A telegram of February 25 states that the venerable evangelist was off to South Russia to see Rabinowitz, so the needed interpreter must have been found. It is expected that Dr. Somerville would reach Scotland about the middle of March.

THE *Christian Leader* has but little patience with ungrateful Scots, whom it pillories in this fashion: A Glasgow essayist has been telling a literary society in that city that "people are tired nowadays of hearing of the atrocities and severity of Claverhouse and the perfections of the Covenanters." In the opinion of this probably young gentleman the truth lies between the two extremes, and he thinks that Sir Walter Scott "held the balance pretty equally." A similar attitude characterizes the parish minister of Glencairn, Mr. Patrick Playfair, who deprecates discussion of the persecutions in Scotland, and wishes "all those events buried in oblivion." It is a hard enough task to bear with the whitewashing of Claverhouse by such Southern writers as Mr. Mowbray Morris, who have the excuse of ignorance to palliate their offences against historical veracity; but what shall we say of Scotsmen of our privileged generation who pour cold contempt on the men and women who suffered unto the death in securing the large inheritance of freedom into which we have entered? Mr. Patrick Playfair would bury in oblivion the story of the Wigtown martyrs and the story of John Brown of Priesthill—all the memories indeed which, above everything else in the national history, make the soil of Scotland for ever sacred. The snobbery against which Professor Blackie so vigorously inveighs of those Scots who are too cultured and genteel to sing the native songs of the North is indeed quite as contemptible as the outspoken professor thinks; but infinitely stronger must be the reprobation of the sentiments expressed by the minister of Glencairn.

THE publication of the correspondence of the committees in all the Presbyterian papers north and south, the *Interior* says, cuts standing room from under the apologists for disunion, and it will make the demand for the cessation of this schism in the Church irresistible. Efforts will be made, and we have seen too much of Assembly work to say that it can not possibly succeed, to stampe both Assemblies. That was done at Cleveland when both Assemblies were ready for fraternal relations by one of the most lurid war-speeches ever delivered in the north. It will be tried again on the question of reunion, and it will be tried in both Assemblies. Thus a temporary check may be given to the movement, but only to make the two rivers gather volume and sweep together amid the clapping of the hands of the floods. Our branch would hear a proposition to level down, to degrade the standing of the coloured Presbyteries and Synods—presbyters and members—to establish caste in the kingdom of the Lord, with indignation, and reject it without a dissenting voice. This change will probably be rung in upon our Assembly, but the Assembly can not be successfully taken by surprise, as it was on the fraternal relations question. The correspondence sets the position of the two Churches forth so clearly, and it will be read so generally, that misunderstanding is rendered nearly impossible. And yet it would only be necessary to impress the mind of a Northern Assembly with the idea that it was being deluded into the approval of measures which had for their object further insult and oppression upon the black race, which has already suffered so much—it would only be necessary to give such an idea temporary prevalence in order to produce a violent reaction.

Our Contributors.

THE ART OF OWNING UP.

BY KNOXONIAN

A short time ago Dr. Field, of the New York Evangelist, published a series of letters on Spain. In one of the letters he said some rather kindly things about the Spanish priesthood. A neighbour took him to task for dealing so tenderly with a class of clerics who have never been specially noted for dealing tenderly with their neighbours. Dr. Field replied in substance: "Yes, I confess I did see something good in the Spanish priesthood. I try to see something good in everybody. It is a way I have." He owned up handsomely, and when a man owns up in that way his critic generally feels that the sting has been taken out of the criticism.

Dr. Field's mantle of charity must be fairly wide. Just how wide a mantle of that kind ought to be, it is not easy to say. Certainly it ought not to be wide enough to cover the devil. Whether it should be wide enough to cover the Spanish priesthood is a question on which good men will differ. Historically considered, they don't awaken feelings of love in the average Protestant heart.

A man who understands the art of owning up has a powerful weapon which he can use at times with great effect. By simply saying "yes" to an opponent you sometimes knock the ground from under him in a way he never expected. He expected you to say "no." He expected a big fight. He comes down on you with great bluster. Quietly say "yes," if you say "yes" truthfully, and see how quickly the breath leaves him.

Sir John Macdonald is a master of the art of owning up. Somewhere in almost any of his platform and after-dinner speeches you find a paragraph of this kind: "Gentlemen, I know I have my faults and failings. I have made many mistakes in my long public career. I never pretended to be infallible. I never professed to be perfect like these Grits." What more can you say? The man owns up, and by doing so disarms his opponents.

Mr. Mowat can own up quite as skilfully as Sir John. When he brought on the elections rather suddenly in December, 1886, his opponents charged him with trying to embarrass Sir John, who was also getting ready for an appeal to the free and independent. In his opening campaign speech Mr. Mowat said, in effect: "Gentlemen, they say I have brought on the elections to embarrass Sir John. It is my duty to embarrass him. It is your duty to embarrass him. It is the duty of all Liberals to embarrass him." That was a fine rhetorical shot. A less skilful manager would have given a long argument to show that the Government had a constitutional right to appeal to the people at any time, provided they took the risk of so doing. He would then have quoted a string of English precedents to prove that there ought to be an election after every enlargement of the Franchise. Mr. Mowat did all that too, but he did it in another part of his speech. He knocked the breath out of his opponents, first by pluckily owning up, and then he argued the constitutional question.

About the same time some of his opponents accused him of receiving the support of Archbishop Lynch. Of course no other political leader ever receives support of that kind. Of course not. No other political leader allows a Catholic to vote for him. Mr. Mowat replied with rare skill. In substance he said "Gentlemen, I am happy to hear that his Grace leans toward the Liberal party. I wish all bishops and priests and clergymen were Liberals. It would be much better for themselves if they belonged to the Liberal party." From the standpoint of a Statesman who believes his own political creed and wishes others to adopt it, the Premier's position was simply impregnable.

All successful men understand and practise the art of owning up. Some young men and all weak men think the right way is to fight everything and everybody. One of the principal points of difference between a strong man and a weakling is that the strong man knows when and how and how much to own up, while the weakling thinks he ought to fight on every trifling issue. Men who don't understand the art of owning up never become Premiers.

An impertinent fellow told Henry Ward Beecher that he intended to count the number of grammatical slips that the great Brooklyn orator made in a sermon

an hour long. "Do," said Beecher, "and let me know the number at the end of the service." Next Sabbath evening the fellow counted. At the closing of the service he came up smiling with an air of triumph, to tell Beecher the number. "How many did I make?" asked Beecher. "You made thirty," said the impertinent fellow. "Thirty, thirty," said Beecher, "was that all? I thought I must have made about three hundred." Taking down a man like Beecher is a rather heavy contract. That impertinent fellow will perhaps be careful about taking another contract of the kind.

A pastor is met at the door by a good lady parishioner, who thinks she has been neglected. She has been nursing her wrath to keep it warm. She has succeeded. She always does. Lovingly she says, "Dear me, Mr. A, is this you? Have you really found your way here? I thought you had forgotten us. You have not called for six months." "My dear madam," says the pastor, "is that all? I thought it must have been four or five years."

"Your steak is tough," growls the good man as he begins his dinner. "Yes, dear," mildly answers the good wife, "it is very tough. I thought of sending some of it down to the shoemaker's to be used in half-soling the children's boots." Better own up even in that exaggerated way than have a quarrel over the dinner table.

"This account is larger than I expected," says the customer, forgetting that accounts nearly always are larger than one expects. "These bills do run up rather fast," mildly answers the merchant. Better say that than have a wrangle over the bill, ending in a lawsuit.

The art of owning up ought to be cultivated. There are thousands of cases every day in which people might own up without the slightest sacrifice of principle or self-respect. As a rule only strong men own up, and that is one reason why there is so little of it.

A PLEA FOR MISSIONS.*

BY MRS. GORDON, HARRINGTON.

When God's Israel had to journey from Egypt, through an unknown wilderness, to the land of promise, they were not left in doubt as to their line of march or their camping-places. God Himself went before them, by daytime in a pillar of cloud, and in a pillar of fire by night. Their sole and simple duty was to follow where He led, and in this one respect they have left us a faultless example (Num. ix. 17-23). And when the cloud was taken up from the tabernacle, then, after that, the children of Israel journeyed, and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed. We all know that this "fiery, cloudy pillar" is the symbol of the Angel of the Covenant, through His Word, Spirit and providence, guiding His people in all ages. This is signally true of the mission work of God's Church. That Church is marching on, under His leadership, to take possession of the promised land for Him—"the heathen His inheritance, the uttermost parts of the earth His possession." His presence is abiding as He promised—Lo, I am with you alway. He guides her with His eye. The sole and simple duty of His Church, and of each of us as a member thereof, is to follow where He leads. Dear sisters, you have sent for me to speak to you, and I have come with this one purpose—to point you to the pillar of cloud and fire; or in plain words, without a figure, to point out some of the indications of God's will as to the duty and privilege of His people to enter on immediately and follow up with all earnestness the work of universal missions.

The expression of God's will in this matter in Old Testament prophecies and promises we are not now to consider. The parting command and promise of the risen and ascending Lord, "Go ye into all nations" and "Lo, I am with you alway," etc. This is not what we are to think and speak about this afternoon, though indeed this one utterance, so clear, so solemn, so authoritative, might be enough to make a missionary of every disciple from that day to this, to inspire his heart with more than a seraph's zeal, and make his "tongue as the pen of a ready writer." It did

*An Address delivered at the annual meeting of the Paris Presbyterian W. F. M. Society.

all this for the first generation of disciples. They did go to all the world then known, and preached the Gospel—not missionaries only, but martyrs, gladly sealing their testimony with their blood, but alas for the following generations of disciples, "the cares of this life, the deceitfulness of riches, and the lusts of other things entering in, choked" that heavenly word and made it unfruitful. All this we pass over, and simply hold up before you the indication of God's will in some of those grand facts of modern missions, which are indeed but the making visible, in Shekinah fires, of the hand of the invisible God as it points out the line of march His Israel is to follow, and the strongholds which are to be taken for Him. At the outset let us remember that all the marvels at which we are to look have been wrought within less than a century. And, first, He has opened a door of access for the Bible and the missionary to almost every nation on the face of the earth. It still lacks five years of the hundred since the first English foreign missionary, William Carey, left Britain to carry the Gospel to the heathen. At that time nearly every heathen nation on the face of the earth was shut and barred against the Gospel and those who preached it. If the thousands of European and American missionaries now in the field had stood there, ready, equipped for service, saying, "Here we are, send us," there was scarcely a shore where they would have been allowed to land, or a people that would have bid them welcome. Death threatened alike the missionary who proclaimed and the convert who embraced the new religion. "Now, the whole aspect of the world is changed, and there is scarce one closed door or a community where the missionary may not go with the open Bible or where the convert may not, in publicly confessing allegiance to Jesus, claim the protection of law."

So silent and far-reaching are God's methods of working that we fail to apprehend how radical and how rapid the changes are which have been taking place before our very eyes. Is not the hand of God manifest here, pointing out His way? Is not the voice out of the cloud clear and urgent bidding His people enter in at the open doors—to proclaim liberty to the captives, etc. Not more audibly from the flaming bush of the desert did Jehovah speak to His servant, "I have seen, I have heard, I am come down to deliver. Come, I will send thee."

Nor is that hand less visible, or that voice less audible in the revolution wrought in this century by our railways and steamships, our telegraph wires, whether crossing oceans or continents. In our day no part of the world seems very far from us. We feel like saying by telegraph or telephone—Good-morning, neighbours, how do you do? to people living on the other side of the world. Instead of the twelve weary months spent in a crowded merchant ship by the first missionaries from Boston to the Sandwich Islands in 1820, a rapid run of a few weeks brings our missionaries to the most distant fields.

In our day God's messages can be flashed round all the world with the swiftness of the winged lightning.

These providential movements are in themselves highly significant. They are God's external working, preparing the way of the Gospel; but His working at the same time in His Church, causing her to awaken from the slumber of centuries, and to feel and welcome the pressure of her missionary obligations, this it is which gives to those external preparations their profound significance.

While we find the whole world thrown open to the Bible, we find that Bible made ready to be soon broadcast over all its wide, waste continents, no less than 150,000,000 copies being printed and circulated in all the principal languages of the earth. We find also the number of missionary societies increased ten-fold within the century, there being now twenty-five Woman's Boards in England and America actively engaged in Foreign Mission work, and year by year the increased knowledge of the work and of the need for it stirs to deeper searchings of heart and a profounder sense of obligation. In this divine coincidence of God's external and internal working we recognize the outcome of that power wielded by Christ as Mediator, and announced by Him in the opening declaration of the great commission, "All power, etc., Go ye therefore."

Lest we encroach unduly on your time, we refrain from recounting the marvels of God's preparatory working in the various parts of the great mission field. We will instance one only—India—that being

the field of one of our most important missions, and of the labours of the greater part of our lady missionaries. By a series of providential movements, whose story reads more like a romance than sober history, God had established in the very heart of India the supreme power of Christian, Protestant England. He had done this by means of the East India Company a most selfish, godless corporation—whose directors so hated missions that they said they "would rather see a band of devils than a band of missionaries get a foothold in India," but

God moves in a mysterious way
His wonders to perform,
He plants His footsteps in the sea
And rides upon the storm.

By the horrors of the Sepoy Mutiny He brought England to her senses, showing what class of her Indian subjects were most loyal, and henceforth mission work was not only tolerated, but encouraged in India.

The door was thus opened by which the men of India could be reached with the Gospel, but alas! for the 100,000,000 of women and girls sunk in utter ignorance and degradation—one-sixth of these widows, of these, 80,000 under ten years of age. Of the world of woful meaning involved in this statement we are beginning now to form some idea. To use the words of Scripture, their dwelling-place was "a land of darkness, as darkness itself, and of the shadow of death, without any order, and where the light is as darkness." Regarding these, you have heard the testimony of Dr. Duff after many years of toil in India: "I can no more reach the high-caste women of India with the Gospel than I could scale a wall of brass fifty cubits high." Our beloved missionary, Mrs. Murray Mitchell, in the early years of her life in India, could only get permission to speak a few hurried words to these poor prisoners through the half-closed shutters of the zenana, but now, what hath God wrought? "He hath done great things for us, whereof we are glad," marvellous things which we looked not for! They tell us that our embroidery needle was the weapon which the Lord first used to open the gate of brass, set in the wall of adamant! However that may be, thousands of zenanas are today opened to lady missionaries and the deep necessities of these, our sisters, hungry, thirsty, sick and in prison, now for the first time brought within our reach, are God's voice out of the cloud to the Christian women of Gospel lands, saying, My work is to be done here, and done by you; I have prepared the work for you, and laid it ready to your hand. Arise, and what your hands "find to do, do with your might." You will have observed that all the "wonderful works of God" at which we have been looking are only His preparing the way of His messengers.

Even more amazing and more glorious are the wonders He has wrought by means of the Gospel in the midst of heathen people. Such are the transformations of character from the vileness and ferocity of the lowest savage to all that is saintly and Christ-like. On this subject Dr. A. T. Pierson says: "The noblest examples of self-denial—separation unto God—passion for souls, singleness of aim, evangelistic zeal and liberal systematic giving, which have been found during this century, have been the outgrowth of missionary fields. The new converts from the most degraded tribes have often put to shame the ripest fruits of our Christian civilization."

And now, what saith the voice out of the cloud to each one of us this afternoon? "Speak, Lord, for Thy servants hear. Show us Thy way, and we will walk in Thy truth." The message is brief, but comprehensive—in three little words, Go, Give, Pray. 1st. Go, the standing marching orders for all disciples, to the end of the world, for the limit of the promise interprets that of the commission. Let us not conclude too hastily that from this obligation at least, we are exempt—from going to a heathen land to tell of Jesus there, we may be, but the command is "to all the world," and a part of that world lies in the immediate surroundings of each one of us—the members of our own family, our neighbours, our acquaintances, all brought in any way under our influence, Jesus in that command bids us tell of Him earnestly, lovingly to every creature whom we can reach in our own little corner of "all the world." Distinctly, we, as Presbyterian societies, are bound to do our utmost for the diffusion of a missionary spirit, which is simply the loyal, self-denying spirit of Christ within the bounds of our respective Presbyteries.

Further, are there not some among the members of

our auxiliaries—are there not some in this meeting to-day whom we might move to a new sense of the glorious possibilities of a redeemed and consecrated life, whose sacred duty and high privilege it is to go far hence to tell of Christ in a heathen land?

Again, the voice says, Give, give freely, constantly, systematically, cheerfully, give your pound or your mite, and if the Lord shall call your son or your daughter, your pride, the joy and sunshine of the house, to serve Him as a foreign missionary, O give, and be a cheerful giver, for the Lord loveth such.

Yet once more, the voice out of the cloud says Pray, pray without ceasing.

"Not by might, nor by power, but by My Spirit, saith the Lord of Hosts" The most persevering and well-directed activities, and the most lavish giving are not accepted if the spirit of prayer be wanting. That Spirit it is alone which practically rebukes the pride of man, and claims for God the glory due unto His name. Have we yet realized the divine intimacy of the prayer which is made available at the call of the prayer of faith? Is anything too hard for the Lord? Is anything then too hard for the prayer of faith which the Lord hath pledged Himself to answer? We hear His voice, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be given unto you."

Pray ye then the Lord of the harvest that He would thrust forth labourers into His harvest. "Pray as the Master taught us, first, Hallowed be Thy name. Thy kingdom come Thy will be done on earth as it is in heaven." Pray as the Master set us the example, "continuing all night in prayer to God." Pray for the Master, that the Father would fulfil to Him the old promise, "Ask and I will give thee the heathen thine inheritance, and the uttermost parts of the earth thy possession" In the case of some of us, dear sisters, our going to tell of Christ, and our givings for Christ, may be pent within very narrow limits, but O, in our loving and our praying there need be no limitations of our nature, and only He who made us in His own image knoweth what these are. In our love and our prayers we may embrace the whole round world, with all its sins and sorrows, with all its dark past and all its bright future "when the knowledge of the Lord shall cover it as the waters cover the sea."

REPORT OF THE MINISTER OF EDUCATION FOR 1887.

MR. EDITOR,—In his report for 1885, dealing with the subject of Religious Instruction, the Minister of Education says, "There is a distinct declaration on the part of the Department, that Religious Instruction is an essential factor of our system of education, and both pupils and teachers have daily presented to them, as a standard by which their conduct is to be regulated, the sublime ethics of the Bible." That is good doctrine, and there is nothing in the report of 1887 to indicate that the Department have ceased to hold the general principle. It may be safely assumed, besides, that the statement re-echoes the sentiment of the nation as a whole. There has been no outcry against it so far as I am aware, except, perhaps, from an infidel. Now what I complain of, as I think justly, is that this principle is not acted upon by the Department. It does not provide for the giving of this instruction to the extent it might and ought. Nay more, it, inconsistently with its own declaration, steps in and forbids the giving of religious instruction from the Bible. In saying this, I do not forget that the reading of the Scriptures by the teachers at opening and closing of the school in connection with the prayers is no longer optional, and that the pupils may join in the reading from their Bibles. But this is not to be regarded as religious instruction worth the name, without permission and encouragement, to say the least, to give such explanation as is necessary for the pupil to understand what is read. The burden of the report is to show that the Minister is utterly opposed to any such thing. I believe his reasons are most unsatisfactory in themselves, and his attitude entirely a variance with the spirit of the mass of the people.

The Minister asks (p. li.) "Are the Public Schools Protestant schools in any sense of the term, or do they stand upon even a broader basis?" I do not care how broad it is, so long as it is Christian. My own opinion is that as soon as religious instruction comes to be recognized as "an essential factor of our

system of education," in anything more than name, it will be difficult to do so on other than a Protestant basis. In a public speech on one occasion the Minister is reported to have said, referring to a political opponent. "The great mistake he made was in assuming that the Public Schools were Protestant schools. They were for Jew and Gentile, Christian and Agnostic." True. So is our land. But is it possible to carry on Government on lines in all respects Jewish, Gentile, Christian and Agnostic? The Jew is welcome to our shores, and on the seventh day of the week he may observe what religious rites he pleases, but there are certain respects in which he must not violate the law of the Christian Sabbath. The fact that we accommodate a Chinese witness with a saucer does not in the least contradict the fact that the normal oath of the Province is as to form and matter, Christian. So we admit all classes to our Public Schools, but we must conduct them on certain definite lines. They cannot be conducted on principles that Christian and Agnostic will both approve. What fellowship hath he that believeth with an infidel? There is no room for controversy here. The schools are Christian. Are they Protestant? The Department recognizes that the standard of moral conduct, and the basis of religious instruction is the Bible. Now, which?—the Douay or the King James version for instance? Is it immaterial to the Government whether the Scripture selection to be read in opening or closing school be taken from the books of the Maccabees, or only from the books recognized by Protestants as canonical? I can conceive of no answer but one to this. The only thing I care to contend for here is that, while the Public School is open to the Roman Catholic as freely as to the Protestant or Jew, whenever the Government comes to a point where these elements diverge, and a choice of one course out of two or three must be made, that choice must lie, and does already lie presumably, in the Protestant Christian line, due provision being made to protect the consciences of those who cannot agree. As therefore it would be monstrous to exclude the Bible and all recognition of Christianity in a Christian state, because a few infidels may disapprove thereof, it is hardly less so to forbid religious instruction because Roman Catholics may object, so long as they are not required to receive it.

Further, is it not fair to ask the Minister, when in any district, the Roman Catholic element has been provided with Separate Schools, what element, in the estimation of the Government, is supposed to remain in the Public Schools if not Protestant, it being granted that the schools are Christian?

Again, even where there are no Separate Schools, the Government, which is not supposed to know any religious denomination as such, does with strange inconsistency recognize that there is a Roman Catholic element in the school, and provides for its withdrawal during the religious exercises, without the usual conditions binding upon other children. Now when the law has thus provided for the elimination of the Roman Catholic element, is it not fair to ask what the law recognizes as left? Most people would say that what remained in a Christian school was Protestant. At all events, it seems clear to me that the demand for religious instruction in our schools is not met by denying that the schools are Protestant. They are sufficiently Protestant to admit religious instruction.

A. HENDERSON.

THE second annual report of the Temperance and General Life Assurance Company, published elsewhere in this issue, proves conclusively that Canadians are beginning to understand and appreciate Home Institutions, and that Total Abstinents are waking up to the fact that they have a much better record for longevity than moderate drinkers, hence the patronage accorded to the Temperance and General. This Company keeps a separate class for Total Abstinents, who thus get the benefit of their better lives and profit accordingly; the actual experience of the oldest companies established on these principles in Great Britain and Australia proves that from twenty-six to thirty per cent. of the mortality element is in favour of the Total Abstinence, and we trust that our Canadian Temperance men will not be slow to take advantage of this fact, and that they will continue to largely patronize the Temperance and General, which is the only Canadian Life Assurance Company offering the advantages above mentioned. Read the report in another column.

Pastor and People.

FOR THE CANADA PRESBYTERIAN

THE PURSUIT OF HAPPINESS.

BY JOHN A. CLARK, DUNDAS.

I want to be happy,
To live in the shine
Of the golden sun,
To hear glad bells chime
With a musical,
Melodious rhyme
That shall ravish my heart,
And charm the ear,
Till all my soul
Shall hearken to hear,
And I shall be happy
Even here.

I want to be happy !
I want to know
All the joy
Life can bestow,
I want to spend my summer day
In frolicsome, happy, light hearted play,
To know no care,
To shed no tear,
To feel no pain
Or foolish fear,
And so be happy
Even here.

I want to be happy !
I want to hoard
Gold to be poured
In my eager hand ;
While I sit and plan
Of how I shall spend it,
And how I shall lend it,
And make it more
Than it was before,
And happy be
To my heart's core.

I want to be happy !
With eager feet
To dance adown
Life's sunny street,
To laugh and sing,
To know no sorrow,
Or ever think
Of the to-morrow,
To lightly ignore
Rebuff or sneer,
And happy be
Even here.

I want to be happy !
And yet I can't,
For in all my joys
I have a want,
I long for something
I do not know
For all the pain of life I go,
I have a craving
I cannot fill,
An eager unrest
No music can still,
Though I strive to be happy
I always fail.

Yet am I learning
Sure if slow,
That if I would be happy
My soul must grow
To the heights of love
The world cannot know,
That I must climb
To the throne above
And gaze on the perfect face of love,
And bask in the Father's heavenly smile,
And rest in His loving arms awhile.
When my King I see
I shall happy be.

FOR THE CANADA PRESBYTERIAN

BIBLE STUDY.

Do you wonder, dear reader, why you are not more Christ-like and sanctified? How many hours each day do you devote to Bible Study? Sanctification comes through a knowledge of the truth (John xvii 17). We can only know God's will searching His word; it quickens (Psalm cxix. 50); it is a "lamp to our feet and a light to our path"; we are to hide it in our hearts (Psalm cxix. 11); to search it daily (Acts xvii. 11). Mark the command is *search*, not read a verse here and there for duty's sake, and have no intelligent conception of the truth after the perusal. In order to communicate to others, we must be taught ourselves (Galatians vi. 6). We are to hold fast the faithful word, that by sound doctrine we may be able to convince those who are opposed to it (Titus i. 9). Through the indwelling of the Word we attain wisdom (Colossians iii. 6); and our hymns of praise and rejoicing are wafted up to Him who has filled our hearts with grace. In John xiv. 26 we find "The Spirit will

bring all things to our remembrance, whatsoever He hath said unto us." We cannot recall what we have never heard. When our Lord was made man, He became dependent on the Word of God; He was taught it by His mother and the teachers of Nazareth during His years of preparation; and we know that during His ministry He was constantly mystifying and silencing His accusers through the use of the quick and powerful sword of the Spirit (Hebrews iv. 12). Do not take your thoughts of God's purpose concerning you from the experience of Christians, but from the law and the testimony. Study it faithfully; have your heart full of it. Believe it all, for all Scripture is profitable.

Like a star of the morning in its beauty,
Like a sun is the Bible to my soul;
Shining clear on the way of love and duty,
As I hasten on my journey to the goal.

HAZEL.

TRUE KNOWLEDGE.

The knowledge of Christ is a flower that never fades. Carry it in your bosom, and it will fill your life with fragrance. It is a light that cheers the darkest night; the longer it burns the brighter it grows, and fierce winds only make it shine more clearly. It turns a hovel into a palace, makes a rough road smooth, is easily carried, and costs nothing. The knowledge of Christ is a purse full of gold. It will pay your way in all the strange places of life, and bring you comforts more choice than any found in kings' houses. It will open gates closed to the wise of this world, and unlike earthly treasures, the more you spend the more you have. It is a well whose crystal stream makes all around beautiful and pure, refreshes the weary passer-by, never knows the drought of summer, and from life's morning to its latest eve flows steadily, carrying joy and song throughout its course. It is a sunbeam from paradise, a smile from the face of God, the song book of saints, the Bible of New Jerusalem, the key of heaven's treasury, and the passport into the presence of the King. It makes rainbows on storm clouds, transforms tears into pearls and thorns into apple trees, and causes the desert to blossom as a rose. It makes the heart larger than a kingdom, richer than a bank, brighter than a palace, and happier than a grove in which a thousand birds are singing. Get this knowledge above all things, increase it, teach it, live it and prize it above rubies, for it is your happiness, your glory, and your life—*MacPherson.*

PURPOSE.

If I could get the ear of every young man but for one word, it would be this: "Make the most and best of yourself." There is no tragedy like wasted life—life failing of its end, life turned to a false end. The true way to begin life is not to look off upon it to see what it offers, but to take a good look at self. Find out what you are—how you are made up, your capacities and lacks—and then determine to get the most of yourself possible. Your faculties are avenues between the good of the world and yourself, the larger and more open they are, the more of it you will get. Your object should be to get all the riches and sweetness of life into yourself; the method is through trained faculties. You find yourself a mind; teach it to think, to work broadly and steadily, to serve your needs pliantly and faithfully. You find in yourself social capacities; make yourself the best citizen, the best father and neighbour, the kindest son and brother, the truest husband and father. Whatever you are capable of in these directions, that be and do. Let nothing within you go to waste. You also find in yourself moral and religious faculties, beware lest you suffer them to lie dormant or but summon them to brief periodic activity. No man can make the most of himself who fails to train this side of his nature. Deepen and clarify your sense of God. Gratify by perpetual use the inborn desire for communion with Him. Listen evermore to conscience. Keep the heart soft and responsive to all sorrow. Love with all love's divine capacity and quality. And, above all, let your nature stretch itself toward that sense of infinity that comes with the thought of God. There is nothing that so deepens and amplifies the nature as the use of it in moral and spiritual ways. One cannot make the most of one's self who leaves it out.—*Theodore Munger, in "On the Threshold."*

A GODLESS OLD MAN.

There is hardly a sadder spectacle on earth than that furnished by a godless and graceless old man, who has lived in a Christian land perhaps three-quarters of a century, and all of whose days have been spent without any effort to lay up for himself a treasure in heaven. His childhood and youth were thus spent; his manhood and middle age were thus spent; and now there he is, in old age, with life on earth almost gone, on the very margin of the grave, with eternity just before him, and with not the first thing yet done in the way of preparing to meet God in judgment. Death frowns upon him. He finds no pleasure in looking over the past, none in the present, and none in the future. Meditation brings him no joy. Memory and conscience afford him no comfort. He is without the blessing of Christian hope when he most needs it. The disabilities and pains of his body make life a burden to him. The activities of business that once employed his thoughts he can no longer bear. He must, from sheer necessity, lay down the earthly tasks of life. In a short time he will be dead; and he knows it. The Bible is no source of comfort to him. He is not sufficiently familiar with it to be comforted by it, and not in a moral condition to receive its comforts or be entitled to them. Alas! for that man, there are no prospects before him that sweetly invite his thoughts to the spirit world. The simple truth is, he has laid up for himself no treasures in heaven. This one thing he has not done. Many things he has done, but this, never. He may leave thousands to his children, but there are no thousands for him in the skies. His whole record on earth is wrong, fundamentally and awfully wrong. And now, there he is, at last, in his feebleness and decay—near the end of a wasted and unspent existence on earth—a sore affliction to him and a solemn warning to every passer-by. Who will envy him his lot? Who shall imitate his example? His life in this world, as to the great purpose for which it was given, is simply a prodigious failure. It ends without hope here, and in eternal darkness hereafter.—*Wesleyan Watchman.*

HEALTHY RELIGION.

More than a thousand years ago, a company of refugees, escaping Attila's dreadful devastation of Northern Italy, settled on one of the muddy islands at the head of the Adriatic, and there founded the city of Torcello, and at a later time built up the magnificent commercial empire of Venice. The ruins of the old cathedral still stand in the ruined city, built by those stout hearted men in a time of struggle and discouragement, as a symbol and stronghold of their religious faith; and in the cathedral the noticeable thing is the openness of the windows and the abundance of sunlight. None of the Gothic windows of the northern churches or of the gloomy shadows clouding the high arched ceiling; but all is luminous, bright and fair, with not even dark colours in the traceries. It was built by men of sorrows, but they were men who believed in God; and, therefore, while there was fear and depression enough around them, they made their house of worship joyous with all the beauty and cheer of Italian sunshine, and in this spirit they wrung from disaster the beginning of a grand success.

The spirit of cheer and joy is always the sign of a healthy religion. Some one asked the musician Haydn why his church music was always so cheerful, without any of the funeral passages which many others thought to be peculiarly religious, and he replied, "I can not make it otherwise: I write according to the thoughts I feel; and when I think of God, my heart is so full of joy the notes dance and leap, as it were, from my pen. And, since God has given me a cheerful heart, I must serve Him with a cheerful spirit."

The spirit that pervades a man's daily life is the measure of his real religion. He may be careless of creed and ceremony; but if he can carry heavy burdens with a light heart and meet calamities with serene courage, it must be that in the depth of his soul he has real faith, which, like a fountain in an oasis, keeps everything sweet and blooming. He may never put his faith into words, like the great theologian, or build it up into beautiful architecture, like the brave people of Torcello, or write it out in grand oratorios, like the devout Haydn; but nevertheless, it is known and read of all men in the beauty and courage of his life, which may be more eloquent than any creed and more impressive than cathedral or stately music. For courage and cheerfulness are, after all, the sincerest possible confession of man's real belief that all things are working together for good, and that blessed providence is ever changing the darkness into light.—*Presbyterian Observer.*

Our Young Folks.

HOW TO BE HAPPY.

Are you almost disgusted
With life, little man?
I will tell you a wonderful trick,
That will bring you contentment
If anything can—
Do something for somebody, quick!

Are you awfully tired
With play, little girl?
Weary, discouraged and sick?
I'll tell you the loveliest
Game in the world—
Do something for somebody, quick!

Though it rains like the rain
Of the flood, little man,
And the clouds are forbidding and thick,
You can make the sun shine
In your soul, little man—
Do something for somebody, quick!

Though the skies are like brass
Overhead, little girl,
And the walk like a well heated brick;
And all earthly affairs
In a terrible whirl,
Do something for somebody, quick!

PERSEVERING CHARLIE.

"You'll never learn to write! Such looking frights as these letters are! Better run out and play till you grow bigger."

"I'm going to learn how to make nice letters 'fore I go out to play, and teacher said I'd soon learn; so there!"

With a mocking laugh big brother Sam walked off, leaving little Charlie to wipe away the tears of mortification from his eyes before beginning anew on the stubborn letters that would not come right, no matter how hard he tried. But the little fellow was not going to be discouraged, he worked away bravely until his teacher came to his desk and sat down by his side.

"They won't come straight at all, Miss Carew; just look."

Miss Carew glanced at the crooked letters, but looked long and earnestly into the boy's sober face, bent over the slate on which the letters were scrawled. "Yes," she thought, "He will make a name for himself. Oh, I hope he will be a good Christian man, working for God all his life long."

"Charlie," she said aloud, "it is now time for me to shut up the school room, clean off your slate, and I will set you a copy."

When the slate was clean she wrote but one letter and handed it to him, saying, "Now, you must not try to make any more letters until I have seen how well you can write this one. Always remember that it is better to do one thing well than two poorly. Run away home and see what you can do before to-morrow's school time."

Charlie thanked his teacher and ran home as she had bidden him. He had a good supper and a short play-spell; then he wrote, wrote, wrote, until his eyes grew heavy and mother thought he had better go to bed. The next morning he showed Miss Carew the letter he had made so many times. She was much pleased, and set a copy with two letters in it this time; these he learned to make before school opened the next day; then he rejoiced over three letters. So each day he had one more letter on which to practise, until he learned them all. Miss Carew called him "Persevering Charlie," and big brother Sam gave him a two-bladed knife as a token of approbation. By and by Charlie had grown to be a great boy, and a good one, too; he was very anxious to go to college and have a thorough education, so that he might become a minister of the Gospel.

Now, what do you think he did to earn enough money for all the course of study? He went to the principal law firms in the city, and showing them specimens of his clear, regular hand-writing, engaged to do all their copying if they would let him have the work. One firm gave him all their papers to copy, and another half of theirs, while a third promised to use their influence toward getting him a situation in the county clerk's office; and they kept their word, too. He did obtain the situation, and by exercising the strictest economy was ready in two years to enter the sophomore class in college. After this he had to work hard, it is true, but he persevered, over-

coming one by one the difficulties which lay in his path, until he stood behind the pulpit in that pretty little church. Opening the big Bible, he read for his text these words "I can do all things through Christ which strengtheneth me," and preached his first sermon to the good people who had chosen him to be their pastor.

What do you think now of "Persevering Charlie"? Was it not better that he should have continued trying to learn how to write, even when his brother spoke discouragingly, than to have given up, and thus have lost an interest in learning of every kind? No matter what you intend to do in the world—whether you wish to become a minister or a lawyer, a merchant or a mechanic—you must form the habit of perseverance or you cannot expect to succeed. Keep on trying to conquer hard lessons, to solve difficult problems, to commit dates in history; but, above all persevere in the endeavour to live a pure, true, Christian life, taking Christ for your example.

COALS OF FIRE.

"Seventy-four, seventy-five, seventy-six. There, now my sums are all ready for Monday, and I won't have to take my slate home with me to-night," thought Marjorie, triumphantly, as she put the last figure beneath the long rows which she had been so carefully adding.

Splash! came a wet sponge upon the neatly-made figures, erasing half of them, while the streams of water that trickled slowly down the slate made many more undecipherable.

Marjorie's cheeks grew scarlet with anger as she saw her patient labour thus mischievously undone, and her eyes flashed ominously as she looked up and saw the laughing face of the schoolmate who was enjoying the result of her practical joke.

Without stopping to think what she was doing, Marjorie seized the dripping sponge and threw it with all her strength at her schoolmate. It missed its aim, however, and struck against the white wall with a sound which attracted the teacher's attention. An unsightly spot on the wall showed where the sponge had struck, and Miss Dawson was surprised and indignant that any scholar should so wantonly violate the rules requiring orderly behaviour.

"Who threw that sponge?" she inquired, sternly.

With a crimson face Marjorie rose, and, after a sharp reprimand, Miss Dawson bade her bring her book to the platform, and stand there till school was dismissed.

"Surely, Bella will tell Miss Dawson that she threw the sponge first," thought Marjorie, as with a swelling heart she obeyed.

But Bella did not speak, although her conscience reproached her for letting Marjorie bear all the blame and disgrace when the larger portion should have been her share.

Through a mist of tears Marjorie watched the slow hands of the clock creep around to the hour of dismissal. Her heart was aching with mortification and a sense of injustice. This was the first time she had ever been called to the platform, and she felt the disgrace keenly. She was very sure that if Miss Dawson could only have known all the circumstances she would not have blamed her so severely. Marjorie's sense of school-girl honour, however, forbade tale-bearing, and since Bella would not speak she must bear the punishment alone.

At last school was dismissed, and, too unhappy to care about company, Marjorie tearfully walked home alone, wishing that she could overtake Bella and vent some of her indignation. But Bella prudently kept some distance before her.

"What's the matter, darling?"

Grandma's loving question made the repressed tears fall like rain, and, nestling in grandma's lap, Marjorie sobbed out her story.

"I'll just pay her up for this!" she ended, her eyes flashing through the tears.

"Shall I help you?"

"Why, grandma!"

Marjorie forgot her anger in her astonishment. Was it possible that grandma really meant to help her, when she had always been the first to urge her to forgive injuries?

"Do you really mean it?" she asked. "Indeed, I do wish you would help me. What can I do to make her feel as bad as she made me feel, and pay her up for being so hateful?"

"Suppose you try heaping coals of fire on her head?" suggested grandma.

Marjorie gave an impatient little twist and founce. "I might have known that was what you meant," she said, discontentedly. "It's no use to be nice to her, grandma. She don't appreciate it, and it would only make her worse to me. She just teases me all the time."

"Did you ever try this way of returning her unkindness?" asked grandma.

"No'm," admitted Marjorie.

"Then promise me to try it just this once," pleaded grandma.

"Well, I will to please you," answered Marjorie. "But I know it won't be of any use."

"Wait till you have tried it," answered grandma.

"Suppose I don't have any chance to do anything nice," said Marjorie, but grandma only smiled. She knew there would be plenty of opportunities of showing kindly feelings if Marjorie only watched for them.

The little girl did not have long to wait. On Monday Bella discovered that she had left her geography at home, and she looked about to see of whom she might borrow. There was only half an hour before the time of recitation, and all her classmates were using their books except Marjorie. Bella's eyes filled with tears of disappointment. She would lose her place at the head of the class if she could not study this lesson, and she felt that it would be of no use to ask his favour of the classmate she had injured.

Marjorie guessed at the cause of her distress, and pushed her own geography toward her with a bright smile.

Bella looked gratefully at her as she opened the book, and hastily studied the lesson.

As soon as the recess bell rang she exclaimed: "Marjorie, I'm ever so much obliged to you for lending me your geography. But what made you do it when I was so mean to you on Friday?"

Marjorie hesitated for a moment, and then told her that she was trying the Bible way of returning injuries.

"Well, it's the best way to make anybody ashamed of themselves," Bella responded. "I'll never tease you again, Marjorie, if you will make up and be friends with me."

Bella told Miss Dawson of her share of the disorder on Friday afternoon, and the teacher removed the ten marks that had been put against Marjorie's name.

"Your way was the best, grandma," Marjorie said, when she told the dear old lady of the result of her kind action.

And I think all other little girls and boys will think it is the best if they will only be persuaded to try it too.

AN INSTRUCTIVE STORY.

A man came to a dervish and said: "I will lay before you three religious questions to which you will not easily find an answer. The first is—you say God is everywhere, but I see Him nowhere. The second is, you say the power belongs to God and all that is done is done through Him; if so, how can man be made responsible for his deeds, which are in fact, not his but God's deeds? The third is, you say Satan is made of fire, and the hell is made of fire. What punishment is it, then, for Satan if he is put into hell, as fire cannot harm fire?" The dervish without a moment's hesitation took his heavy pitcher and threw it at the questioner's head. The man uttered his lamenting "Ya Allah," and went before the Kadi with his bleeding head. The dervish was summoned and the judge asked him in reproach whether this was the way a pious man should treat one coming to enquire about religious matters. The dervish replied: "Why, my pitcher was the strict answer to the man's three questions. He doubted God's existence because he saw Him nowhere. As soon as he felt my pitcher on his head, he shouted 'Ya Allah!' as a proof that he had found out where Allah is. His second doubt was about man's responsibility for his actions. Now, when my pitcher made his head bleed he reflected for a moment and summoned me before the Kadi, and by so doing he showed very conclusively his belief that every man is responsible for his deeds. And in the same way," he said, "I settled nicely his third doubt about Satan and the hell. My pitcher is of clay and he as a mortal man is also of clay. If clay can harm clay, why should not fire be able to harm fire?" The man forgot his bleeding head, on account of the good instruction he had received.

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TORONTO, WEDNESDAY, MARCH 28th, 1888.

MR. JUSTICE ROSE refused to commit a woman the other day on a judgment summons. A man would have been sent to gaol under similar circumstances without a moment's hesitation. She was not sent simply because she was a woman. If women are to enjoy all the privileges of men they should not be deprived of the privilege of being sent to gaol. We commend this point to the careful consideration of Attorney-General Mowat, Mr. Waters and other friends of female suffrage.

THE New York *Evangelist* handsomely supports the claims of Toronto for the meeting of the Pan-Presbyterian Alliance in 1892.

The beautiful city of Toronto, naturally the centre and crown of all the far realm of the Dominion, is waking to a consciousness of her importance in the world. She has a Presbyterian Council, which so far as we know, no other Canadian City can boast. And as a preliminary to becoming the acknowledged leading Protestant city beyond the States, this body has just now unanimously agreed to extend an invitation to the Pan-Presbyterian Council to hold its meeting of four years hence in Toronto. Thus it will be London in June, 1888, and Toronto in June, 1892! We welcome the suggestion, as we are sure American Presbyterians generally will do.

And if American Presbyterians, generally, welcome the suggestion and support it as heartily as the *Evangelist*, Toronto will be pretty certain to succeed. Meantime, we should like to hear from several of our Presbyterian contemporaries across the lines. What does our friend the *Interior* say? Brother Gray has the floor. Would that genial brother kindly second the *Evangelist's* motion?

OUR neighbour, the *Guardian*, hits the nail squarely on the head in this sensible fashion.

Many forms of reformation consist in lopping off some of the smaller branches of sin, while leaving the main trunk and roots of the tree untouched. So also many of the improved methods of work which are suggested from time to time seem like tinkering at some parts of the machinery of a factory, while what is really needed is an increase of steam power. Men are suggesting certain modes of doing things, as the means of greater success, while what is really needed is stronger faith in the promises of God, greater love for Christ the Saviour, fuller consecration to His service, larger and more unselfish sympathy with every form of weakness and suffering. In a word, more of the power of religion in heart and life.

Exactly so. Many of the "improved methods of work" one hears and reads about are like ornamenting a locomotive that has no steam in its boiler. Tying ribbons on the smoke-stack wouldn't make the machine run if the fires are out. The craze for "certain modes of doing things" is often a sign of moral and spiritual weakness. The brother who advertises his new method for saving the world often succeeds in advertising nothing but his own imbecility.

THE Rev J. E. Wells closes a letter to the *Globe* on the McMaster University question in this way.

I may just add the significant fact that though the Woodstock Institute, founded by Dr. Fyfe, was often in sore straits for want of funds, and though for many years after its establishment the other denominational colleges in the Province were in receipt of annual grants from the Provincial Treasury, Dr. Fyfe and those associated with him in labour and management steadfastly refused to ask a grant,

even when it was intimated to them by a high authority that all they had to do was to ask in order to receive.

And we may just add the significant fact that Mr. Wells is mistaken. Knox College is a much older institution than the Woodstock Institute, but it never received a cent from the Provincial or any other public treasury. And we may just add a second significant fact. The reception of a pot of money from some rich man would not lead the patrons of Knox College to change their views on the question of University Federation. They would spend the money in equipping their theological seminary and send their boys for literary training to the National University, where they usually take about half the honours from all the other boys in the Province.

THERE was a brief discussion in the Legislature last week on the question of classifying criminals in our county gaols. It was admitted on all hands that the present system, or rather lack of system, produces rather than prevents crime. The Attorney-General said, "it was a monstrous thing that innocent or comparatively innocent persons should be compelled to herd with hardened criminals." It certainly is a monstrous thing, so utterly monstrous that it is a standing disgrace to a Christian country. It should be remembered, however, that the responsibility rests upon County Councils. They, and they alone, have the power to enlarge or otherwise change county gaols. Prisoners are not classified mainly because classification requires money. Classification, however, would pay in the end. There is no economy in using gaols as a training school for criminals. The more criminals the more crime, and the more crime the more taxation. To prevent crime is one of the principal objects for which gaols exist. To use the same institution for the prevention of crime and the training of criminals is the very climax of absurdity. There is neither economy nor sense in such an arrangement.

THE Rev. Mr. Lanceley has a clever letter on stationing ministers in the *Christian Guardian*, in which he incidentally lets out one of the secrets of Methodist success in Canada. The secret is contained in the little word "our." Mr. Lanceley says:

Our Church, our interests, our prosperity, must mean more than the local circuit holds. "Our" Church should mean Methodism; "our" interests the general well-being; "our" ministers should mean the whole brotherhood. They are all "ours." It is meant to exclude from the sympathy and interest of our hearts the bulk of men so worthy, so heroic, and so successful; and lavish our expenditure upon a few; and only upon them because we—locally—can make the most out of them.

In the language of a loyal Methodist "our" means the whole of Methodism. It covers all the circuits, all the colleges, all the journals—everything. "They are all 'ours.'" It would be well if some Presbyterians would adopt this definition of the word "our." Its adoption would have a wonderfully good effect on the Augmentation Fund. The weak congregations are "ours." We don't want any Methodist theology—at least the majority of us don't—but there are a few leaves in some of their other books that Presbyterians might copy with advantage.

THE CHURCH OF ROME MILITANT.

WHILE the Church of Rome is eagerly watching every opportunity to extend its influence at foreign courts by some recognized and official representation, it is significant that papal relations with the Government of Italy are becoming very much strained indeed. Ostrich-like, the Papacy has stuck its head in a bush, and obstinately refuses to recognize existing facts. It cannot bring its mind to the acknowledgment that the temporal power and sovereignty of the Pope is non-existent. It prefers fiction to fact, fondly hugging the myth that his Holiness is a captive in the Vatican. This comes of being infallible. The age moves, but the Papacy cannot keep pace with it. What it once was it always desires to be, the lord paramount over all things on earth, while claiming to be the sole representative of God in this lower world. The absurdity of this claim is patent to everybody but the upholders of Papal pretension. Rome has never ceased to assert this right to temporal power, and the jubilee demonstrations were skilfully adapted to foster sympathy with the unceasing desire to regain

what the Italian nation has ceased to concede. The ordinary courtesies of Protestant governments on the occasion of the jubilee have been construed to mean national recognition of the Pope's authority. This is the thanks extended to those who showed themselves more than ordinarily complaisant to the Pope on the attainment of his fiftieth year in the priesthood.

The Italian authorities and people, being on the spot, better understood the use that was to be made of the Papal jubilee. Instead of being specially courteous to the chief official in the Church of Rome, they felt constrained to take very vigorous and decided action that could not be misunderstood. They feel that they are engaged in an irreconcilable conflict, certain to end in humiliation and defeat to one of the parties in the struggle. It is the old contest between Church and State for national supremacy, or rather between the Italian people and the clerical conclave. From all appearances, it is most unlikely that liberated Italy will ever again submit to clerical rule. Disguise is thrown aside, and both parties are preparing for the conflict.

Indications of the approaching struggle are appearing everywhere throughout Italy. The Rev. Alexander Robertson, writing from San Remo to the *New York Independent*, gives several suggestive instances of the feeling and temper of the combatants. Visiting friends in Lombardy, Mr. Robertson was struck with the absence of priests from all social gatherings. In answer to inquiry, he received the explanation that "friendship with a priest means disloyalty to the government. Any one seen with a priest is at once suspected. We feel sure that he is not a good man at least. To know this about him, he is an enemy of the State." Gavazzi recently declared: "We shall never make our young men honest and patriotic, until we deliver them from the influence of the priests. Any offence against the State the priests not only condone but often commend." "The Church is thus, all over Italy," continues Mr. Robertson, "regarded as the enemy of the State, and her activity as such comes out everywhere in a thousand ways; and we have reason to believe that she will more openly and emphatically show herself in this character in the immediate future." The removal by the Italian government of the Duke of Torlonia, syndic of Rome, is referred to as an instance of the decided action of the government. There is a movement on foot for the expulsion of clerical teachers from the public schools and the removal of all text books written by priests, because such books "are full of misrepresentations, omissions and falsehoods. They are so written as to prejudice the youthful mind in favour of the Church and against the State."

The feeling of antagonism is also seen in the erection of monuments to the bold men of former days, who by their evangelical views and love of liberty of thought incurred the wrath of the Papacy and suffered at its hands. Paolo Sarpi and Giordano Bruno have been thus honoured. An amusing episode in connection with the movement to rear a monument to Bruno, who was burned at the stake at Rome in 1600, is related. A professor in the University of Rome spoke against the proposal. When he entered his class room next day, one hundred and fifty of his students hissed him so vigorously that he was unable to proceed with his lecture. At first the learned professor tried to make light of his discomfiture, by explaining that the disturbance did not proceed from *bona fide* students, but from roughs. When he attempted to resume his instructions, the young men again responded with unmistakable marks of disapprobation, and serious complications have resulted. The students of the other Italian universities have sent addresses of sympathy and support to their confrères attending the University of Rome. Events in Italy are not shaping themselves in the direction of a return to civic government by the Pope. It is no less clear that such a conflict will also tend to impair the spiritual rule of his Holiness.

CONGREGATIONAL SINGING.

THE great importance of praise as a part of public worship is generally admitted. Church music has not remained stationary. It has shared in the general improvement of recent years. The common cultivation of musical talent and the wide diffusion of musical training have had their effect in refining the musical taste of congregations and decidedly improving the service of praise. At the same time it can hardly

be doubted that congregational singing as such is very far from being what it might become. Is it inevitable that tasteful, correct and artistically expressive singing must repress the full-hearted and strong utterance of a large and united congregation? The power of sacred song in intensifying and exalting devotional feeling is universally recognized. It is a power felt by preacher and people alike. Few will be prepared to affirm that this power is adequately realized in the average congregations of the present time. In all other departments of Church work there is marked and encouraging progress. Why should a matter so conducive to profitable religious service as good congregational singing be allowed to lag behind?

It may be that growing activity and earnest devotion to practical Christian work has a repressive effect on the better cultivation of Church music, to this extent at least, that in view of varied and clamant duties it is relatively unimportant whether this part of the public service be suffered to stand still or retrograde. If it is true that in all essential parts of Christian worship the service should be of the best, then it follows that neglect of good congregational singing is altogether unjustifiable. It cannot be neglected without serious loss. That good Church music is in itself a means of attraction and helps attendance at Church services is the least part of it. That it is a means of attraction, and one that is quite legitimate is not for a moment denied. The effective service of praise, however, like prayer and preaching, may be properly regarded as a means of grace. Indifference to any means of grace is certainly spiritually injurious, and we cease to profit by it, when we cease to regard it as important. As an instrumentality of spiritual progress we ought to make much more than we now do of the service of sacred song.

Why is it that in so many congregations the great body of the people fail to join heartily and fully in the singing of psalms and hymns? Organ and choir, quartette and soloist, are all very well in their places, and much depends on them, but can a worshipping congregation delegate to others that portion of the service which is peculiarly their own? People whose musical education has been totally or partially neglected may hesitate to raise their voices lest they mar the beauty and spoil the effect that artistic excellence produces, but it has to be remembered that artistic perfection, however desirable it may be, is not the highest purpose of congregational singing. It is a part of the solemn worship of Almighty God, and one in which every devout soul should take a part. The improvement of congregational singing was greatly helped by the good old-fashioned meeting expressly for practice in sacred music. To a large extent this has been crowded out by matters of more or less importance, but it should not be altogether discarded until a more effective agency has been devised to take its place. Another means of helpfulness in this respect is that praise enters more fully than formerly into the ordinary services of the Church. The stunted number of verses to be sung is now a thing of the past and at all meetings praise has become a much more prominent feature than was the case hitherto. Whatever tends to the development of this essential part of the service of the sanctuary is deserving of consideration. There is surely no good reason why congregational singing should remain so comparatively feeble and unsatisfactory as it confessedly is at present. If blessings are received in answer to the prayers of the sanctuary, why should they not be looked for in response to its heartfelt and full-voiced praises?

MRS. SCOTT-SIDDONS is announced for an evening of Dramatic Recitals, in Association Hall, on Tuesday, 3rd April. A large and enthusiastic audience is expected to greet Mrs. Siddons on this occasion.

THE increasing business of the Standard Life Insurance Company in Toronto demanded larger and more accommodation. The company have moved to larger and more commodious offices in the same building on Toronto Street. Mr. Hunter, the superintendent of agencies, and Mr. F. Sparling, city agent, have their offices in the main entrance, whilst the cashier, Mr. John W. Kerr, has a convenient and spacious office for the discharge of his duties. Mr. Kerr, the inspector, leaves for British Columbia this week in the interest of the company.

Books and Magazines.

HINTS TO YOUNG MEN. From the Parable of the Prodigal Son. By the Rev. John Leyburn, D.D. (Philadelphia: Presbyterian Board of Publication.)—The author is well known as an eloquent preacher. This book consists of a course of sermons on the parable of the prodigal son addressed to young men. They are full of wise counsels and suggestions, which the young men of these modern days would find it to their profit to read and deeply ponder.

BETTER NOT. By J. H. Vincent, LL.D., Chancellor of Chautauqua University. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The author needs no introduction to the reading public. This, his latest work, is a brief, sober yet calm and eminently catholic letter to young people, parents and leaders of society upon the non-Christian tendencies of wine-drinking, card-playing, theatre-going and dancing, Dr. Vincent's advice being "Better Not." It is needless to say that the book has literary qualities that commend it, while its motive and the spirit displayed in the treatment will win for it friends even among those who are votaries of fashion and revolve in society's whirl. It is a capital book, and deserves a large circulation.

STILL HOURS. By Richard Rothe. Translated by Jane T. Stoddart, with an introductory essay by Rev. John MacPherson, M.A. (New York: Funk & Wagnalls; Toronto: William Briggs.)—Richard Rothe, in his life time, was one of the leading factors in German thought. As professor in various theological seminaries, and a voluminous author, his influence was long and powerfully felt. "Still Hours" is a posthumous work, prepared by Prof. Nippold, of Berne, one of Rothe's admiring students, and shows him to have been a man of deep personal piety of pure and simple heart. Of this excellent work one says, "To many this collection of choice reflections by so profound and earnest a thinker as Richard Rothe will prove a rich mine of intellectual and religious suggestion, helpful and stimulating in no ordinary degree. So varied, too, are the themes discussed, that all classes of readers may find something to interest, something fitted to throw new light on oft-discussed and long-studied themes, or to lead to new departures in thinking not ventured on before."

THE JEWS, or Prediction and Fulfilment, an Argument for the Times. By Samuel H. Kellogg, D.D. New edition with an Appendix. (New York: Anson D. F. Randolph & Co.)—That this is an able work on a subject of great interest, is proved by the fact that a second edition has already been called for. It is characterized by careful and painstaking study of the sacred Scriptures, and all the best sources of information available. Dr. Kellogg is a clear and logical thinker, eminently candid and fair. Whether the reader is prepared to accept all the Doctor's conclusions, he cannot fail to respect the earnestness and sincerity with which the author states and enforces his convictions. The book contains five chapters, Separated from the Nations, Foretold and Fulfilled, To be Fulfilled, Theories and Facts, and Recapitulation and Conclusions. The Appendix contains much valuable information concerning the present condition of the Jews, concisely and clearly stated. In addition to the intrinsic merits of the work, it has also a great apologetic value.

SCRIPTURE READINGS, for Use in the Public and High Schools of Ontario. Revised Edition. (Toronto: William Briggs.)—To meet all reasonable objections raised against the Scripture Selections for use in school, the committee, representative of the various Churches to whom was entrusted the task of their preparation was again convened and the work of revision committed to them. In this edition chapter and verse are given, and the portions selected for reading are complete in themselves. They are carefully and systematically arranged: the Old Testament into two parts, the first historical, the second devotional, didactic, prophetic; the New Testament is arranged in three parts, first, historical and didactic—the Gospels; second, historical and didactic—the Acts of the Apostles; and third, didactic and prophetic—the Epistles and the Revelation. The work of revision has been done with care and patience by scholarly and devout men who are highly esteemed in their respective communions. It is hoped that unseemly strife over the Book of Selections is now and finally settled.

THE MISSIONARY WORLD.

A LETTER FROM SANTO.

The following letter, addressed to Mrs. Burns, wife of Rev. R. F. Burns, D.D., appears in the last issue of the Halifax Presbyterian Witness:

MY DEAR MRS. BURNS,—Your last information from us told you of our settlement on Tangoa, Santo. Though we were nominally settled certainly our home had only a settled appearance. The state which our things were in was "confusion worse confounded." Could you have seen our house as we first took possession you might have supposed that order could never be brought out of such a mixture of timber, boxes, furniture, etc., piled inside and out. However, after a few weeks the several kinds of goods seemed to reach their respective places, and now after three months have gone, our little cottage of four rooms is very comfortable. It is a weatherboard building with back and front veranda and galvanized iron roof. It is lined throughout and painted white with chocolate coloured doors and windows; a small pantry, bath room, and store room are joined to the house, while our kitchen and yam house comprise another building a little detached from the dwelling. Tangoa isle rises some fifty feet above the sea. It is upward of a mile in length and about a third of a mile in width. It is dry and rocky. We depend upon our tanks entirely for water. We have not had time to feel lonely since coming here. Our work has been superabundant. Owing to the shipwreck we have had much more to do than we otherwise should have, so many of our things were broken and others destroyed with the sea water. I am glad to say that so far our people are very friendly, coming about the premises every day. We are only a few yards away from the native village. Though the people live here on account of health, they all have their plantations on the mainland where they go to work every day, rain or shine. They seem industrious, having plenty of food both for their own use and for sale. They are a people of some importance as things go here. They build large canoes, and go quite long distances on trading expeditions. Polygamy is practised. One man has eight wives, another three, and quite a number have two, all have one each at least. They pay from five to twenty pigs according to the rank of the girl. One day a few weeks ago a poor timid little girl was brought to see us, who had been bought by a man whose wife had died three weeks before. He had paid six pigs for her. She would be twelve or thirteen years old, but did not look more than nine. She had never seen a white face before, and was very much afraid of us. The women, as on the other heathen islands, do the drudgery of the work. There are ten villages on the mainland speaking this language, while on the south side of Santo there are people speaking three other dialects, all of whom we call our people. We hope that by acquiring one language we shall in time be able to work the whole of this south district of Santo, leaving three-quarters at least of the island uncared for. The dress of our people is very much in need of reform, that of the men is passable, but that of the women I cannot describe. They have, however, shown less distaste to wearing our clothes than on some of the other heathen islands, a good many of the men have got shirts from us, also some of the women dresses, and have brought us some yam in return. There are two high chiefs at this village. One, Molinatu, seems to be the most important, and is a very nice man and quite dignified; the other, Molisokisoki, we do not care much for, though he is quite friendly. He is said to be a cannibal; indeed all these people are said to be cannibals, but we have seen nothing of it as yet. At present peace reigns all this side of Santo. We have had visits from six of the inland chiefs with some of their wives and people to see the missionary and the big white house of which the people of Tangoa seem quite proud of showing to their neighbours. We have noticed them show some kindness and sympathy for Mr. Annand, who has been laid up for over three weeks. While assisting at the building of Mr. Landel's house on Malo, he strained his back badly. It has never become strong, and I fear that he has been working too hard since coming here. The pain commenced again about four weeks ago, and went down into his right leg in the form of sciatica, from which he is still laid up. At times he suffers most intense pain. Some of the people come to see him every day. Molinatu spent most of a day with him lately, bringing him some green coconuts to drink. Molisokisoki also came and sat with him an afternoon, and wished to cut or scrape the leg, but Mr. Annand declined his kind offer. I trust that he may soon get about again. It seems impossible to get anything that will give him permanent relief.

Tangoa, Santo, New Hebrides, Oct. 29, 1887.

Choice Literature.

BETTY'S ROMANCE READING.

BY HARRIET PRESCOTT SPOFFORD.

(Continued.)

"Manufacturing tubs and clothes-pins! Our Betty's husband!" cried the aunt. "Never. Our Betty marry into mere carpentry? Don't talk to me! I'm glad he hasn't any capital. Why, your uncle James would rise out of his grave—"

"Auntie, what a complete hobgoblin you make of Uncle James!"

"Rhoda!" cried the horrified little woman, her capstrings flying, and her pretty but watery blue eyes and roselub of a mouth all aglow. "I wonder you're not afraid, the earth will open where you stand! Your uncle James!"

"Oh, Auntie, dear, now don't take it so to heart! I know he's a kind of demigod to you—but—"

"There, Rhoda, that's enough. Don't go on; you'll only say something blasphemous presently. And as for this affair of Betty's, you can't expect me to be profoundly interested in her marriage with a young man whose loftiest ambition is to make buckets. Where did you lay down that book you were reading to me? What, as it? 'The Heavenly Life.' There isn't much of it here." And the poor little crippled Rhoda proceeded to clear her throat and do what she could to bring the heavenly life nearer.

"Well," said Betty that night, when Rob came again, and sitting on the terrace stairs together in the soft moonlight they were now wrapped in bliss and now bemoaning their fate—"we might be worse off. I couldn't exist without my Rhoda any way, and Rhoda couldn't of course with out me. She's my balance-wheel, my make weight, the carrier of my common sense, all the common sense I have—"

"The uncommon sense is good enough for me," said Rob.

"And it's summer and evening and moonlight and we're young and well and alive, and that's a great thing. It's a great thing just to be alive, isn't it, Rob?"

"I don't know," said Rob, lapsing into gloom. "A man who sees the whole world go by him, and youth, his only capital, slipping out of his possession like beads of a broken thread, doesn't feel it so gay a thing to be alive."

"But capital—money—isn't everything," said Betty.

"It's enough, or the want of it is enough, to make an everlasting barrier between us, to keep us apart forever."

"Not really—not really and altogether apart, you know. Here we are side by side in this delicious moonlight, with all the sweetness of the roses round us, and—hark! I do believe—there's a belated thrush or something. Oh, isn't it heavenly? Now what if I made moan because that isn't a nightingale? Yes, youth and life, and your true-love's arms. I don't know if I want anything better. To-night, at any rate, I feel content. Aren't you contented, Rob?"

"No," said Rob, frankly. "This is the present moment; there are a great many other moments—future moments—when I shall long to have you beside me, and you won't be there. I should be very selfish to overlook the forlorn fellow of those future moments just because the fellow of these present moments was happy."

"On, you're getting in too deep for me!"

"And it doesn't reconcile me to my fate," continued Rob, "to think that if I could only raise \$20,000 I could go into an assured business that would let us marry to-morrow."

"Isn't there any way you can steal it, Rob?" asked Betty; and then they both laughed like children, and presently Betty ran into the house to play him a little mad Tarantella, he following to say good night.

"What in the world is it you see in that picture?" asked Rhoda, as Rob, while Betty was playing, stood staring into that one of the dark little paintings which in the morning had attracted his attention; for the aunt, summer night or not, always had the lamps lighted—for the better enjoyment of the June-bugs, it may be.

"The dust of ages," answered Betty over her shoulder for him, as she played. "The dust of generations of Heydekers sifted over it. The idea of a houseful of such things that wouldn't bring \$10 in an auction shop. But they seem to belong here. Can you make out anything else, Rob?"

"A night," said Rob. "Maybe a night, some broad backs; a chair rail; perhaps a flagon, perhaps a face—the face of the hostess—I don't know. But a certain something—a harmony, balance, colour, that has a charm—I don't know."

"You've really discovered something, then," said Betty, winding up her Tarantella with a little trill of laughter. "No one else ever did, although Rhoda says Uncle James used to sit before it and try. The discoverer can always claim the discovery, can't he? I—"

"In the name of his sovereign," said Rob, gayly.

"Then you shall have the little black daub. If it isn't yours by right divine as discoverer, I'll make you a present of your sovereign's right."

"Betty! What! Dismantle the house!" said her aunt, the withered rose on her cheek flaming into a bright red.

"I'll put something a great deal prettier there, Auntie dear, a chromo, you know, or some of my water-colours, or some of your works on velvet. Rob is going to carry that home as a keepsake. I needn't say anything to give by way of a keepsake. Shall not a man do as he will with his own? or a woman either?"

But Rob quite refused to appropriate his discovery that night; and something to his surprise and something to his annoyance, when he went into his office next morning, there it was propped up by a couple of Revised Statutes; and Adolph Vreimann, with his elbow on the desk and his head between his hands, was studying it to a point that made him oblivious of the rest of the world.

"Where did you come across this?" he said abruptly, as Rob came in like a gust of the June breeze, slamming the door behind him.

"Come across what?" asked Rob; and then in a

moment he saw what it was. "Oh," he answered, "in a house full of them."

"Full of treasures, then," said Adolph. "Full of Dutch paintings worth many times their weight in gold. Dutch paintings, sir, and of value, if I'm not mistaken. If I know anything at all this is a Gerard Douw; and the mate to it sold in Europe ten years ago for \$45,000."

Nothing but a whistle could express Rob's feelings first of surprise and then of disbelief. "This square foot of dark nothingness!" he cried.

"Nothingness! It is crowded with value! And if it weren't—it it were only the whim's value and not the picture's, what are you keeping fortunes for locked up in things like this? Where did it come from? How did you come by it? Let me see the others! A house full of them? You are like a new Aladdin then, with a garden full of jewels to gather when you will. Take me to them, now, out of hand!"

"It's wicked! It's outrageous! It's abominable!" cried the aunt, an hour or so afterward, wringing her hands in a nervous alarm. "The moment your uncle is out of it tearing down his house about his ears, stripping his walls of what he saw on them his life long, robbing the whole house of its character! We may as well let it all go then, and live again in our frame box in the village. If they're good for anything," she cried with vigor, "they're good for us to keep! If your uncle James was an angel of the Lord he'd return and visit you—"

"Well, he is an angel of the Lord and can't!" said Rhoda.

"Uncle James was a thrifty soul, Auntie," cried Betty. "If he had known there was a fortune in these bits of squalor, he'd have had the fortune long ago and left it to the Art Museum. But he left them all to me, not having anything else he could do with them but make a bonfire. And they're mine, and they're not going to stay mine an hour longer than I can help. Do you think we can afford to keep a gallery of Dutch masters in the house when we can't afford to keep a dog? They're going over seas as soon as Adolph Vreimann can take them. And when I can give you a cheque book, and a carriage and a pair of your own, you dear little absurd woman, you will be perfectly satisfied and we won't have to have the chromos on the walls; and she gave her aunt an impetuous hug that set the cherished cap awry and made the good lady cry out that too much love was as bad as none at all, and she did wish Betty had some moral sense and looked before she leaped, and all the rest.

"Oh, Auntie!" cried Rhoda, "when that cheque-book is really yours, just think how you will enjoy taking Mrs. DeLong to drive, and what can't you do in your missionary class?"

"Yes, Auntie, dear, you can send a parasol to every little ducky in Tahiti, and when they send you their photographs in return you will never miss the Dutch pictures on the wall—in six months they will look as if they grew there just as the paintings do now. Oh, they shall go!"

And go they did, in the next steamer with Adolph.

"That's the last of them!" said the little aunt. "You'll never see the paintings nor price of the painting, again, and your uncle James will have been outraged for nothing at all but a girl's indelicacy and rapacity. That fellow has simply made off with the whole lot of them—those pictures that have hung on the Heydeker walls for a hundred years. It's six weeks and over now and not a word of them yet. If you were bound to sell them, why couldn't you have employed a reputable person passes my comprehension. You are paying no more attention to me than if I didn't speak! What is that you are reading in such an absorbed way, Betty—it is exceedingly ill-bred to—"

"A romance," said Betty—"a romance of romances. A letter of Adolph Vreimann's; a letter telling Rob and me that all our little black daubs are Cuyp's and Ruysdaels and Gerard Douws and the like. And although Ruskin has put his foot down about Dutch paintings, said Dutch paintings have their friends; and Adolph has sold them for a pretty few worth, and he has sent us a draft on Barings for \$95,000 and more to come. And Rob and I are going to be married next week, if Rob wants to be."

"Betty!"

"And you are going to have a silk gown for every month in the year, and a maid whose ears you will box whenever you feel like boxing Knud's or mine?"

"Betty, are you making this up?"

"I suppose I am awake and not dreaming. Here is the letter; here is the cheque. What I read has the element of being out of the common, and it's brief, and it ends well. Isn't it interesting romance-reading, Auntie?"

"And I always told you, Betty, how valuable those pictures were. You must be so glad that for once you listened to me and took the fortune that was in them—"

"It's a great deal better—the money—than those little black daubs on the wall, isn't it, Auntie?"

"Oh, Betty!" cried the aunt, cupping her hands, and the tears coming, "how pleased your uncle James would be!"

THE END.

THOREAU OF NO ACCOUNT.

Thoreau was the most dismal fraud of the New England transcendental group. He observed natural phenomena well, and described them with laborious minuteness; but he has added no fact of importance to natural science. Of the books that he published the best thing that can be said is, that they are better than the journals published after his death. Such being the man, it would be interesting to ask how he acquired so much notoriety and mistaken adulation. He and Margaret Fuller may be bracketed together in this connection; neither of them was of any actual use or value in the world; and yet a number of amiable and near-sighted people, upon the theory that whoever is exceptionally ugly, self-accited and disagreeable must possess a superior nature, have made golden calves of these poor mortals, and fallen down and worshipped them in the wilderness. A future generation will correctly appraise the calves; but the worshippers will puzzle them.—Julian Hawthorne, in the American Magazine for March.

LEAD SOFTLY.

Lead softly, 'tis a little child
Of few and tender years;
Give him your smiles nor yet demand
The trouble of his tears
His knowledge of the "right and wrong"
Is but an outline yet,
To be filled in by Love's soft hand,
That he may not forget.

Lead softly through the pleasant paths
That skirt life's garden fair;
There's time enough for doubt and fear,
There's time enough for care.
Show him the bud and blossom sweet,
That every field adorns;
There's time enough for little feet
To find the cruel thorns.

Speak softly, for the infant ear
Is now attuned to love;
The harsh, impatient word will scarce
His tender spirit move.
Voices of home are sweet to him,
They bound his new found shore;
There's time enough for him to hear
Earth's discord and its roar.

Lead softly through fair childhood's gate,
And up the steps of time,
The little child God gave to you;
Till, in his manhood's prime,
He turns, with benediction fond
Upon his grateful tongue,
For those who clasped with tenderness
His hand when he was young.

PLANS TO UTILIZE NIAGARA FALLS.

A somewhat startling proposition in connection with the general subject of the transmission of energy to a distance by electricity was advanced by that eminent engineer, the late Charles W. Siemens, of London, who, in 1877, expressed his conviction that by this means the enormous energy of the falling water at Niagara might be transferred to New York City, and there utilized for mechanical purposes. In 1879 Sir William Thomson, the electrician, publicly asserted his belief in the possibility, by means of an insulated copper wire, half an inch in diameter, of taking 26,000 horse power from water wheels driven by the falls, and of delivering 21,000 horse-power at a distance of 30 statute miles. He estimated that the cost of the copper for the line would be less than \$15 per horse power of energy actually delivered at a remote station. While Sir William may be regarded as somewhat of an enthusiast, and has occasionally manifested a tendency to present matters of this kind in a sensational light, yet it cannot be looked upon as especially improbable that the realization of this apparently chimerical project will be witnessed by persons now living.

A series of extensive and costly experiments of this character have been zealously prosecuted within the last few years by M. Marcel Deprez, a French electrical engineer, who was fortunate enough to obtain the financial assistance of the Rothschilds. The results attained have been much criticised by the profession in other countries, but it seems indisputable that on at least one occasion more than thirty-five horse-power was delivered at the terminal of a conductor seventy miles in length, sixty-two horse-power having been applied to drive the generator, showing a total loss of energy approximating forty three per cent., a result which cannot be looked upon as unsatisfactory.—Franklin Leonard Pope, in Scribner's Magazine for March.

THE HERO OF BALACLAVA.

A correspondent of the Independent gives the following picture of one of the participants in the famous "Charge of the Light Brigade":

Washington has interesting people besides its public men and its official circles. The door-keeper of the Museum of Anatomy is an English soldier, a survivor of the famous charge of the six hundred at Balaklava. He shows his soldierly training in the fine upright carriage of his head and shoulders and the English flush in his red cheeks and his firm thick set figure.

Some one took him to call on a lady whom I knew who I happened to be there. He was as shy as a girl at first, sat up in his chair very stiffly and answered yes and no first. The lady was full of tact and spoke of some of her own experiences as the wife of an army officer at the front that thawed him and he began to talk.

"I was almost the only one not hurt," said he. "We fell against me with their death wounds on each side of me. I was covered with their blood. Then my horse was shot under me and down I went, rolling round under the feet of others. I was no to be shot it seemed, but I might have kicked to death, down on the ground."

"What did you do?" said we.

"I lay still, it was the only thing."

"How did you feel when you started? Did you know it was a desperate thing?"

"Desperate," said he with his eyes kindling, "it was more than that, we could see down that lane of guns. None of us expected to come back," he added, simply unconcerned that he was showing that British grit and tenacity which turned the day a century before at Fontenoy and which is English nature everywhere.

He showed us the medals that were given him, and how they were worn away round the edges where they had chafed together in riding, and we asked him how he got out from the charge.

"I crawled away on my hands and knees when the morning fell," said he, "with a few others who did the same. We went stumbling back into camp and they took us out from the dead."

CHRISTIANITY AND SOCIAL PROBLEMS.

When we come to the relation between Christianity and the social problems of the time, we find cause for greater activity in disseminating the principles of Christianity, but no cause for distrust in its divine claims, noble achievements or practical possibilities. When socialism assumes the form of anarchy there can be no relation between it and Christianity but one of "irrepressible conflict." Christianity favours liberty; but liberty is not license. Liberty is obedience to just law; the highest liberty is submission to God and conformity to His will as revealed in His Word. Anarchy is un-American, unmanly and ungodly. It is a plant of foreign production, a satanic exorc which can never become fully rooted in American soil. When socialism becomes anarchy it is fit only for destruction. When men come to America with a red flag in one hand and a dynamite bomb in the other they must be quarantined for their natural lives. An examination of the lives of the Anarchists recently hanged shows that they never had any Christian training. Had they been educated in its doctrines they would never have made, certainly would never have hurled, the fatal bomb. They learned to think of Christianity as their enemy; they, in turn, became its enemies. These facts are worthy of careful consideration by all Christians and all other good citizens. We cannot afford to neglect the Christian training of any of our people; we must do our part toward training all the nations of the earth, especially those whose representatives are likely to come to us. Atheism is anarchistic. Sow infidelity and you reap anarchism, impurity, death. Every atheist is at heart an anarchist. Anarchism is the flower and fruit of atheism. No consistent infidel is, or can be, a good citizen. True Christianity alone is the harmonizer of all the conflicting interests of society. It is the true anti-poverty and the true temperance society. It alone can elevate the "masses"; it alone can reclaim the fallen. Dr. Alexander MacLeod, in his *Christus Consolator*, says that "when Oersted first exhibited to Frederika Bremer the beautiful and now familiar experiment of sand-grains upon a glass plate arranging themselves, under the influence of musical notes, in symmetrical and harmonious figures, this reflection passed through the mind of the lady; 'A human hand made the stroke that produced the note. But when the stroke is made by the hand of the Almighty, will not the note then produced bring into exquisitely harmonious form those sand-grains which are human beings, communities, nations? It will arrange the world in beauty, and there shall be no discord, and no lamentation any more.'" This woman is right. All that is true in communism is the offspring of Christ's religion; all that is evil in communism is opposed by His Gospel. His religion is the cure for all the evils existing between employer and employed. Put Christ into the hearts of both, and injustice, oppression and strikes will be impossible. Count Tolstoi is feeling after Christ. There is a Christian communism. It furnishes the only truly noble fellowship. Religion now, as in all the past, lifts nations and races out of barbarism into civilization, out of sin into holiness, from earth to heaven. So-called reformers and humanitarians who are infidel to Christ and His Gospel are the enemies of the poor, the enemies of the Republic, the enemies of the race. Those who would lift their hand against the Bible, against the Sabbath, against Christ, are the enemies of the best interests of all classes for time as well as eternity.—R. S. MacArthur, in *March New Princeton Review*.

JOHN FRASER, LATE BISHOP OF MANCHESTER.

He was on his way to preach in the neighbourhood of Bolton-le-Moors, a wild moorland, tenanted by mill hands and colliers, rough and uncouth, the pit-brow women very unlike what they were pictured in the *Illustrated London News*. So, as the Bishop strode along, he came to some by-roads and lost his way. Overtaking a collier returning from the pit, black and grimy, with his Davy lamp in his hand, he accosted him: "Can you tell me the way to Bolton, my man?" "Oy, mester," not looking up: "aw'm bound part o' th' way mysen (self), and if tha' doant moind walking on wi' me, aw'll show thee a shorter cut." Then he surveyed the Bishop from head to foot, gaiters, and shovel hat, took his pipe out of his mouth (a sure sign of Lancashire politeness), and said, "Hand o'er thy bag, mester, aw'll carry it for thee." The Bishop handed it over, when this conversation ensued: Collier—I reckon fra yore cut, mester, yore summat high up i' th' church. Whw (who) may ye be, if aw may makken sa bold as ta ax? Bishop (smiling)—Why, yes, I am, as you say, somewhat high up in the church. Collier—Whaw may ta be? Whaw art ta, mon? Bishop—Well, I'm the Bishop. Collier—side o' a common chap loike me? Bishop—And why shouldn't I? Collier—Aw sees no reason, but aw reckon there isn't a deal of Lord Bishops as would; but mebbe, if thou art Lord Bishop, thou canst tell me th' road to heav'n. Bishop—I hope I can. Collier—Aw'm none so sure; aw rather misdoubt thee; thou wouldst not be axing me th' road o' Bolton if thou know'd th' road to heav'n. Bishop—Why, you talk as if heaven were a long way off. Heaven, my friend, is within you. You and I are making our heaven what is sialul. Did you never feel happier because your conscience was at peace—because you had spent a good day? Collier—N one so oft as aw ought. But thou must be a vey happy mon if all aw hears o' thee be true. Bishop—Don't believe all you hear; we no ise of us do what we ought. So the Bishop and his companion walked on together till they came to a turn in the road, when the collier handed back the bag and the two parted, but not till he had asked: "Where art ta' going to preach, my Lord—aw reckon aw shall ca' thee, my Lord—aw doant mind if aw go and hear thee." The Bishop told him; so the collier went home and called himself up, and not only came to chu'ch himself, but he brought a good many of his chums with him. His Lordship took the conversation for the subject of his sermon, and preached a most telling one.—*Temple Bar*.

INDIAN LEGEND OF CREATION.

The ancient legend of creation has the most natural and complete explanation ever given of the origin of Lover's Leap. The red Adam was driven from the island by an evil-minded angel who was enamoured of the red Eve, and she, having denounced the angel as "devil," with whom she could not be compelled to remain longer than to express her hate of him, "fled like wind as it wantons down from far Waugoshance" and leaped from the cliff. Her banished mate, who was paddling sorrowfully along the shore and saw her fall, urged his canoe forward and saved her life; and Manitou restored them to the island and banished the angel from heaven. He fell to the underworld of bad spirits and there became a great leader and the father of the white race of beings called men, who, filled with the hatred of their father towards their red Eve, have never ceased to work for the ruin of her descendants.—*Charles Ellis, in the American Magazine for March*.

"BROKEN-ARM" AS A PEACE-MAKER.

About the year 1865 (before Mr. Flett became a missionary), I was, he says, stationed at Victoria, on the North Saskatchewan, in the Hudson Bay Company's service, when the Blackfeet came northward and stole horses from the Cree Chief, "Broken Arm." This chief, who was a Christian, set out soon afterward, for the Blackfoot camp, intending to negotiate a peace, and, if possible, recover the stolen horses. He had with him one of his sons, a lad, and only a few of his people. His constant travelling companion, a copy of the New Testament in Syllabic, was with him also, in his bosom. Moving on southward, near Battle River, the little band were climbing a high hill, one day, when they descried a body of Blackfeet coming toward them. It was a joint surprise. Neither party knew of the approach of the other, until they were almost face to face near the brow of the hill. The Cree Chief, who had no notion of fighting, stood in the road where he was with his son.

Immediately on getting sight of the Crees, the Blackfeet threw off their blankets, got ready their guns and rushed on to fight. To their amazement there was no one to fight with. The Cree chief, whom they did not recognize, was in the road, with his son on horseback by his side, but so far from making any warlike demonstrations, the old hero had taken out his New Testament, which he appeared to read with great composure. He was as cool as a cucumber. This unlooked for event—so entirely out of accord with Indian practice—struck the impetuous Blackfeet with astonishment, which caused them to halt suddenly, and then, seeing the unaltered bearing, fearlessness and peaceful attitude of the chief, they became awed, believing that this must be a great medicine man who was under the protection of the spirits. Seeing that he was not in the least afraid, and that he declined either to fight or fly, they at last called out to him, "who are you?" "Nas-ke-pe-toun" (Broken Arm), was the reply. Hearing the name of this famous chief, and seeing that his old time courage had not abated, the Blackfeet could not but admire him, and at once changing their mood to one of conciliation, they laid aside their guns and giving up to Broken-Arm and his son, gave them a most friendly greeting. The storm cloud had disappeared! He told them how his followers had vanished on the first appearance of danger, and calling to them, they sneaked out of the bushes one by one, to the great amusement of the Blackfeet, who contrasted the cowardice of runaways with the bravery of their leader.

Peace-making followed. The Cree camp being nearer than that of the Blackfeet, Broken-Arm invited his newly-made friends to his quarters, where peace was formally concluded. He also took them to the neighbouring Indian village near Fort Pitt, and to a band of Indians east of Victoria and south to the Snake Hills, or Saddle Lake, where there were further ceremonious peace-makings. The proceedings were brought to a fitting close by the Blackfeet taking with them, on their return home, the Cree chief and some of his Indians, to whom all the stolen horses were restored.

The amity thus established remained unbroken for some two or three years, until the Blackfeet renewed the horsethieving. The old chief with a small escort essayed once again to recover the property and renew the peace. But that peace-mission proved his last. The Blackfeet met them *en route*. Again Broken-Arm's men all deserted, leaving him alone with his eldest son; and father and son were shot down together.—*W. Caldwell, in Manitoba Free Press*.

THE CLASS IN SCRIPTURE.

A lady asked one of the children in her Sunday school class, "What was the sin of the Pharisees?" "Eating camels, ma'am," was the reply. The little girl had read that the Pharisees "strained at gnats and swallowed camels." "In what condition was the patriarch Job at the end of his life?" questioned a teacher of the stolid-looking boy at the foot of the class. "Dead," was the quiet response. "What is the outward and visible sign in baptism?" asked a lady of her Sunday school class. There was silence for some seconds, and then a girl broke in triumphantly with, "The baby, please, ma'am." "Do you know, mamma, I don't believe Solomon was so rich after all?" observed a sharp boy to his mother, who prided herself on her orthodoxy. "My child!" she exclaimed in pious horror, "what does the Bible say?" "That's just it," he answered. "It says that 'Solomon slept with his fathers.' Now, surely, if he had been rich he'd have had a bed to himself." A teacher in trying to explain to her scholars the meaning of repentance, used this illustration: "Suppose a bad boy were to steal an orange, and his good mother should catch him with it, and take him by the hand gently and tell him how wicked it is, and how very, very grieved she was; don't you think, now, that the little boy ought to feel sorry?" One of the scholars eagerly replied: "Yes, mum." "And why, Marmaduke?" "Cause." "Because, why, Marmaduke?" "Because he hadn't et the orange befo' his ma catch him and tuck it away from him!"—*Chambers' Journal*.

British and Foreign.

DEAN BRADLEY says Westminster Abbey is in peril of decay.

MR. BLAIR of Cambuslang proposes the formation of an Elders' Union in Hamilton Presbytery.

DR. CAMERON LEES is engaged on a history of the church, college and cathedral of St. Giles.

THE Rev. H. M. Davidson of Dundee regards football as the noblest and manliest game ever invented.

MR. MARSHALL, pastor-elect of the Scots Church, Melbourne, sails immediately for his new charge.

THE Rev. Mr. M'Askill, of Dingwall, is likely to accept the call to Hope Street Gaelic Church, Glasgow.

THE Gordon Highlanders, stationed at Guernsey, have contributed \$305 toward the purchase of a new organ.

MR. GEORGE MULLER, of Bristol, after holding services in Hobart, Tasmania, proceeded to Perth, West Australia.

A COMMITTEE of old students of St. Andrew's and other friends of the late Professor Spencer T. Baynes are raising funds for a memorial portrait.

A MEMORIAL bust of the late Dr. Fraser was unveiled in Bolton town hall on the 29th ult. It was at Bolton he earned the title of the "people's bishop."

MARECHALE BOOTH-CLIBBORN says that during the past year 2,233 souls have sought salvation at Salvation Army meetings in France, and 2,716 in Switzerland.

PROF. ELMSLIE, the brilliant occupant of the Hebrew chair in the London College, has received the degree of D.D. from Aberdeen, of which he is a graduate.

DR. MARSHALL LANG'S first sermon in the Scots Church at Melbourne was delivered on the fiftieth anniversary of the day on which the first Presbyterian minister arrived in Port Phillip.

THE anonymous patriot who gave \$150,000 to build the Scottish National Portrait Gallery, has intimated his desire to bear the cost of completing the east and west wings of the building.

THE Rev. James Stewart Russell, M.A., of London, author of the masterly work on "The Parousia" has received the degree of D.D. from Aberdeen, of which he is a graduate.

THE bishop's palace, which is to be a feature of the Glasgow Exhibition, will contain relics of the Stuarts and such of their adherents as Claverhouse and also memorials of the Covenanters.

THE Rev. James Langwill reports that \$250,290 was contributed for charitable and religious purposes by the churches in Edinburgh Presbytery last year. The previous year's total was \$246,120.

PROF. HENRY DRUMMOND is to be one of the Carew lecturers at Hartford Theological Seminary, United States, this year and he will be succeeded by Dr. Francis L. Patton, the new president of Princeton.

THE crofters and cottars of several Ross-shire townships have passed a resolution to the effect that "preaching at" the people from the pulpit is not a legitimate mode of directing attention to secular matters.

THE Rev. Robert Smith, M.A., of Corssock, formerly for a long time engaged in mission work at Buda-Pesth, and who has gained prominence as a linguist, has received the degree of D.D. from Aberdeen.

DR. SNODGRASS, of Canonbie, failed to appear in answer to the Duke of Buccleuch's action against him concerning the right of salmon fishing in the Esk opposite the glebe, and hence decision has been given against him.

THE Melbourne theatre managers lately resolved to follow the lead of Sydney in having advertised concerts on Sunday evening, but the authorities promptly frightened them out of their purpose by threatening to cancel their licenses.

ALTHOUGH Mr. Meharry elected to accept the call from Crouch Hill, the Newcastle Presbytery were so much impressed with the value of his services to the north that they refused to sanction the call. The case has been appealed to the Synod.

MR. JOHN MACKINTOSH, of Aberdeen, author of that remarkable four volume "History of Civilization in Scotland" which he has written in the scanty leisure of a business life, has received the degree of LL.D. from the university of his own city.

THE late Mr. Alexander Ramage, of Robertson, who had entered on his ninety-fourth year when he died, was the last of the pre-Disruption elders in the Upper Ward of Lanarkshire. He was the author of a small collection of sacred verse, printed for private circulation.

THE increasing use of the Sabbath as a day of amusement by fashionable society in London has been formally condemned by the bishops in the upper house of convocation. Bishop Temple declared that Sabbath desecration was much more excusable in the lower classes.

THE Rev. J. A. Hogg, B.D., who was ordained to Galsston last November, has suddenly resigned his charge, much to the regret of his flock, because he cannot conform his preaching to the Confession of Faith. His resignation is coupled with his secession from the Established Church.

MR. HUBBARD, who for the last fifteen years has been connected with the Nazareth Street Mission Sabbath School, was last week presented with an album containing photographs of many of the teachers, the occasion being his return to Scotland, where he proposes permanently to reside.

MR. WATT, of Anderston, formerly assistant to the professor of humanity at Aberdeen, has received the degree of D.D. from that university. The same honour has been bestowed on Rev. William L. Baxter, M.A., of Cameron, Fife, and Rev. Henry Cowan, B.D., of New Greyfriars, Edinburgh. The degree of LL.D. has been conferred on the Rev. W. L. Davidson, of Broutie, author of "The Logic of Definition" and other works.

Ministers and Churches.

PRINCIPAL GRANT was to leave yesterday for Australia. RICHMOND and Sherbrooke hope to build new churches next summer.

THE Rev. William Matheson, Winslow, Quebec, has resigned his charge.

LINGWICK and Gould congregations, Presbytery of Quebec, have been united.

THE Rev. Dr. T. G. Smith has accepted the secretaryship of Queen's University Endowment Fund.

THE Rev. W. K. McCulloch, Leeds, Que., has leave of absence for four months for the benefit of his health.

MR. R. H. HUDSON, of Parry Sound, desires to thank the many friends who have so nobly answered the call for books, papers, etc., for the camps. We have been enabled to provide the men in the lumber camps with over 3,750 books, papers and magazines. Many thanks to our friends.

A CALL to the co-pastorate of Knox Church, Goderich, signed by 395 communicants and 289 adherents, has been addressed to Rev. James A. Anderson, B.A., of Whitechurch, Ontario. The salary promised is \$1,000, with manse, for the first year, and additional \$50 each year after, till the stipend reaches \$1,200.

THE *Kinardine Review* says. At the Presbytery held in Lucknow, Tuesday week, the insinuations and rumours industriously circulated, regarding Rev. Mr. McKenzie, formerly of Kinloss (Lucknow), were shown to have been groundless; and thus Mr. McKenzie is triumphant and his name will go on the probationers' list, he having received his ministerial certificate. The Rev. J. L. Murray, Kincardine, stood fast by Mr. McKenzie.

THE officers of the Kingston Presbyterial Woman's Foreign Missionary Society elected at the annual meeting last week are. Mrs. Donald Ross, Kingstons, president; Mrs. Byers, Gananoque, first vice-president; Mrs. Tannahill, Belleville, second vice-president; Mrs. Kilborne, McDonald's Corners, third vice-president; Mrs. Dickson, Miss Fowler, Kingston, secretaries; Mrs. Clark Hamilton, Kingston, treasurer. Mrs. Byers was appointed to represent the society at the meeting of the General Society in Guelph.

AT the annual meeting of the congregations of Elma Centre and Monkton, in Stratford Presbytery, Rev. Andrew Henderson, M.A., pastor, it appeared from the various reports submitted, that the work in all departments was prospering under God's blessing. The pastor had made 652 visits during the year; members received on profession, thirty-seven; by certificate, twenty-one; total, fifty-eight. Members removed, forty. Present membership, 457. Baptisms, fifty-six, of these four were adults. Funerals, twenty-two. Total receipts of money, a little over \$2,500. Of this \$320 was for the Schemes of the Church. Amount raised by the Woman's Auxiliary, \$146.

AT the annual meeting of the Petrolia Presbyterial congregation, recently held for 1883, the following reports were submitted. Receipts—managers report, money received from all sources, \$2,124 75. Of this Manitoba College received \$4; Home Missions, \$50; Augmentation Fund, \$30; Foreign Missions, \$10; Widows' and Orphans' Fund, \$20; Aged and Infirm Ministers' Fund, \$20; French Evangelization, \$10. There were added to the communion roll on their own profession, eighteen, by letter, twelve, giving a membership of 160, including 15 families, fifteen of whom were added during the year. The Ladies' Aid reported \$500 on hand, \$442.33 of which was raised during the past year. This fund is being reserved to aid in the erection of a new church, which the congregation now have in contemplation.

THE *Tribune*, of Minot, Dakota, contains the following in reference to a popular clergyman of Manitoba who has received a call to that town: Rev. J. C. Quinn, of Emerson, Manitoba, who conducted the dedicatory services at the Presbyterian Church last Sabbath morning, and who also preached in the evening, returned to his home on Tuesday morning. Mr. Quinn said the *Tribune* a pleasant call; he is a whole-souled, genial gentleman, who made a good impression on all who met him, and who made many warm personal friends while here. There is a possibility that he may accept a call from this church, and assume the pastorate of it. It is to be hoped that he may, for he will do good work for the church and he is just the kind of man to do good where it is most needed—inside of the church.

WE regret to learn, says the *Owen Sound Times*, that at the meeting of Presbytery on Wednesday, Rev. A. H. Scott, pastor of Knox Church, concluded to accept the call referred to in our last issue, from St. Andrew's Church, Perth, County Lanark, which decision was ratified by the Presbytery. Mr. Scott's lengthened pastorate here of over ten years has been a most successful one; and during that time he and his helpful partner in the work have so endeared themselves to the members and congregation of Knox Church, that much pain is felt both on the part of the pastor and people at severing the pleasant relations that have so long existed between them. We are sure we but voice the feelings of his people and our citizens generally, in wishing himself and family continued happiness and increased usefulness in his new sphere of labour. Mr. Scott will preach his farewell sermon on Sunday, April 8.

THE *Galt Performer* says. At the conclusion of the services in Knox Church, on Sabbath week, a telegram was read from the Rev. Dr. Smith, signifying his acceptance of the call so unanimously extended to him from the congregation of St. John's Church, San Francisco. Dr. Smith was no doubt, largely influenced in his acceptance of the call by climatic considerations affecting the health of members of his family. The relations which have existed between pastor and people in Knox Church for a quarter of a century have been characterized by the ties of genuine affection and Christian regard, and it may be depended upon

that the decision to sever those ties, which have been productive of so much good, was not reached without the most prayerful consideration on the part of Dr. Smith. The reverend gentleman intimated that it was his intention to occupy the pulpit of Knox Church on the 8th of April.

THE annual meeting of St. Andrew's Church, Quebec, was held on Wednesday evening. The pastor, the Rev. A. T. Love, occupied the chair, and opened the meeting with prayer. The secretary treasurer, Mr. Craig, read the various reports representing the different branches of Church work, all of which were most satisfactory, showing considerable progress during the past year. It must be very gratifying to all connected with St. Andrew's Church to learn that, notwithstanding the large number of Protestants that have left the city of late years, this old congregation is increasing in membership and general prosperity. New communicants, thirty five; total receipts for the year, \$4,200; Schemes of Church, \$500. The debt on church has been considerably reduced during the past year. The following officers were elected for the ensuing year to compose the Board of Management. Mr. John Suange, representing the Session; Messrs. J. W. Henry, J. D. Gilmour, representing the trustees; Messrs. James Reid, John Ritchie, T. H. Oliver, representing the congregation.

THE *Ottawa Evening Journal*, in a recent issue, says: Sabbath, March 11, was a big day in the Ottawa Presbyterian Churches. It was quarterly communion Sabbath, and as a result of the revival services nearly 400 persons were admitted to full membership in five of the churches. The following figures show where they went. Knox Church, 127; Bank Street Church, 121; Erskine Church, sixty five; St. Paul's Church, forty; New Edinburgh Church (not official), twenty. Total, 373. The communion services in St. Andrew's Church will not be observed till April. A corresponding addition is anticipated in that congregation. Eight adults were baptized in Knox Church, and five in Bank Street Church on profession of faith. It will be seen by the figures that 373 joined. This number will be augmented to over 500, as there are over 200 applicants who were unable to be present on that day for various causes. A meeting of representative of Presbyterian Churches in the city was held on Wednesday evening week in Knox Church for the purpose of considering the best way of carrying on the evangelical work begun by the Rev. Mr. Meikle. It is said that an endeavour will be made to induce Mr. Meikle to again visit Ottawa.

THE *Canadian Post*, Lindsay, says. The announcement that Rev. Dr. McTavish, pastor of St. Andrew's Church, has declined the call recently given to him by St. Andrew's Church, Winnipeg, has been received by the people of Lindsay with great satisfaction and by his congregation with deep gratitude. St. Andrew's Church in the "Prairie City" has become one of the largest Presbyterian Churches in the Dominion. The stipend is \$3,000 per annum with a manse and the call to Dr. McTavish was given with such unanimity and enthusiasm, backed up by correspondence in which the claims of the congregation were pressed so earnestly and skilfully that the Lindsay Presbyterians seemed to be at the mercy of their brethren in the North West. The decision arrived at by Rev. Dr. McTavish is therefore all the more gratifying to his people, who have prospered remarkably under his ministry, but who feel deeply the need that exists for a continuation of his pastorate. While the Winnipeg congregation will doubtless be much disappointed, they may be congratulated on their discrimination. In making choice of the pastor of St. Andrew's they aimed well, and had they been able to secure him they would have had in Dr. McTavish a minister in every respect worthy of their honour and confidence.

SINCE the settlement of Rev. R. J. M. Glassford as ordained missionary at Waubausene, etc., on June 28, 1887, very gratifying progress has been made. At the date of appointment the total membership was forty-five; now it is 116, a net increase of seventy one. Last September the Surgeon Bay branch of the charge opened a new building in which to worship, and now the Fesserton congregation has secured a site, and intends to build at once. Every department of church work gives evidence of increased prosperity. Both public and cottage prayer meetings are conducted, and well attended. The Sabbath schools were never so largely and regularly attended at any time in the past history of the field. When all mission contributions for the current year shall have been returned to the treasurer, it is believed that the sum of \$100 will be exceeded. This is the maiden attempt of this charge in the matter of contributing to the Schemes of the Church. To Home Mission and Augmentation Funds contributions are considerably in excess of the sums asked for by the Presbytery. Not one dollar of debt exists at present. At a recent meeting the managers unanimously decided that \$75 per annum be added to the pastor's salary. Altogether this charge gives indications of a vigorous and healthful condition.

PRESBYTERY OF HAMILTON.—The Presbytery of Hamilton met on March 20. A call from Wentworth Street Church, Hamilton, to Rev. James Murray, of Streetsville, was sustained and transmitted. The call from Blackheath had been declined by Mr. Dobson. It was resolved to take steps toward organizing a congregation at Lynden, also to apply to the General Assembly for leave to license Mr. B. Pyke and to receive as a minister of this Church Rev. W. McGregor, of the Baptist denomination. Applications were made for grants, viz.: St. Anns, etc., \$100; Dunnville, \$200; Merriton, \$100; Wentworth, Hamilton, \$94. Four students are asked for during the summer. The names of Mr. W. Souter, of Hamilton, Mr. Robertson, of Port Dalhousie, and Rev. J. S. Stewart are sent to the Home Mission Committee for employment. The commissioners to the General Assembly are Messrs. J. G. Murray, G. Burson, W. P. Walker, D. H. Fletcher, W. J. Dey, W. Mowat, J. Mordy, F. McCuaig, ministers, and W. I. McCalla, Dr. McDonald, R. McQueen, J. Charlton, M.P., D.

McLellan, A. J. McKenzie, M. Leggatt, J. Boyle, elders. The names of Rev. J. S. Stewart and J. A. Bloodworth are sent to the Committee on Distribution. Reports on Temperance, the State of Religion and Sabbath Schools were received. Leave was granted to sell the old church property at Jarvis.—JOHN LAING, Pres. Clerk.

PRESBYTERY OF LONDON.—This Presbytery held its quarterly meeting in Park Avenue Presbyterian Church, on the 13th and 14th March. Among the items of business transacted are the following: W. Galloway, J. A. Brown, E. H. Sawers, George Francis, Dugald Currie, George S. Herland and Dr. Prouftfoot, ministers; Hugh Omond, G. Gowanlock, D. K. McKenzie, Hugh McPherson, J. Douglas, J. A. Younge and D. Mills, elders, were appointed commissioners to the General Assembly. Mr. Sawers was appointed a member of the Home Mission Committee, in room of Mr. Johnston, of Lobo. A committee was appointed to attend to the difficulties in South Peiware, in regard to arrears of stipend, who afterwards recommended the payment of \$100 to Mr. McConnell by the congregation. This report was adopted. A commission was also appointed, with Presbyterial powers, to settle the difficulties between Wallacetown and Dutton. Deputations to the aid-receiving congregations reported. The reports were received; and the recommendations for grants to the various congregations were adopted. The Presbytery decided to procure a missionary for each of the stations of Springfield and Aylmer, with the view of having a settled pastor in each as speedily as possible. Messrs. Sawers, A. Henderson, J. A. Murray, and Elliott Gr.ve, elder, were appointed a committee on Systematic Beneficence, whose object is: One, to scatter literature on the subject, two, to hold meetings and give addresses to congregations on the same, three, to report annually to the March meeting of Presbytery. A call from Bethel Church was not sustained, owing to the small number of signatures attached. The Presbytery agreed to leave the matter of securing the services of Rev. Duncan Cameron for East Williams in the hands of the Home Mission Committee. It was agreed to secure a student for Tempo Station during the summer, and apply for a grant of \$4 per Sabbath from the Home Mission Committee. Lobo and St. Thomas congregations got leave to secure their own supply for the next three months. Mr. Urquhart gave in an excellent report on the State of Religion. In moving the adoption of the report and disposing of its recommendations, the Presbytery agreed to express its entire disapproval of the employment of lady evangelists in any case. Mr. Sawers read the report on Temperance. It was agreed to receive the report and transmit it to the Synod's Convener on the subject, without taking any action on the recommendations. Mr. Ballantyne gave in the report on Sabbath Schools. The report was received, adopted and ordered to be transmitted to Mr. Kutherford, Hamilton. The following motion was passed in reference to Mr. Howard's labours at Aylmer: "The Presbytery, recognizing the prosperous condition of the Aylmer Station, since Mr. Howard conducted services there, hereby commend the faithfulness and zeal with which he has attended to his duties in his mission there." A committee was appointed to draft a minute in reference to the death of Mr. McKinnon. The Presbytery adjourned to meet on 2nd, of July, at eleven a.m.—GEORGE SUTHERLAND, Pres. Clerk.

PRESBYTERY OF MAITLAND.—This Presbytery met at Lucknow, on Tuesday, 13th of March, the Moderator, Rev. George Law, of Belgrave, in the chair; fourteen ministers and sixteen elders were present. A call from South Kintore congregation to Rev. F. A. McLennan, of Dunvegan, Glengarry Presbytery, was sustained, and the Clerk instructed to transmit the same, with reasons for transference which were submitted to this Presbytery, to the Clerk of Glengarry Presbytery. The stipend promised to be paid annually by the congregation is \$300, and manse and glebe. The call is unanimous. Mr. Murray, of Kincardine, was appointed to prosecute the call before the Presbytery of Glengarry. The Clerk read a letter from the Rev. Mr. Brown, of Wroxeter, in which he tendered his resignation of his charge. Mr. Muir was appointed to cite the congregation to appear for their interests at the meeting in Mr. The following were appointed, by rotation, commissioners to the General Assembly. Messrs. Sutherland, Stevens, D. G. Cameron, Law, Brown, McQueen, ministers; and elder from each of the following pastoral charges. Pease River, Whitechurch and East Wawanosh, South Kintore, Wingham, St. Helens and East Ashfield, Ashfield. Mr. Ross was re-appointed Convener of the Presbytery's Home Mission Committee. The claims of aid receiving congregations were considered and passed. The remit on travelling expenses of commissioners to the General Assembly was approved of. Messrs. A. McKay and D. McKinnon were appointed members of Synod's Committee on Bills and Ordinances. The Clerk was instructed to forward the name of Rev. A. McKenzie, according to his own request, to the secretary of Committee on the Distribution of Probatocens, and to grant him his ministerial certificate. A telegram was read from the Clerk of the Presbytery of Huron, stating that that Presbytery had sustained a call from Goderich to the Rev. J. A. Anderson, of Whitechurch, to be co-pastor with the Rev. Dr. Ure. The Presbytery appointed the Moderator, Rev. G. Law, to cite the congregations of Whitechurch and East Wawanosh to appear for their interests at an adjourned meeting of Presbytery to be held at Wingham, on Tuesday, 17th day of April, at half past twelve p.m. The Clerk stated that he had received a letter, a short time after the meeting in December, from the Rev. Dr. Lang of Dundas, thanking the Presbytery for nominating him Moderator of General Assembly, but asking the Presbytery, on personal grounds, to withdraw his name. The Rev. Principal Grant, of Queen's College, Kingston, was nominated Moderator of next General Assembly. A map of the Presbytery, prepared by Mr. Harrison, was received. A report on Temperance on the basis of returns from Kirk Sessions was read by Mr. Harrison. It was moved by Rev. D. G. Cameron, seconded by Rev. A. Sutherland, and

agreed, That the Presbytery having heard the report of the Committee on Temperance, receive and sustain the report, thank the committee, and especially the Convener, and express thankfulness to God for the manifest improvement in temperance sentiment which the report sets forth. The Presbytery also urges upon all its ministers, elders and members to give their hearty support to the Canada Temperance Act at the forthcoming local contests. The Clerk was instructed to forward the report to the Convener of Synod's Committee on Temperance. The Rev. D. Davidson read the report on the State of Religion. The report was received and sustained, and the thanks of the Presbytery given to the committee, and especially the Convener. The Rev. Mr. Murray read the report of the Woman's Foreign Mission Presbytery, in behalf of Miss Anna M. Johnston, of Kincardine, secretary of the society. On motion it was agreed, That having heard the report of the Woman's Foreign Mission Society of the Presbytery of Montreal, this court expresses its great satisfaction with the progress made during the year, as shown in an increase of three auxiliaries and two mission bands, and also an increase of 218 members and \$278 over last year's report. The Presbytery would earnestly hope and pray that the society thus reporting may go on increasing in members, contributions and spirituality year by year. The Rev. Mr. Leask read the report of the committee previously appointed to examine the draft Book of Forms. Certain changes and amendments were recommended. The report was received and its recommendations adopted. The Clerk was instructed to forward the report to the Convener of Assembly's Committee on the Book of Forms. The Rev. A. Sutherland, Convener of the committee previously appointed to consider the remit on the Marriage Question, reported, and submitted the following motion, seconded by Mr. Harrison, That inasmuch as the Westminster Confession of Faith has been solemnly accepted by every minister and elder of this Church, numbering fully 6,000, without reservation or equivocation as "founded on and agreeable to the Word of God," this Presbytery strongly disapproves of the action of last Assembly in entertaining the proposal to strike out the last sentence of the 4th Section of 24th chapter of the said Confession, though no proof has ever been produced to show that it is not "founded on and agreeable to the Word of God," and resolve to abide by the Confession of Faith in its integrity, should that necessitate separation from the majority who may by vote in the Assembly carry out the purpose of the remit. The motion was carried. The next ordinary meeting of Presbytery will be held at Wingham on Tuesday, May 8, at half past twelve p.m.—JOHN MACNAUR, Pres. Clerk

OBITUARY.

MR. EBENEZER BIRRELL.

A prominent elder of the Claremont Presbyterian Church has passed away. Mr. Ebenezer Birrell died at his son's residence, Maple Hall, on the 27th March, in his eighty-eighth year. He was a native of Kinross, Kinross shire, Scotland, and came to Pickering Township in the year 1835, where he resided until his death. He was ordained to the eldership by Rev. Mr. Peattie, M.A., May, 1870, and was esteemed and beloved by the congregation. On the first Sabbath of February, he worshipped with the congregation for the last time and assisted at the sacramental table. On the following Monday, alarming symptoms indicated that his work for the Church was done. In a few weeks he entered into rest. His memory will be lovingly cherished by friends and acquaintances.

JAMES STALKER.

James Stalker, of Crinan, East Aldbrough, died at his residence there on the 7th ultimo, in the seventy-sixth year of his age. Mr. Stalker was a native of Argyllshire, Scotland, emigrated to Canada in the year 1850, and settled in East Aldbrough, where by his great energy and untiring industry he soon made for himself and young family a comfortable and happy home. He was a man of sterling qualities of character, generous and sympathetic disposition, devout and humble piety, and a very active worker in the Lord's vineyard. He was for about thirty years an office-bearer in the Church, and a liberal contributor to all the Schemes. He took a leading part in the organization of the congregation at Crinan, to which he was very much attached, and was always present at every diet of worship and meeting of the congregation unless detained by sickness. He leaves a widow and nine children to mourn his loss. His eldest son is a minister in our Church in Gladstone, Manitoba, and a daughter is the wife of Rev. N. McDiarmid, of Minnesota.

MONTREAL NOTES.

The regular quarterly meeting of the Montreal Presbytery was held last Tuesday, and was largely attended. The Rev. A. B. McKay presided. Reports were received from deputies appointed to visit the several Augmented congregations and mission stations—French and English—and grants to these were recommended for the ensuing year. The following were elected commissioners to the General Assembly: Ministers, by rotation, Messrs. James Fraser, A. B. Crochet, James Stewart, A. B. McKay, G. C. Heine and Professor Coussirat; by ballot, Principal MacVicar, Messrs R. H. Warden, James Fleck, George Whillans, L. H. Jordan and C. A. Doudiet. The elders elected were Messrs. D. Morrice, J. Croil, A. C. Hutchison, D. Yule, W. Drysdale, J. W. Kigour, P. Nicholson, A. Brodie, W. Paul, W. D. McLaren, A. Wilson and Dr. Christie.

The city mission report was presented by the Rev. Dr. Campbell, who also submitted an overture to the General Assembly emphasizing the importance of the work and its

claims on the Home Mission Fund. This overture was adopted by the Presbytery and ordered to be transmitted to the Synod of Montreal and Ottawa and to the General Assembly.

The deputation appointed to organize a congregation at Lowell, Mass., reported that they had organized the Westminster congregation there on the 26th February, with fifty-eight communicants. The people are nearly all Canadians, brought up in connection with congregations of our own Church in the several Provinces of the Dominion. For upwards of a year, they have worshipped together without having any ecclesiastical connection, finding their own supply and meeting the expense of the same. There are a large number of young men and women connected with the congregation, who are most active and devoted workers, and the future prospects of the Church are most hopeful. The deputation reported the attendance as being from 200 to 250, both morning and evening, the Sabbath they were there. The congregation have secured the services of Mr. F. H. Larkin, who graduates here next week. They agree to give him a salary at the rate of \$875 per annum to begin with. It is hoped that Mr. Larkin may be able to build up a strong congregation, and ere long lead them into the Presbyterian Church of the States, their connection with the Presbytery of Montreal being merely temporary and because of their peculiar circumstances.

Interesting reports were presented by the standing committees of the Presbytery. Mr. J. Nichols submitted that on Sabbath Observance; Mr. L. H. Jordan on the State of Religion; Mr. W. Paul on Temperance, and Mr. F. M. Dewey on Sabbath Schools. Mr. G. C. Heine submitted the French Report and Mr. R. H. Warden that on Home Missions. Special attention was directed to the claims of the Augmentation Fund, and Sessions were urged to see that their congregations responded liberally before the end of April.

The question of beginning mission work in several of the outlying districts of the city was considered, and the following were appointed a committee on Church extension in the city: Revs R. H. Warden, Convener, Dr. Smyth, J. Barclay, G. C. Heine, T. Bennett, W. R. Cruikshank, J. McGillivray, J. Fleck and L. H. Jordan, and Messrs. Warden King, W. D. McLaren, W. Paul, D. Morrice, D. Yule, J. Murray Smith, C. C. McArthur, P. Nicholson and John Gow, with power to add to their number.

An overture was presented by Professor Scrimger, and adopted, requesting the Synod of Montreal and Ottawa to appoint a committee to confer with that of the Methodist Conference, and take action on the terms of the scheme agreed upon by committees of the two Churches.

The Board of French Evangelization met in the lecture room of Erskine Church on Wednesday last. A large amount of business was transacted. The state of the work in the several fields was discussed. The grants to all the missions and schools were revised and appointments made for the ensuing summer. The ordinary fund was reported as behind, and fears are entertained that unless a very much larger amount is received in April than has been the case in past years, the Board will have to report a deficit of about \$3,000 to the General Assembly. The Pointe-aux-Trembles Fund is in good condition, and the Executive were empowered to proceed with the extension of the schools so as to increase the accommodation from 120 to 200. The General Assembly last June having asked that the Rev. C. A. Doudiet visit a number of the congregations of the Church in the interest of the work, and Mr. Doudiet having visited a few with markedly beneficial results, it was resolved to ask him to devote his whole time for a period to this work, and to visiting the several fields under the Board with a view to encourage the missionaries and people, and especially to open up new stations, etc. A new French church and school building is being built in Hochelaga, toward which about \$2,500 has already been secured.

The following ladies and gentlemen, anxious to help on the extension of the Point aux Trembles Schools, recently got up a concert which was held in Knox Church here and netted \$105.08. Mrs. Campbell, Misses L. Lamb, Cameron, J. H. Ferguson, and Messrs. C. T. Christie, S. S. Bain and H. K. Wright.

On Friday evening, at the close of the preparatory service in St. Gabriel Church, the following new elders were ordained by Rev. Dr. Campbell: Messrs. J. M. Farquhar, George Irving, Robert Stewart and P. M. MacTavish. The congregation is at present making an effort to reduce the debt on their new church property with most encouraging results.

On Sabbath last both the *Star* and *Witness*, independent of each other, had the attendance at all the Protestant Churches of the city counted. The following summary is taken from the *Witness*, showing the capacity of the churches and the attendance morning and evening:

Churches.	Capacity	Morning	Evening
17 Presbyterian	8,764	4,050	3,997
12 Church of England	5,214	4,144	3,871
11 Methodist	5,925	2,462	3,385
3 Baptist	2,000	507	644
3 Congregational	1,350	254	356
1 Church of Scotland	900	474	198
2 American Presbyterian	1,374	584	474
1 Brethren	600	229	155
1 Reformed Episcopal	800	154	217
1 Unitarian	500	177	142
1 New Jerusalem	150	12	..
1 Adventist	2,000	..	158
1 Lutheran	200
2 Salvation Army	2,950	311	700
69	35,762	13,753	15,606

The closing exercises of the present session of the Presbyterian College take place in the Convocation Hall on Wednesday evening, April 4.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

April 8, 1888. } CHRIST'S LAST WARNING. { Matt. 23: 27-39.
GOLDEN TEXT.—Create in me a clean heart, O God; and renew a right spirit within me.—Psa. li. 10.

SHORTER CATECHISM.

Question 69.—The Sixth Commandment expressly forbids suicide. Some people may, in despairing moments, wish to escape from the burdens of life by self-murder, but the Scriptures gave no countenance whatever to such a method of getting quit of the evils of which they complain. Then the lives of others are as sacred as our own. We must avoid whatever is injurious to life. The laws of health, moral and physical, are binding on all men. The murderer, who has taken the life of another, has thereby forfeited his own. To doom him to death is not to take away his life unjustly.

INTRODUCTORY

The lesson to-day is contained in the closing words of our Lord's earthly ministry. They are awful in their impressiveness. They are quick and powerful, sharper than any two-edged sword in their fidelity and earnestness. They were not spoken at random, neither were they prompted by personal resentment. Jesus knew what no man could know, the hearts of the men He addressed. He knew them thoroughly, far better than they could know themselves. How terrible must be the depravity that the meek and lowly Jesus uses such language to rebuke!

I. Hypocrisy Exposed.—Stern and awful is the woe pronounced by the Saviour on the hypocrite. The word signifies one who is acting a part, assuming an apparent character different from his own. The basest of all hypocrisy is to put on the garb of religion when the heart is opposed to all religion. The woe pronounced upon the religious pretender is real. It is the doom that Christ declares is the portion of the hypocrite. The scribes and Pharisees, the religious leaders and exemplars of the people, were spiritually dead; they could not discern the Messiah when He came. They were enraged against Him. They were hastening to their ruin, and dragging the people along with them. The Saviour removes the mask behind which they hid. It was customary before the Passover to improve the roads leading to the city and to enable strangers to escape ceremonial defilement by coming in contact with graves, the stones covering them at that season usually received a coat of whitewash. The Pharisees and scribes were like whitened sepulchres, outwardly clean and beautiful, but within were only decay and corruption. Again the awful woe is denounced upon them. Within view, while the Saviour was speaking, were monuments raised in memory of Zachariah, Absalom and Jehoshaphat. It was customary to erect monuments to the departed prophets, some of whom had been put to death by their enemies. While this practice was a condemnation of the acts of their ancestors, Christ shows them that they continue the evil work their fathers had begun.

II. Prophetic Warnings.—In the rejection and murder of God's messengers in the past, scribe and Pharisee had been adding inquiry to inquiry. That very day on which Jesus spoke these words they had been planning His betrayal. To their faces He says: "Fill ye up then the measure of your fathers." They had become so hardened that no remembrance would deter them from the awful crime they were meditating. Their guilt culminated in securing the crucifixion of Jesus, and soon afterward they put Stephen and the apostle James to death. Then follow the awful words, "Ye serpents, ye generation [offspring] of vipers, how can ye escape the damnation of hell?" Could language more clearly reveal the malignant cunning and hate that animated them, or the terrible doom that awaited them? Even yet they should not be left without remonstrance. The door of repentance was not yet closed. Prophets, wise men and scribes were to be sent. Yet these messengers would be subject to the same treatment to which their predecessors had been exposed. On the Jewish nation was to come the punishment which their treatment of God's servants was sure to bring. From the first murder, that of Abel down to Zachariah (2 Chron. xxiv. 20-22), the blood of the righteous who had been slain would be required. On that existing generation of men the terrible doom was to fall. It was clearly foretold in these words spoken by Christ, and history records their literal fulfilment.

III. A Final Expostulation.—How different the tone of the words with which the lesson closes! It opened with appalling denunciation of the scribes and Pharisees, the blind leaders of the blind, it ends with pitying tenderness for the deluded people. Christ's heart yearns for the salvation of sinners. As the mother hen gathers her brood under her wings to shelter and protect them from threatened danger, so Jesus would have shielded them from the coming wrath. "And ye would not." What a pathos in these words and also what a meaning they have for us! The grand Jewish temple, the glory of Israel, had after this no mission. "Behold, your house is left unto you desolate." Henceforth its glory was gone and its services became meaningless. The farewell words were spoken. That blessed ministry here ended, amid darkness and depression. Yet even in that dark hour a ray of light shines, a gleam of hope is given, "Ye shall not see Me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord." The nation on whom terrible calamities fell because of their sins is to be restored, and many of the Jewish race will yet say, Blessed is He that cometh in the name of the Lord.

PRACTICAL SUGGESTIONS.

Jesus denounces sin with terrible plainness of speech. Woe is denounced against every sin. The only way to escape the woe is to renounce the sin and obtain its forgiveness.

Let us beware of that meanest of all sins, that of hypocrisy. Hypocrisy may deceive men; it cannot deceive Him, whose eyes are as a flame of fire.

Household Hints.

PERFECTLY CHARMING is what the ladies say about "Lotus of the Nile" Perfume.

SWEET CREAM COOKIES.—One cup of sweet cream, two cups of sugar, two eggs, three pints of sifted flour, three teaspoonfuls of baking powder sifted with the flour and a little salt, flavour to taste.

THE envy of her friends, a lady who uses "Lotus of the Nile" Perfume.

GINGERBREAD.—One teacup each of sour milk and molasses, one egg, one tablespoonful each of soda and ginger, one heaping tablespoonful of butter or level teaspoonful of lard. Flour enough to make a stiff batter.

EASTER CAKES.—One pound of flour, nine ounces batter, five ounces currants, five ounces white sugar, the yolks of three and whites of two eggs, cinnamon and nutmeg to flavour. Bake as flat biscuits in a moderate oven.

CURRENT CAKE.—Two cupfuls of sugar, one cupful of butter, one cupful of sweet milk, one cupful of currants, three eggs, one teaspoonful of cream of tartar, one-half teaspoonful of soda. This makes excellent patty-pan cakes.

PETER SHAW, of West Winfield, N. Y., was afflicted with a severe cough, with pain in the side and lungs and general depression, causing himself and friends great alarm. He tried many remedies with no good results. One bottle of WISTAR'S BALM OF WILD CHERRY completely cured him.

PORK CAKE.—One pound of pork chopped fine, one-half pint of boiling water poured over the pork, two cupfuls of sugar, one cupful of molasses, one egg, one heaping teaspoonful of soda, one-half teaspoonful of salt and ginger, one-quarter teaspoonful of cassia, nutmeg and cloves, one pound of raisins chopped and s'oned.

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JUMBLERS.—Two cupfuls of sugar, three-fourths cupful of butter, two eggs, one-half cupful of sweet milk, one teaspoonful of cream tartar, one half teaspoonful of soda; lemon or vanilla to taste. Mix quite stiff, knead and roll with the hand instead of the rolling pin; cut in strips about four inches long, and as large around as your little finger; place one inch apart in bake tin.

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hat pan our richly, are not so abundant as in the early California days, but those who write to Hallett & Co., Portland, Maine, will, by return mail, receive free, full information about work which they can do, and live at home wherever they are located, that will pay them from \$5 to \$25 per day, and upward. Either sex, young or old. Capital not required; you are started in business free. Those who start at once are absolutely sure of snug little fortunes.

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LARGE FRUIT CAKE.—One cupful of butter, two cupfuls sugar, one cupful sour milk, five eggs, one teaspoonful soda dissolved in the milk, one-half teaspoonful cinnamon, cloves and nutmeg, one quarter teaspoonful allspice and ginger, one pound raisins, one pound of currants, one half pound citron. Always beat butter and sugar together first, then eggs, spices, soda and flour, putting the fruit in last of all. Always dredge the fruit with a little flour.

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

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SAFE INVESTMENTS. Capital, \$750,000 Surplus, \$358,018. In our Savings Department, in sums of \$5 to \$200, 4 3/8% annual interest, Savings Certificate exchanged for the same at any time below, and are also payable in cash on demand in the MORTGAGE DEPARTMENT in amounts of \$300 and upwards, at interest, payable half yearly. In the 16 years and 10 months we have been in business we have loaned \$11,154,433, and \$6,794,030 of interest and principal was returned promptly to investors. Principal and interest fully guaranteed by Capital and surplus of \$1,103,016. In other departments, up to 10% is assured. More than a Million Dollars have thus been invested, returns on which average largely in excess of Ten per cent. J. B. WATKINS LAND MORTGAGE CO. LAWRENCE, KANSAS. New York Agent, HENRY DICKINSON, 243 Broadway.

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TEMPERANCE AND GENERAL LIFE ASSURANCE COY.

SECOND ANNUAL MEETING OF THE SHAREHOLDERS.

THE ANNUAL REPORT—VERY SATISFACTORY EXHIBIT—RAPIDLY GAINING CONFIDENCE—GENERAL MANAGEMENT ENDOUBTEDLY GOOD—THE OLD BOARD AND OFFICERS RE-ELECTED.

The annual meeting of the Temperance and General Life Assurance Company of North America was held on Wednesday, 14th March, 1888, at the head office of the Company 27 to 29 King Street West, the President, Hon G. W. Ross, in the chair. The Managing Director read the Annual Report of the Directors, which was as follows:—

The Directors have great satisfaction in presenting to the Shareholders and Policyholders their Annual Report for the second year, ending the 31st December, 1887, containing a full state account of the affairs of the Company.

The number of new applications for assurance was 1,050, for \$1,770,500; of these 81, for \$104,500, were declined, held in abeyance, or not completed. The number of policies issued was 967, for \$1,605,000, with an annual premium income of \$38,289 96.

We had anticipated very favourable results on account of the equitable principles upon which the Company is based, but they have exceeded our most sanguine expectations, notwithstanding the fact that considerable financial depression existed for a portion of the year. We are pleased to report that the business of the Company exceeded that of any other home Company for its second year. This was accomplished in the face of keen competition, and in a year in which the new business of a number of the old and well-established Companies was less than that of the previous year.

The Directors are much pleased to be able to state that there was only one death claim for \$1,000, and was caused by an accident. It was paid promptly on receipt of the claim papers. The Company continues to receive a most liberal support from total abstainers, as well as assurers in the general class. Notwithstanding the fact that total abstainers, who insure on our various plans, are kept in a separate section, there is a general desire that a table should be prepared for them specially, on the natural premium plan, giving them the advantage of a lower rate of insurance. To meet this desire a new plan was introduced, which is known as the "Total Abstainers' Graded Plan," which seems to meet with general approval.

Your Directors had the valuations of the Company's policies made by the Insurance Department of the Government, and the result is submitted in the Statement of Assets and Liabilities. This was not obligatory, but was the outcome of a desire to present unimpeachable testimony regarding the Company's full obligations to the Policyholders, obtained from an independent source.

It is with feelings of the deepest regret that we are called upon to report to you the death of Mr. John Harris, one of your first Directors, who always took a lively interest in the affairs of the Company. This vacancy has not been filled, and it will be for you to determine whether it is expedient to do so.

All the Directors retire, but are eligible for re-election, according to the Act of Incorporation.

STATEMENT OF RECEIPTS AND DISBURSEMENTS FOR 1887

Table with columns for Receipts and Disbursements. Receipts: Guarantee Fund (\$1,130 00), Interest Account (2,524 34), Premiums Account (16,450 27). Total: \$40,104 61.

Table with columns for Disbursements. Disbursements: Death Claim (\$1,000 00), Preliminary Expense Account (1,000 00), Re-insurance (406 59). Total: \$2,406 59.

Table with columns for Disbursements (continued). On Expense Account: Commissions and Salaries to Agents (\$9,285 03), Head Office Salaries (3,950 00), Medical Fees (2,162 00), Advertising (1,506 53), Printing and Stationery (865 58), Rent, Taxes, License, etc. (878 95), Travelling Expenses (788 00), Directors' Fees (526 42), Postage, Expressage, Telegrams, Exchange, etc. (170 81), Solicitors' Charges and Head Office Sundries (294 15). Total: \$20,627 73.

Table with columns for Disbursements (continued). On Assets Account: Bills Receivable taken for Premiums (\$6,662 65), Agents' Ledger Balances and Advances (2,072 04), Committed Commissions (1,687 77), Paid for Office Furniture and Fixtures (554 40), Items in Suspense (39 14). Total: \$11,016 20.

Decrease of Assets (written off preliminary account as above) \$1,000 00

Increase in Cash Balance \$10,016 20

Total Assets \$40,104 61

Total Liabilities \$40,104 61

Table with columns for Assets. Assets: Government Deposit (\$50,000 00), Cash in Bank and at Head Office (10,962 51), Bills Receivable (7,958 19), Balance of Preliminary Expense Account (3,000 00), Agents' Ledger Balances (Advances, etc.) (2,104 58), Committed Commissions (1,687 77), Office Furniture and Fixtures (1,144 38), Items in Suspense (39 14), Interest Due and Accrued (34 49), Net Outstanding and Deferred Premiums (full net value held in reserve at Government Standard) (6,674 29), Balance of Guarantee Fund subscribed, but not called (49,000 00). Total: \$127,606 68.

Table with columns for Liabilities. Liabilities: Reserve, as per Certificate of Superintendent of Insurance at Ottawa (\$28,500 66), Value of Policies Re-insured in other Companies (211 94). Total: \$28,712 60.

Table with columns for Liabilities (continued). Liabilities: Medical Fees, etc. due (since paid) (614 00), Premiums paid in advance (56 70). Total: \$670 70.

Surplus—Security to Policyholders \$28,041 97

Total \$123,606 68

G. W. ROSS, President. H. O. HARA, Managing Director. J. P. FRIDGER, Secretary.

We have made a careful audit of the Books and Accounts of the Temperance and General Life Assurance Company for the year ending 31st December, 1887, and hereby certify that the accounts as set forth are true exhibits of the Books of the Company to that date.

Toronto, March 9th, 1888. R. H. JONLSSON, Auditor. DAVID MILLAR, Auditor.

We have made an independent examination of the Receipts and Disbursements for the year 1887, also of the Assets and Liabilities of the Company, and find them as set forth in the above Statement.

Toronto, March 13th, 1888. SAMUEL TREKOR, Auditing Committee. JOHN FERTT, Auditing Committee.

The President, in inviting the adoption of the report, said:—Gentlemen—It affords me more than ordinary pleasure to move the adoption of the report of the Directors just read. It is very gratifying to know that although we have been organized less than two years, the business shows the vigor of a company of many years' standing. I had the pleasure of congratulating you last year on a business of \$400,000; this year I have the pleasure of congratulating you on a business of \$1,605,000. We have now 1,009 policies in force (representing 999 lives) amounting in all to \$1,874,700.

Between the two annual meetings the business of the Company has exceeded \$2,000,000. When we compare the number of policies that we have issued during the year, and then take into consideration those issued by much larger companies than ours, the superior position of this Company is very evident, and it is apparent that we are rapidly gaining the confidence of the insuring public. The Canada Life issued 31 policies for \$1,36,853 in its twenty-second year; the Confederation for its fifth year, 1,005 for \$1,383,000; the Sun Life for its tenth year, 573 policies for \$426,371; the North American Life for its third year issued 27 for \$1,347,085; while the Temperance and General for its second year put in force 967 policies for \$1,605,000. These figures show, first, that the Company has been pushed vigorously by its Manager and Directors, and second, that our Company fills a place to-day never taken by any other Canadian company. If we compare our Company with some in Great Britain, it is very gratifying to observe that the Canadian insuring public appreciate the advantages of a company giving to all abstainers the benefit of their good lives in a greater measure than British assurers. The United Kingdom Temperance and General Provident Institution of Great Britain, established on principles similar to our own, secured in its fifteen-year only \$1,139,250; the Scottish Temperance Life Assurance Company, recently established, secured only \$732,228 in its third year.

Another feature of the year's business, which will, I am sure, be very gratifying to the Shareholders and Policyholders, is that while the business of some of the oldest and strongest institutions has decreased, owing probably to the tightness of the money market, the reverse has been the case with our Company.

Now, in securing business for the past year, the cost has been comparatively small compared with other companies, viz., \$1.28 per thousand dollars in our second year, while in two other companies looked upon as economically managed, the business cost \$2.37 and \$3.48 respectively for the second year. The intention of the Directors is to continue to extend the business as they have been doing for the past year, and to open territory that is at present unoccupied. I can say nothing more than simply this, we have met frequently, and at every call the Directors we prompt and attentive to the duties incumbent upon them.

The Managing Director of the company has laboured hard and assiduously to place the Company before the Shareholders, and I am sure the report that has been submitted to you is very satisfactory. I now move the adoption of the report of the Directors.

In the absence of the Vice Presidents, Hon. S. H. Blake (unavoidably detained at Whitby) and Mr. Robt. McLean (who was ill), Mr. BURTON, Chairman of the Executive Committee, seconded the motion for the adoption of the report, and said:—I will not take up any more time than I can possibly help, but I would like to say one or two things. I was asked to call in at any time and examine the Company's books. Accordingly I called down at the office a few nights ago and made a thorough scrutiny of the accounts of the Company, and I may say that I am myself entirely satisfied that the affairs of the Company are carried on in a perfectly satisfactory manner. Very great credit is due to the Managing Director, as well as all those connected with the institution, for the success which we have had. It has far surpassed anything I had

expected. I never imagined that we would have secured anything like the present amount of business. I thought that a company established on our distinctive principles might secure considerable business, but nothing like what we have realized. We ought to be exceedingly well pleased with the report submitted to us. Taking the results as a whole, it is very evident that the general management of this Company has been exceedingly good, and I think we cannot do better than express ourselves well satisfied with our brilliant success.

The report was unanimously adopted. DR. MATTHEWS, Medical Referee, presented a very able and comprehensive report, which was adopted and ordered printed for circulation.

Votes of thanks were unanimously passed to the President, Vice Presidents, Directors, Managing Director, Secretary, and office staff, inspectors and agents for their attention to the business of the Company. Messrs. Henry Lowndes and Gavin Lawrie were appointed scrutineers for the election of Directors, and they reported the re-election of the old Board.

The new Directors met and re-elected the Hon. Geo. W. Ross, President, and Hon. S. H. Blake and R. McLean, Vice-Presidents.

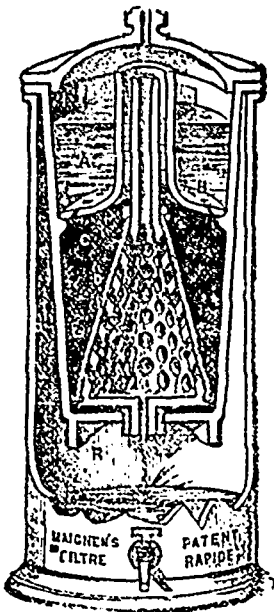
DESCRIPTION.

A—Filter Case into which the unfiltered water is poured. B—Screen. C—Granular Carbo Calcis. D—Powdered Carbo Calcis. E—A-bestos Cloth. F—Filtering Frame. G. Reservoir for filtered water.

Frame Brown or White Stoneware.

MAIGNEN'S PATENT "FILTRE RAPIDE."

This Filter is now adopted by Her Majesty's Government, England. It is the present Regulation Field Hospital Filter in Her Majesty's Army, was used by Lord W. Leley during the Nile expedition, used by Her Majesty during Jubilee Celebration. The only Filter used during the Health, Inventions, and Colonial Exhibition.



JOHN ORCHARD & CO.,

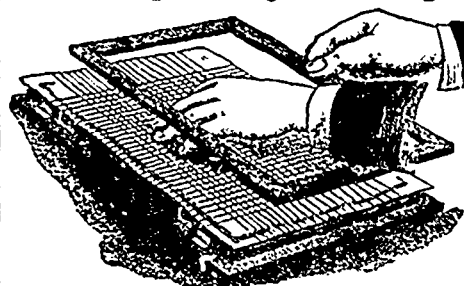
SOLE AGENTS FOR CANADA.

16 KING STREET EAST, - - TORONTO.

P. S.—First shipment to hand by 1st April.

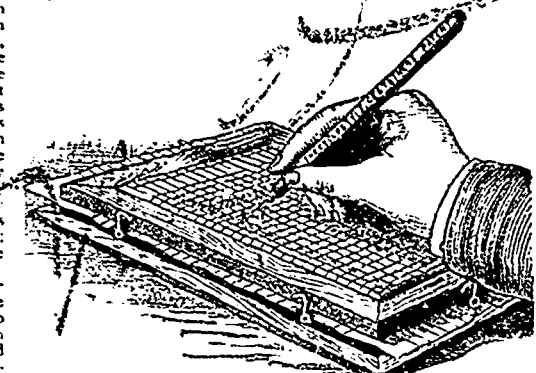
Section of Cottage and Bijou D.

The Cyclostyle Duplicating Apparatus.



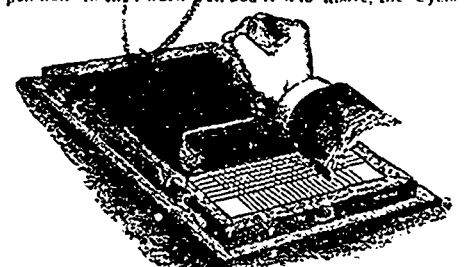
(Fig. 1.)

(see figure 2), as upon any other piece of paper. The points on the wheel of the pen puncture the sensitive paper and make it a stencil which is ready to print from. Then by laying a sheet of ordinary paper (or any other thing that it is desired to take copies upon), upon the zinc plate and under the stencil; a small roller, covered with ink is passed over the stencil (as in figure 3), and the ink, passing through the perforation in the prepared paper, gives a printed copy, as shown in figure 4. A clean sheet being laid upon the plate, one stroke of the roller is sufficient to produce one good copy. The process is quick, thorough, permanent, and is adapted for all kinds of work. It is in Indelible Black Ink, and all copies are of the same tenacity; the 1,000th copy is as good as the first. Since its introduction into the Dominion, nearly three years ago, three thousand machines have been sold, and are now in use; 50,000 are in use in the States. The Government departments at once detected its superiority, and discarded the use of former devices, since the Government offices in Ottawa, Toronto and Quebec have been supplied, then nearly all our leading merchants and manufacturers took hold of it for circulars, letters, etc., and now all our prominent Mercantile Firms, Lawyers, Insurance, Railway and Ferry Companies throughout the Dominion are using it, penable to the work. In addition to



(Fig. 2.)

All our colleges and most of our clergy have it, and find it indispensable. In addition to the above, the Cyclostyle is now made available to Duplicate Typewriting, as well as pen work. To those having a Typewriter, they may from one operation of Calligraph or Typewriter take 3,000 copies. The process is as follows:—A sheet of specially manufactured gauge is laid on a sheet of backing paper, and a sheet of patented sensitive paper placed over same. These three sheets are put into the type-writer, so that the type strikes the sensitive paper. The type striking the sensitive paper perforates the same the gauge backing making it impossible to stamp the loop letters right out. Copies are then taken in the same manner as above, but a sheet of porous paper with ink proof border (patent applied to) is placed over stencil. The ink goes through the porous part of the upper sheet, and then through the stencil, the ink proof border preserves a clear margin and



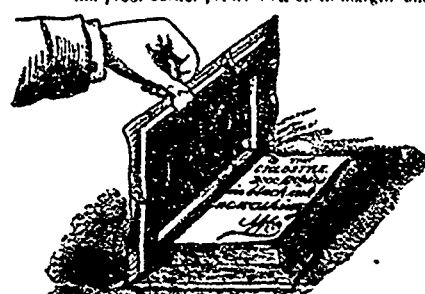
(Fig. 3.)

the porous paper protects the stencil and gives an unlimited number of copies.

PRICE LIST.

- No. 1, Note Size, to print 8 1/2 x 6, \$12 50
No. 2, Legal Cap Size, to print 14 x 9, 16 00
No. 3, Folio, " " 16 x 11, 20 00
No. 4, Double Cap Size, " 17 1/2 x 14, 32 50

Price of No. 2 Machine, with Supplementary Outfit to Duplicate from any Typewriting Machine, \$20.00.



(Fig. 4.)

Cyclostyle Co. of Canada, 16 King Street East, Toronto, Ont. CORRESPONDENCE SOLICITED.

MEETINGS OF PRESBYTERY.

PARIS.—Knox Church, Woodstock, April 10, at twelve o'clock.
TORONTO.—In the usual place, on Tuesday, April 3, at ten a.m.
LINDSAY.—At Wick, on Tuesday, May 29, at half-past ten a.m.
WHITBY.—In Bowmanville, on Tuesday, April 17, at half-past ten a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Tuesday, May 29.
COLUMBIA.—In St. Andrew's Church, New Westminster, on Tuesday, September 11, at two p.m.
STRATFORD.—Next regular meeting at Milverton, on Monday, May 7, at half-past seven p.m.
MAITLAND.—Adjourned meeting at Wingham, on Tuesday, April 17, at half-past one p.m. Next ordinary meeting at Wingham, on Tuesday, May 8, at half-past twelve p.m.

BIRTHS, MARRIAGES, AND DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED.

On Wednesday, 14th March, at the residence of the bride's father, Sarnia, by the Rev. John Thompson, D.D., Robert Towers, of Stephen, Minn. to Nellie, third daughter of George Leys.

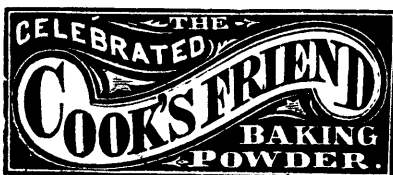
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*Vancouver, Tuesday, March 27th; Sat., March 31st.
*Sarnia, April 10th; Sat., April 14th.
*Oregon, April 24th; Sat., April 28th.

*The saloons and staterooms in these steamers are amidships, and they carry neither cattle nor sheep. Special rates for clergymen and their wives. Cabin Rates from Baltimore or Halifax \$50, \$60, \$65 and \$75, according to position of stateroom, with equal saloon privileges.

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In from one to twenty minutes, never fails to relieve Pain with one thorough application. No matter how violent or excruciating the pain, the Rheumatic, Bedridden, Infirm, Crippled, Nervous, Neuralgic or prostrated with disease may suffer, Radway's Ready Relief will afford instant ease.

PAIN REMEDY

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

INTERNALLY, a half to a teaspoonful in half a tumbler of water, in a few minutes cures Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Colic, Flatulency and all internal pains.

Malaria in its Various Forms Cured and Prevented.

There is not a remedial agent in the world that will cure Fever and Ague, and all other Malarious, Bilious and other Fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

R. R. R. not only cures the patient seized with Malaria, but if people exposed to the Malarial poison will every morning take twenty or thirty drops of Ready Relief in water, and eat, say a cracker, before going out, they will prevent attacks.

Price 25 Cents a Bottle. SOLD BY ALL DRUGGISTS.

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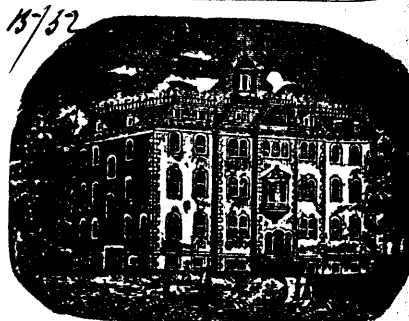
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