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THE CANADIAN PRESBYTERIAN

TORONTO ENGRAVING CO.

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Whole No. 786.

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THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, MARCH 2nd, 1887.

No. 10.

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Notes of the Week.

ADVICES from Tonga, one of the Friendly Islands, say that a missionary, named Baker, has been captured by natives in ambush. The missionary's family escaped. A rising of natives is threatened. The missions are protected by British troops.

DR. JOSEPH PARKER has been conducting a series of services in Scotland. He was cordially welcomed in Edinburgh and Glasgow. Addresses have been delivered by him to students, and he has preached in the largest churches to crowded assemblies.

SERIOUS earthquake shocks have been felt in various cities of Southern Europe. There was much consternation in Nice. Buildings were shaken, and some of them fell in ruins, a number of lives have been lost, and there was great agitation and anxiety among the inhabitants. Monte Carlo and Monaco were also visited. This was an interruption for which the gamblers were unprepared.

IN a recent address, Dr. Marshall Lang, of the Barony, said that there are churches in the west end of Glasgow, which are a sort of club, with the rich all huddled together in them. He has watched a congregation coming in "so properly, so crisply, and taking their seats so daintily, you know." His own people walk in so differently. It is a great misfortune that the rich and poor do not meet and worship together in the house of prayer.

THE Rev. Lewis Davidson has been investigating the history of the progress of the Free Church in Edinburgh. He finds that in 1850 she had 12,000 members; in 1880, 21,000—a growth of two-thirds in thirty years. During these years the population of Edinburgh increased by one-third; the Free Church by two-thirds. In 1850 there were twenty-six charges within the city bounds; in 1880 there were forty-one charges. The Church is growing among the middle and lower classes, but not in the West End.

A RECENTLY started London weekly, "a journal of social and Christian progress," thus endeavours to enlighten its intelligent readers on Canadian affairs: Much strong feeling has been excited in Canada by the publication of the "Ross Bible"—a compilation of passages such as can be used by Roman Catholic scholars in public schools. Mr. Ross, the Commissioner of Education, edited the book, and submitted the volume to the Roman Catholic Archbishop, who

is said to have expunged from it such passages as "Whosoever will, let him take of the water of life freely," etc.

A BRITISH correspondent of a Philadelphia contemporary writes. A great change has come over the Church of Scotland as by law established; and there is good reason to believe that many of the younger ministers, and a goodly number of the "country people" would see no insuperable difficulty in divesting themselves of all lingering traces of regard for the opinion of Jenny Geddes, and theologians of her type. In the event of Disestablishment in Scotland, Episcopacy—or to speak more accurately, Prelacy—will be pretty sure to gain considerably. In the meantime, however, the negotiations must be conducted through the newspapers.

SAMUEL L. CLEMENS, perhaps better known as Mark Twain, at a recent public dinner read some extracts from the veritable note-book of pupils' blunders in definition, kept by a public school teacher in his vicinity. Among the errors were the following choice ones: Auriferous—pertaining to an orifice; Ammonia—the food of the gods; Equestrian one who asks questions; Parasite a kind of umbrella; Iocacac a man who likes a good dinner; Republican a sinner mentioned in the bible. There are a great many donkeys in the theological gardens, wrote one child, and another declares Demagogue to be a vessel containing beer and other liquids.

THE Pittsburgh *United Presbyterian* justly remarks. It is general reading and study that lessens the labour of sermon making. If one read for each sermon, that is, make his sermon each week out of what he has read for that purpose, he is engaged in what will be a lifelong drudgery, and what, besides, is a waste of time, strength and opportunity. After his sermon has been preached, his acquisition will be gone, and he will be nothing the richer. But if he read widely and wisely, storing up in his mind general knowledge, and accustoming himself to draw from his deposits as he needs them, he will always be in a situation of mastery. This ought to be a lesson impressed again and again on every student of theology.

CANON FLEMING, of Edinburgh, is an earnest advocate of temperance. As such he co-operates cordially with ministers of other communions, but this his recently-appointed bishop thinks might be misunderstood. He had agreed to deliver a lecture in a Presbyterian Church, but his ecclesiastical superior disapproved, and as in duty bound he bowed submissively. Bishop Dowden has written Canon Fleming indicating that he ought not to occupy a Presbyterian pulpit on Sabbath, as it might create or foster a feeling among Episcopalians that it is all the same whether they go to a Presbyterian service or their own. The Canon then intimated to Professor Charteris that in consequence of this he cannot deliver his promised address on temperance.

THE young coloured man who was refused admission to the Bowery Young Men's Christian Association, New York, has at last been informed that there is a vacancy for him in the drawing class, and that by paying the usual fee he is welcome to avail himself of all the privileges of the institution. The secretary at the same time informed him that he could also invite his friends to attend, and they would obtain a cordial reception. Now this is Christian-like. An individual or body of individuals may be convinced by public opinion that they have been in the wrong, but to save their alleged honour they may affect with a stoical indifference to have been right all along. The frank acknowledgment of a mistake, and its rectification is more manly than a surly pretence that no mistake was made.

ONE of the most remarkable features of the case of Dr. M'Glynn, of New York, says the *Christian Leader*, has been the stand which the secular press of

that city has taken against the priest, and in favour of his persecutor, Archbishop Corrigan. The *Times* scornfully speaks of Dr. M'Glynn as an "unfrosted priest," and the *World* would have him exiled to a country parish where he would cease to trouble the public. The explanation of this phenomenon is probably to be found in the fact that the conductors of the daily press in New York are in many cases Roman Catholics. If a similar case had occurred in France or England, public opinion would have sided with the priest, and supported him with no ordinary determination; but it is curious that in republican America, which boasts of her freedom, he is practically "sat upon."

FROM a contemporary we learn that the Convener of the Scottish Sabbath School Alliance brought under the notice of Aucterarder Presbytery the recent utterances of Drs. Cunningham, of Crieff, and Rankin, of Muthill, recommending harvesting on Sabbath in a wet season. The Presbytery refused to interfere. Dr Rankin ridiculed the society for taking a sanctimonious, pharisaic, Judaic name. Sabbath, he said, was the last day of the week, not the first, and Sabatarianism was a kind of religious disease which maintained itself by drawing down the blinds, and living on cold meat, cold tea, and perhaps on cold whiskey. The Presbytery Clerk, Mr. MacNaughton, of Ardoch, said that the proper reply to the letter would be, "Mind your own business." The animus lying below it was most iniquitous, viz., a deliberate attempt to stir up mischief by entering on a matter with which they had no concern, and endeavouring to initiate an ecclesiastical prosecution.

GERMANY, like Canada, has been agitated by an exciting election. Bismarck has, in dissolving the Reichstag, when his Septennate measure was rejected, and since, been acting in an autocratic manner. He virtually tells the German people that they must elect deputies favourable to his policy, or he will keep on dissolving. Considering the Emperor's great age, the Germans seem disposed to exercise patience, but even Bismarck may test their tolerance too much. The papal secretary has intervened, urging the Roman Catholics to support the Chancellor, and it is rumoured that, as one good turn deserves another, the Pope hopes to receive a slice of Italian territory as the temporal heritage of the Church. The clerical party, strange to say, take an attitude similar to that assumed by Dan O'Connell, "As much religion from Rome as you like, but no politics." Another feature of the electoral campaign is the stubborn resistance of the people of Alsace-Lorraine. The provinces have been annexed to Germany, but not the people.

THE character of the teaching given in some quarters of the Protestant Episcopal Church may be gathered from these extracts from a little book, "Counsels of the Holy Communion," for children published in New York: The Sacrament of the Eucharist is Jesus Himself, God made man, present under the appearance of bread and wine. When the priest consecrates the bread and the wine—that is to say, when he changes them into the body and blood of our Lord Jesus Christ—that moment the bread and the wine, by the power of the most high God, become the true, living body of Jesus Christ. . . . Priests alone can change the bread and the wine into the body and blood of the Son of God. A priest is more powerful than an angel; in all the earth there is nothing so great as a priest. . . . And now He comes down the altar steps, lying quietly in the arms of the priest, as long ago He lay in the arms of Mary, and smiled His heavenly love down upon the shepherds in Bethlehem. . . . When you come back to your place remain for some time on your knees, lost to all but the presence of your Saviour. Ah! my child, how great you are at this moment! You hold in your soul, and in your body, the Lord of angels and archangels. The most powerful microscope would fail to detect the difference between the above and the Romish dogma of Transubstantiation.

Our Contributors.

GENTLEMEN THAT SHOULD BE WATCHED.

BY KNOXONIAN.

"A reforming age is always fertile of impostors."

So wrote Lord Macaulay in one of his best essays.

Is this a reforming age? Certainly it is. Is it fertile of impostors? Most assuredly it is. They abound. They swarm around every reform. They are often so numerous and so insolent that they disgust and drive off decent men.

Take, for example, the temperance reform. So far as Canada is concerned, this is one of the greatest reforms of the age. Middle-aged men can remember when no gathering of any kind took place in this country without whiskey. It was used at births and burials, and everything between. A very large number of people are total abstainers now, and many who are not total abstainers are willing—some anxious—that whiskey should be banished from the country. Should the temperance sentiment of the country grow for the next twenty years as it has grown for the last twenty, we might have liquor almost banished without a prohibitory law. Perhaps that is how it will be banished in the end. Strong public sentiment will do more toward banishing it without a prohibitory law than a prohibitory law can do without public sentiment. Perhaps both are best.

Growing at such an unparalleled pace, this temperance reform has gathered about it many impostors. Were we to describe them all, we would need a page or two of THE PRESBYTERIAN instead of a column.

First comes the *political* impostor. He professes to be a temperance man simply that he may bring votes to his party. He generally likes to "take something" himself, and takes it behind the door. He often plays the Scott Act, and stands in with the liquor men at the same time. Watch this impostor. He may send the temperance reform back twenty-five years, if not watched.

Then comes the *popularity-hunting* impostor who talks about temperance simply because he likes to hear himself talk. He never worked for temperance when the cause was unpopular. Not he. He never suffered for that cause, nor for any other. But he saw the huge temperance wave rolling along; he jumped on the crest, and shouted like a little man. About the only thing he does is shout. Watch this impostor.

Now make way for the *office-hunting* impostor. He is a mighty temperance man as long as temperance gives him a small office of some kind. Take away the office, and his views seem to change rather suddenly.

And here comes the *dollar-and-cent* impostor. He is a good man, and burns with zeal as long as the cause brings business to his store, or benefits him in some other way; but should the cause injure his business his zeal suddenly wanes.

The worst of all impostors is the *semi-infidel* impostor who makes poor, weak, sin-stricken men believe that an Act of Parliament, or abstinence from liquor, can do for them that which no power but the power of God can do. In fact, any man who does not believe in God is an impostor in moral reform work.

Nothing can show more clearly that the temperance cause is a good one, and is supported by thousands of the best men in the country, than that it flourishes in spite of the impostors who fasten themselves on it. Let them be well watched.

In the last half-century great reforms have been made in

THE PRACTICE OF MEDICINE.

Doctors no longer bleed men to death, in order to keep them alive. They rarely bleed anything but men's pockets now, and many don't even do that. Fewer patients are now found howling for a drop of water. Doctors, as a rule, are humane, self-sacrificing gentlemen, who don't swear and swagger in the sick-room because Abernethy or some other great man is reputed to have been rough in his manners. Medical men do a great deal more to relieve suffering humanity without a cent of remuneration than some howling reformers who take good care to advertise themselves.

There has been great reform in medical treatment, and great improvement in the character of the men

who practise medicine taken as a whole. And what is the result? More impostors cluster around this noble calling than around any other calling on earth except preaching. There is not an inch of the human body, from the roots of the hair down to the corn that adorns the toe, but a score of impostors are ready to treat. More than a score are ready to treat the extremities. There must be several hundred who can keep the hair from falling out, and fully as many ready to go to work on your favourite bunion. Some of the largest fortunes in America have been made out of patent medicines. We have prepared a short description of some of the leading impostors that hang on the sides of the noble profession of medicine, but we must hold it over for an enlarged issue of the paper.

Great reforms have of late years been made in the laws of many countries. Wise and beneficent laws have been enacted, the operation of which promotes the happiness of the individual, and the welfare of the body politic. For an illustration compare the Canada of to-day with Canada under the Family Compact. Confederation is not yet twenty years old, but many unprejudiced men will admit that during these twenty years Ontario has been greatly benefited by wise and useful legislation.

The passing of these good laws, and the satisfaction with which they are regarded by the people, has given rise to a horde of political impostors, who try to make the people believe that laws can do everything for them. We have one impostor telling the people that Acts of Parliament can make them rich, another that Acts of Parliament can make society moral; another that legislation can elevate them socially, and so on. It is said that the remedy for every evil across the lines is found in legislation. "Pass a law," say our neighbours to almost everything, "and that will make it right." Perhaps our neighbours do not talk in that way any more than we do.

Political demagogues thrive on this disposition of our people to cure every ill by legislation. The demagogue says: "Send me to Parliament, and I'll pass a law, and make it all right." Perhaps he knows quite well that he could not pass the law. Perhaps he knows that if the law were passed it would be no remedy. But he makes the promise, and gets the votes all the same. The number of impostors who cluster around Parliamentary reform are legion, and they seem to be on the increase.

The condition of the poorer classes in some of the older countries of the world has been greatly improved of late years. There is abundance of room for more improvement, but things are mending. The liberty of the subject is more sacredly guarded; human life is more highly valued, and the poor man is given a better chance in many ways. Right on the back of the social reforms come a horde of impostors who tell people that no man has a right to hold the property he has earned by years of toil, that liberty consists in doing just as you please, and a number of other pestilential doctrines that would wreck society, and reduce human beings to the level of brutes. Impostors of the most dangerous kind gather around every effort made to improve the condition of the poorer classes.

Of late years educational reform has made great progress. The impostor bobs up here too with his "French at Six Lessons," and "German Made Easy."

Around all religious reforms impostors gather in thousands. They often give far more trouble than the opponents of the reform. This subject is too large for treatment here.

Lord Macaulay knew whereof he affirmed when he said, "A reforming age is always fertile of impostors."

SABBATH OBSERVANCE

IN DIFFERENT COUNTRIES.

This subject has recently been brought prominently before the public not only in Canada and the United States, but in several countries of Europe. The following notes, therefore, bearing more or less directly on the question, may not be altogether out of place. To begin with the Presbyterian Church in Canada, a resolution was adopted, at the last meeting of the General Assembly, expressing concern at witnessing the extent to which secular labour, especially by railway traffic, had invaded the rest of the sacred day. The Committee on Sabbath Observance was instructed to correspond with the Presbyterian and other branches of the Church in the United States, in order to secure

concerted action on this question—an instruction which has been admirably carried out.

The views of the Rev. Henry Ward Beecher on Sabbath Observance have just appeared in the public journals, and, while stating that he has never been superstitious on this question, he says distinctly that those who make the Lord's Day a working day, destroy the very characteristic of the day by so doing—that no works, except those of necessity and mercy, are permissible on the Sabbath.

Great latitude is allowed in Britain in the views of the Anglican clergy on all subjects; but it is unusual to hear from the national pulpits language such as the Rev. Baden Powell a distinguished Oxford professor, once used, when he advocated the total abolition of the Sabbath. It is to be hoped that such doctrine is rarely taught in a Church which exhibits the Decalogue, in large characters, in her places of worship, and which, when she repeats from her service book the fourth commandment, instructs her people to reply in solemn response, "Lord, incline our hearts to keep this law."

The poet Cowper, after referring to perversions in his day from the English Church to Unitarianism, went on to say that those comparatively honest Unitarians who denied the God-head of the Saviour "with a martyr's zeal," and quitted office for the sake of their error, were

Worthy, compared with sycophants, who knee,
Thy name adoring, and then preach the Man!
So fares Thy Church. But how Thy Church may fare
The world takes little thought. Who will, may preach,
And what they will. All pastors are alike
To wandering sheep, resolved to follow none.

A distinguished Scotchman—Hugh Miller—quoting these words once, added, "It would be, perhaps, well were Unitarians of this covert class restricted to the English Establishment, and not to be found drawing the State money nearer home." We do not know to whom he had reference in uttering these words, but we all remember a debate in the Glasgow Presbytery on a proposal to issue a pastoral address on Sabbath Observance, when Dr. Norman Macleod created a sensation by saying: "The fourth commandment has produced in our country notorious Judaism, Judaism of the worst description, for which I have no respect whatever." Again, "I do not believe in the continued obligation of the fourth commandment. I have no faith in it. My opinion is that the whole of that commandment, and the whole Decalogue, is abrogated—that the whole thing is stamped with that which is partial, and that which is to pass away." Explanatory of his meaning, he said: "I do not mean that we are not under law; but I say, *quia* the decalogue as a decalogue, the whole of that was buried with Christ in the grave. I have something infinitely better in and through Christ and His apostles—something very different." This explanation, however, was far from satisfactory to several members of the Presbytery.

We all know how the Sabbath is desecrated on the Continent of Europe, though a change for the better has been going on for many years. In several countries members of the Reformed Church have been exercising a favourable influence in this respect, but what I desire particularly to note is that the Romish bishops are taking a decided stand against the desecration of the sacred day. A late number of the *Semaine Religieuse*, Geneva, contains an exhortation by the Swiss Roman bishops "to all priests, and the faithful in general, in the various dioceses, on the sanctification of the Sabbath." After pointing out the importance and necessity of the Sabbath, from a social, intellectual and hygienic standpoint, the bishops proceed to call attention to it as a religious duty, and close by giving details of the ravages made through Sabbath desecration. After quoting the words of St. Paul—"Other foundation can no man lay than that which is laid, which is Jesus Christ"—the bishops add: "The doctrine of Jesus Christ, the grace of Jesus Christ, these are the elements of spiritual life in the heart of every human being. If these are absent, virtue, justice and order disappear at the same time. Now the Sabbath Day is, as it were, a canal in which the current of these two supernatural forces flows and waters and refreshes the soul." Again, "The distinctive character of this generation is dissipation. There is no truce made with restlessness, no repose or quiet for the soul. This fever of excessive distractions is like a gulf which is continually getting larger and larger, swallowing up an ever-increasing

number of victims. What assaults are made on man's faith and morals in these hours of dissipation! What obliviousness of temperance and decency! How many Christians at the end of the sacred day are less pure and more guilty!"

The Swiss Bishops are not alone in this good work. The *Courrier de Tarn et Garonne*, in France, quotes from an "Instruction pastorale" by the Bishop of Montauban, in which he uses language equally strong: "Let this public scandal cease from our midst, this national disgrace of the profanation of the Lord's Day. Form among yourselves a league which shall be courageously carried out—a league for the restoration of the Sabbath in our dear country, the day of rest and repose. In the name of religion, and in the name of France, we implore you to do so. Fathers and mothers, you who are the heads of families, keep holy the Sabbath Day, and see if God does not give you His blessing. He will bless you in your home and in your children. Manufacturers and heads of large establishments, sanctify and help others to keep holy the Sabbath Day. You owe it to God as a duty, to Him who giveth you all things richly to enjoy," etc.

It is an important sign of the times that the Sabbath, from a Christian point of view, is thus defended and urged upon the attention of people notorious for their neglect, not only of the religious observance, but of the common decencies due to the sacred day of rest.

As I write, an item of news comes from another country equally, if not more heedless of the respect due to the Sabbath, than those referred to—I mean Germany. It is to this effect: "At Berlin, 1,000 carpenters and joiners have petitioned the Government to protect them from Sunday labour; while at Dresden, the directors of some large glass works have dismissed all their men, about 1,000, on account of their refusal to work on Sundays." When the question of Sabbath rest is being discussed by the labouring classes, who were supposed to be indifferent to the subject, there is some hope for improvement in Continental countries. They are the class who are most affected by the question, and who should be ever ready joyfully to sing:

This is the day of rest;
Our failing strength renew;
On weary brain and troubled breast
Shed Thou Thy freshening dew.

Toronto, February, 1887.

T. H.

PRESBYTERIAN MISSIONS AT FILE HILLS.

The group of Indian reserves, situated in the File Hills District, and about eighteen miles north-east from Fort Qu'Appelle, have a population of about 400. Although lying so near an old settlement, no provision had been made for educating the children, perhaps because it was considered to be utterly useless to make an attempt, as there was no prospect of success. But, in the fall of 1884, an effort was made, and a school opened to rescue the poor heathen from ignorance and superstition. The school proved a miserable failure, owing partly to the teacher's unpopularity, caused, no doubt, by the rebellious nature of the times. After lingering eight months, the school was closed; and the reserve lapsed into a state worse than the former. It was in this state that I found things when I arrived to take charge on September 15, 1886. During the rebellion of 1885 the schoolhouse had been broken into, and a quantity of provisions (the property of the teacher) stolen; and the building remained in a dilapidated state until my arrival.

After waiting about three weeks, the schoolhouse was made fit for use, and I attempted to open school, but found the natives altogether opposed to the reopening. After hard fighting, in which I received very valuable help from Mr. Williams (Indian agent) and staff, who have been very kind to me since I arrived here, I managed to get one pupil, and from this small beginning I have struggled on, until, with God's help, I have a school of about twenty-six, and an average attendance of between seven and eight. The pupils are beginning to take an interest in their work, but I do not expect to see very great results for a considerable time, as, from a native experience of seventeen years, chiefly in Australia and New Zealand, and from the reports of the various missionary societies in the North-West Territories, I am confident that results from missionary work are things of slow growth.

The natives on these reserves are considered to be amongst the worst in the North-West, and, although I am very glad to be able to speak well of them, I am obliged to admit that there is a great deal of truth in the statement; but this makes me the more anxious to try to do them good. They seem to glory in what is immoral, and this necessarily forms the chief topic for conversation. They are also, as a rule, very lazy; but this, I think, is owing to the system of giving rations without properly recognizing the value of labour in the way of merit, but I am glad to notice that in numerous instances labour meets with its reward on these reserves. Evidences of the lack of cleanliness are everywhere visible. Their marriage regulations are also very lax, and the wife is purchased by means of horses, the price ranging from eight to as low as one horse, marrying for love being out of the question. Notwithstanding all these bad habits, combined with the grossest ignorance, I can see that all the good has not been crushed out, and I have hopes that these poor degraded heathen will yet become the servants of the Most High, and return thanks and praise to God, for sending missionaries amongst them to teach them the love of God and the way to heaven.

The spirit of opposition to the opening of schools on the reserves is rapidly decreasing, and the natives are beginning to be anxious to have other schools opened. They seem, also, to be more inclined to work, and I try to impress upon them the reasonableness and necessity for labour. In the matter of cleanliness, I think it would greatly help me if I had a small stock of timber and nails, in order to help them to make their homes more attractive, by assisting them to make tables, etc. They do not appreciate any they get from the agency half as much as what they get from me, because they think the Government goods are not presents, but theirs by right. I have received substantial help from a good Indian named Jack, who has been one of the greatest warriors of the File Hills Tribe, and was speaker for the late chief, Little Black Bear (a good old chief, a man of great influence among the Indians, and always loyal to the Government), and this Jack is of the same type. Jack still retains considerable influence over the Indians, and is a true friend to the white man, and I believe is trying to live a good life, although he cannot get rid altogether of his Indian habits. He often prays to God, although it may be in a very imperfect manner—and I believe God will hear him. I think he deserves a reward for his loyalty to our mission, and I intended giving him a nice warm cap of a very bright colour. He said he would like one made of fur, but if I give one to him all the others will want them; and I am sure he would value it ten times more, and it would have a mighty power for good, if some good brother or sister would make the present, as it is very desirable to encourage all the Indians to be good, and show practically that we appreciate their efforts to improve themselves.

I wish it were in my power to board the children, especially during the winter, and then I should have more influence over them, and see more fruits for my labour, as the attendance would be more regular, and the counteracting influences of the home less. Another serious drawback is the want of suitable regulations, in which the teacher's discretion should be allowed to be used, as the present North-West school ordinances for white schools are utterly unsuitable for North-West Indian schools; as are also the regulations of the Ontario Indian schools, because the Indians of these vast plains have ideas and customs peculiar to themselves, and it will be a considerable time before these can be eradicated; thus agent and teacher have to control the schools on a good understanding between themselves, but should they differ in their opinion, then comes the falling back on the laws in force, viz., unsuitable regulations. I hope this will never be my lot, as I am sure the difficulties met with in dealing with the Indians are quite enough for both agent and missionary teacher.

The prospects for the future are most encouraging, although the difficulties and discouragements in the past have been great and numerous. I hope, however, that the Mission Board will urge upon the Government the necessity for making regulations for the Indian schools of the North-West, and also providing a residence for the teacher. There is a strip of land the whole length of the reserve, and only sixteen chains wide, between the reserve and the land open for settlement, and the said strip of land is so narrow,

and in such close proximity to the reserve, that it is utterly unsalable, and I think it would be a graceful as well as a judicious act on the part of the Government, to set this apart as a mission reserve for the Presbyterian Church, similar to the reserves belonging to other Churches, on which we could place mission buildings, and utilize it for supporting a boarding school, viz., by ranching and cultivating. I am in urgent need of clothing for old and young, and mitts and warm stockings are always a welcome addition. Illustrated papers and pictures of all kinds are a great attraction, as well as enabling the Indian to comprehend the meaning of anything much more readily. The small quantity of clothing I have already received has been a great help, and enabled me to keep faith with my Indians; but the supply is utterly inadequate, and the cry is for more. It makes my heart bleed to see these poor, ignorant and superstitious people, in need of clothing. I know they have not many redeeming qualities, but our ancestors, before the elevating influence of religion was, in God's mercy, brought to them, were not much better, and the Gospel will do the same for them, although in a lesser degree. Let us resolve that we will all do what we can, and that at the great day Christ shall be able to say of us: "I was hungry, and ye gave Me meat; thirsty, and ye gave Me drink; naked, and ye clothed me, sick, and in prison and ye visited Me."

In concluding, my grateful and hearty thanks are due, first to God, for having been pleased to grant me success and preserved me from all dangers; to the dear sisters of the Toronto, Nova Scotia and Winnipeg branches of the Woman's Foreign Missionary Society for clothing, and the kindly interest they have taken in my work; to the Foreign Mission Board and kind friends at File Hills and other places who have helped me. I remain yours gratefully.

R. N. TOMS, Missionary.

Assiniboia, N.-W. T., January 18, 1887.

THE AUGMENTATION FUND.

MR. EDITOR,—I am very sorry to see by your last PRESBYTERIAN that the Augmentation Fund is not prospering as it ought to do, and under the heading of "Montreal Notes" there is a poor showing of the liberality of a number of the Western Presbyteries, such as Guelph, Saugeen, Bruce, etc. What is said as to a probable failure of help to our poor congregations in the Province of Quebec and Eastern Ontario is a melancholy fact, but little known or thought of by these Western Presbyteries. Now the plain truth is that, out of the towns in Quebec, our country congregations, in many places, have a hard struggle for their existence, surrounded as they are by French-Canadian Roman Catholics, and the prospects getting darker every year. We know now too that these same French-Canadians are making rapid progress in Ontario, and unless we keep a bright look out, they will swamp our English-speaking Protestants in a few years along the boundary line. I lived in old times in Quebec, and know how feeble are the Protestant Churches in that Province, and since then, the increase of the French-Canadian population has been very great, and their Church is very wealthy and very powerful, and the only Church in Canada which can legally exact tithes from its people, and which it does exact most rigorously. Such a distinction ought not to be; but all denominations of Christians should be on the same footing, and I trust such will soon be the case. CANADIAN PRESBYTERIAN.

22nd February, 1887.

A CORDIAL SERVICE.

God wants not a constrained, but a cordial service. He spurns a cribbed, confined, grudging and stinted obedience. He claims the whole heart. He expects the loyalty of the whole life, even to its minutest details. "Whatsoever ye do, do it heartily, as to the Lord." Ah! this hale, and hearty, and wholesome, and whole-souled acting in everything for God! Do you groan out, "What a weariness is it?" Do you bargain and dicker with God as to exactly what and how much? Are you trying to find out how little service will be accepted as your share? If so, you have not learned the first principles of filial obedience; you are still a servant and not a son of God. You need regeneration.—*Christian Standard.*

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

AT EVENING.

BY C. C. A. FRASER.

"The low dark verge of life,
The twilight of eternal day."

Soft footfalls linger in the silent house,
A low still voice I hear,
Like far-off cooings of the turtle dove
When summer time is near.

Yea, to the land of all the good and true,
My waiting soul draws nigh,
How beautiful upon eternal hills
Is One whom I desire.

Beneath the shadow of His throne I'll rest
Those blessed feet beside,
That, worn and bleeding, won the perilous way
By which—through wind and tide—

We reach the city of triumphal psalms
And leaves of healing power,
And fruits ambrosial of every clime,
In rich and ceaseless dower.

And full delight in God's most holy will,
His love and joy supreme;
The vision of His glorious excellence,
Beyond earth's fairest dream.

No cloud-girt sky o'er shadows that high land,
Nor gloom of starless night,
The Morning Star of glory waneeth not
Our Jesus is the Light.

The wail of woe shall never more be heard:
From sin what sweet surcease;
I sigh to enter on thy streets of gold,
O land of life and peace.

The nearer glimmer of thy pearly gates
Impels my weary feet,
My heart is lifted up with hope and awe
My Lord and King to meet.

Methinks strange music surges o'er my soul,
Solemn and sweet and grand,
The foretaste of unutterable things
Within Eminent's land.

FOR THE CANADA PRESBYTERIAN.

LETTERS FROM HOME.

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

The family spirit is not easily broken. That affection implanted by nature, and nourished and developed by one thousand little acts, is so strong and so enduring, that it lives on for ever. Seldom, very seldom, in the course of human history do we hear of its being utterly destroyed. Those instances that might be mentioned, such as the case of Nero the Roman Emperor, are so completely unnatural that they strike horror into the hearts of all men who hear of them. They are held up to universal abhorrence and detestation. Family affection is a golden band that is strong and bright and beautiful through generations. The great-grandchildren revere the memory of their forefathers, whom they never saw nor spoke with. It is enough that they belonged to their family, that awakens feelings of intense interest and deep love. This, being true of the past, is also true of the present. Let the family tree spread abroad its branches as it will, out to the utmost twig, the sap of family feeling runs, and there blooms in beauty, and breathes forth its fragrance. One of the main channels of this affection is the letter from home, or to the children at home. What precious monuments we have embodying this affection. To it we are indebted for Mrs. Beecher's *Stowe's "Sunny Memories of Foreign Lands,"* a book full of meat. Its references to historic scenes and characters, to notable living men and women, to interesting and profitable intercourse with the leading persons of the lands she visited, to the art and the social life of Great Britain, France and Italy, as well as to the religious life of the people, make it exceedingly entertaining. To this family spirit we owe Sir Matthew Hale's *"Advice to his Children,"* a little volume, rich with Christian wisdom, and redolent of sanctified affection. It gives us a noble picture of a godly father, who in Christlike sympathy and in anxious concern for the spiritual welfare of his children, uses every opportunity to build up in them a generous Christian character. This little book is worth its weight in purest gold. Sir Matthew is celebrated in history as a righteous and incorruptible

judge; but here he is seen as a loving and tender father, who realizes his responsibility, and earnestly endeavours to meet it. Out of this desire for the advancement of the children came, "Lord Chesterfield's Letters to his Son," a book well known, but which itself knows nothing of the Christian spirit. It is a book of worldly wisdom, full of shrewd observations on men and manners, of which this may be taken as a specimen: "Wherever, then, you are, search into the characters of men. Find out, if possible, their foible, their governing passion, or their particular merit. Take them on their weak side, and you will generally succeed. Their prevailing vanity you will readily discover by observing their favourite topic of conversation; for every one talks most of that in which he would be thought most to excel, and when you have found out the prevailing passion of any man, remember never to trust him where the passion is concerned." While we admire the keen insight here displayed, as to the weak points of human character, we cannot but scorn the advice that is given to take advantage of them, and that only for self-interest. These letters are a monument of the working of the pure worldly spirit.

Another book of great celebrity, and unflinching interest, is Sir Walter Scott's *"Tales of a Grandfather,"* in which the great magician has traced the course of Scottish history, and garnished it with stories that are as worthy (if not worthier) of record as any we find in the Greek or Roman classics. It is an exceedingly interesting book, and as we read it we are thankful that there was a little grandson—John Hugh Lockhart—to call it forth. We have often wished that Dr. James Hamilton, of London, England, had carried out his purpose, to write a history of the Church of Scotland on the same plan. It would have been a great boon to the Church and to the young people.

And beside these, how many other books of sterling value are there, born out of the love of the children. And still more, how many letters are there that lie scattered in biographies, addressed to the children, which reveal the parental love and care that distinguish men of prudence and discretion. They are perfumed with the sweet odour of this holiest relationship. They are the hearts' overflowing to the children, sons and daughters, bone of our bone and flesh of our flesh. "My children," we cry, and how much is in that cry. No marvel that the poet sings of them:

Ye are better than all the ballads
That ever were sung or said;
For ye are the living poems
And all the rest are dead.

As the needle points ever to the pole when it comes to rest, so the true parental heart must ever flow out in strongest affection to the children. Separation from them intensifies the love we have to them. It calls forth the yearning solicitude of the soul for their well-being and welfare. It creates the letter from home, or the letter to the little ones at home. Of these, we would offer a few specimens: Dr. Duncan, of New College, Edinburgh, writes in this way to his daughter. "Oh, my dear Annie, I cannot make you a Christian, but Christ can, and while I cry to Him to 'remember' you, oh, let me entreat you—not by my poor love only, but by His rich love (how rich we shall never know, I think, even in heaven)—by that love which passeth knowledge, let me entreat you to remember Him. Oh, take ten minutes at least every evening before going to bed, or every morning (I would say both, but I do not like to burden you), just to remember Christ (or it may be to remember sin), and cry unto the Lord to show you somewhat of divine things." Is not that beautiful? On another occasion he writes: "Things which the light of nature does not condemn, and about which there is nothing express and direct in Scripture, one should be careful of blaming in others. But for ourselves, we should examine the affairs of life in the light of those eternal, divine, awful and glorious things which God's holy law and blessed Gospel bring to light." This he wrote in reference to dancing and parties of pleasure in general, of which he did not approve, and which He regarded as a waste of means, and a sinful conformity to the ways of the ungodly world, which the Christian should seek to reform rather than confirm in its deadness to the reality of spiritual things.

Sir Thomas Fowell Buxton writes to his eldest son at Trinity College, Cambridge, thus: "Go to God in prayer; lay before Him, as before your best and wisest friend, your care, your burthen and your wishes;

consult Him, ask His advice, entreat His aid, and commit yourself to Him; but ask especially that there may be this restraint upon the efficacy of your prayers—that His will, and not your wishes, may govern the result; that what you desire may be accomplished, provided He sees it to be best, and not otherwise. The experience of my life is that events always go right when they are undertaken in the spirit of prayer. I have found assistance given, and obstacles removed, in a way that has convinced me that some secret power has been at work. . . . Depend upon it, prayer is the best preparation you can have for your examination, and for everything else." In these sentences we hear the true Christian father speak. He knows that the throne of grace stands in the very centre of a godly life, and gives it light and life, and peace and power. It rules over everything.

Letters go back home again in response to those that go from home. Love awakens and deepens love. Hedley Vicars, whose spirit was so beautiful, and whose life was so devoted to the Lord Jesus Christ, affords a charming example of the young man writing home. This is often sadly overlooked; but when a higher and noble affection is quickened into existence, there is a high joy in writing to the dear ones there. Hedley Vicars writes to his mother: "You will be glad, precious mother, when I tell you that, although there have been cloudy seasons for my soul, I have generally been enabled to rely on the faithfulness of Jesus; and I find such comfort in looking only to Him, and trusting in His intercession and atoning blood. O, darling mother, how lonely I feel, when Jesus withdraws Himself from me, and leaves me to myself for a time; but those blessed words in Isaiah have often restored happiness to my soul—'For a small moment I have forsaken thee, but with great mercies will I gather thee,' etc. I enjoy the presence of Jesus often now, and when He is near me I feel happy and peaceful. May He become more precious to our souls each day, and may our hearts be changed gradually more and more after His likeness." What a blessed state of things obtains in the family life when a son can so address his mother! When both together can walk hand in hand into the holiest, the joy of life then is trebled. The Rev. David Sandeman, whose short career was full of devotion to Christ, writes thus to his mother: "The time was when I could have wished rather to have been a piece of wood or stone than an immortal being; to think of eternity was dreadful. I remember this well at the time when you gave me 'Way for a Child to be Saved.' It showed me enough of the way to let me know that I had never trodden it. But what a blessing is life if thereby we are taught of the infinite mercy of God, made conscious in any degree, however small, of that love to the children of men which prompted the gift of His only begotten, His beloved, His well-beloved Son. And then what a prospect (if we have such through free sovereign grace) is that of spending an eternity with Christ!"

Is not this high converse? Is not this sweet fellowship in the truth? This is the answer to the voice of grace and heavenly joy that issues from the home. Ah, the family here is in the language of the ancient promise, "Blessed." Such blessing we desire and pray for, to rest on every home in our beloved land. One principal means for the securing of this is the cultivation of a religious life at home from its inauguration. And when the children go away from the cover of the family roof tree, and the warmth of the family hearthstone, let not the parents forget this channel of holy influence upon the children, nor the children forget their indebtedness to their parents. Let a Christian correspondence, i.e., a loving, sympathetic, open hearted and generous expression of the deep and high feeling of the soul, be carried on regularly. Every letter is a strand that goes to form the mighty cable of true love, a love eternal in the heavens.

PRAYING FATHERS.

During a recent service, says an exchange, a stalwart blacksmith rose and said: "I have heard a good many tell during these services about the prayers of their mothers being answered; but no one has said anything about praying fathers. It is a good thing that there have been so many praying mothers, but I am determined, by the help of God, to live so that my boys shall say they had a praying father."

Ontario Industrial Loan and Investment Co.

(LIMITED.)

SIXTH ANNUAL GENERAL MEETING.

The sixth annual meeting of the shareholders was held at the Company's office, 12 Arcade, Toronto, on Thursday, 17th February, at two p.m. There were present Messrs. David Blain, E. H. Duggan, C. E. Hooper, Alfred Baker, M.A., Bernard Saunders, C. Blackett Robinson, James Robinson (Rector of Arkham), J. E. Clark, A. McLean Howard, Wm. Booth, Samuel Trees, ex-Mrd, James Crocker, D. A. Milne (Malvern), A. G. Lightbourn, Andrew Heron, James Fleming, H. A. Kent, J. Gormley, E. T. Lightbourn, W. Lehman, M.D. (of Mitchell), Miss Lawrence and others.

The following Report and Financial Statements were submitted:

REPORT.

To the Shareholders of the Ontario Industrial Loan and Investment Company:

The Directors have the honour to lay before you the following Report of the business of the Company for the year ending 31st December, 1886, with the Financial Statements duly audited.

The amount paid in on Capital Stock account at above date was \$274,278.04. Upon referring to the Balance Sheet, it will be seen that the amount of Real Estate owned and held for sale or for purpose of investment (inclusive of the Toronto Arcade) is \$398,653.72, these figures are not materially changed from last year, as the large amount sold during the year has been to a great extent offset by additional advantageous purchases.

The amount loaned on Real Estate Mortgages is \$127,213.68, an increase during the year of \$31,220.22; loans on other securities amount to \$7,302.61.

The Real Estate has been carefully inspected, and the securities examined as usual by the Special Committee appointed under the by-laws for that purpose.

The net profits for the year (after deducting expenses of management and interest to depositors, etc.) are \$58,875.01, which, with the balance from last year, \$245.59, makes in all \$59,220.60.

Out of these profits two half-yearly dividends of 3 1/2 per cent. have been declared, amounting to \$18,461.62, and the sum of \$38.51 has been written off for probable losses.

It is recommended that the sum of \$32,000.00 be added to the Reserve Fund, thereby increasing the amount at credit of that account to \$60,000.00, or 21.88 per cent. of the paid-up capital; of the balance it is proposed to apply the sum of \$4,000.00 towards the formation of a "Contingent Fund," and to carry forward the remainder, \$4,670.47, to the credit of Profit and Loss account.

The result of the year's operations has afforded the Directors great satisfaction, which will no doubt be shared by the Stockholders of the Company. The activity in the Real Estate Market apparent at the commencement of 1886 has continued unabated, and a prosperous year for 1887 is confidently anticipated. The Directors have taken advantage of this activity to sell at handsome profit portions of the land held, and have the best possible evidence for believing that the market value of the real estate still on hand is far in excess of its cost to the Company.

While pursuing a policy of caution and having due regard to the possibilities of any future depression, the Directors have made during the year several purchases of property at safe prices, which promise to be a source of much future profit to the Company.

All of which is respectfully submitted.

J. GORMLEY,

MANAGING DIRECTOR.

D. BLAIN,

PRESIDENT.

ONTARIO INDUSTRIAL LOAN AND INVESTMENT COMPANY (LIMITED).

Financial statement for the year ending 31st December, 1886.

GENERAL BALANCE SHEET.

Liabilities.	
Capital Stock paid up.....	\$74,278 04
Mortgages on Real Estate	127,213 68
Deposits	85,163 33
Sundry Accounts payable	649 79
Dividend No. 11, payable 3rd Jan., 1887	9,377 78
Reserve Fund.....	60,000 00
Contingent Fund.....	4,000 00
Profit and Loss Account, carried forward.....	4,670 47
	\$520,733 80
Assets.	
Real Estate.....	\$398,653 72
Loans, Mortgages.....	\$127,213 68
Loans, Bills Receivable and Collaterals	27,302 61
Interest Accrued.....	2,178 37
	156,694 66
Rents Receivable, due and accrued	6,933 50
Cash in Bank.....	17,883 07
Cash on hand.....	84 81
	17,972 88
Office Furniture.....	479 04
	\$520,733 80

PROFIT AND LOSS ACCOUNT.

DR.	
To Interest paid Depositors, Bank, etc.,	\$10,020 42
Cost of Management	5,187 25
Net Profits for Year.....	\$58,875 01
Add Balance at credit from Last Year.....	345 59
	\$59,220 60
Appropriated and proposed to be appropriated as follows:	
Dividend No. 10, Three and One-half per cent., paid 2nd and July, 1886.....	9,083 84
Dividend No. 11, Three and One-half per cent., payable 3rd Jan., 1887.....	9,377 78
Written off for Losses.....	88 51
Added to Reserve Fund.....	32,000 00
Carried to Contingent Fund.....	4,000 00
Carried forward to Credit of Profit and Loss Account.....	4,670 47
	\$9,220 60
	\$74,428 27
CR.	
By Balance at Credit, 1st Jan., 1886.	\$2,395 09
Less Amount voted to President, Directors and Auditors.....	2,049 50
	345 59
Interest on Investments, Rents, etc.	25,409 93
Profits on Sales of Real Estate.....	3,672 75
	\$74,428 27

AUDITORS' REPORT.

We hereby report that we have made a careful examination of the Books of Account, Vouchers and Securities of the Company, and we have found the same to be correct and in order. We also certify that the foregoing Balance Sheet and Profit and Loss Statement are correctly extracted from the Books, and represent a true exhibit of the Company's affairs.

CHAS. B. PETRY, } AUDITORS.
JNO. PATON. }

Toronto, 3rd February, 1887.

The President in moving the adoption of the Report was confident that the shareholders at large would share with the Directors the pride they felt in discussing the present position of the Company. After being only six years in operation we have a Reserve Fund of over 21 per cent. of the paid-up capital, the funds of the Company have been most judiciously invested, and while a large proportion of the real estate held is interest-bearing property, yielding a fair and remunerative annual return, it is also pleasing to know from offers actually received that sales can readily be made at prices which would realize considerable profit to the shareholders. He was pleased to be able to state that the "Arcade" was yielding a satisfactory and constantly increasing net interest on the money invested. He further stated that it was the opinion of the Board that the time had now come when the Company's stock should be listed on the Stock Exchange, which would accordingly be done very shortly.

The Vice-President, Mr. E. H. Duggan, seconded the motion and referred at length to the value of the Company's assets, which he said had been carefully inspected by the committee appointed for the purpose, and had been found most satisfactory.

The resolution was carried unanimously. The customary votes of thanks were tendered the President, Vice-Presidents, Directors and officers, after which the election of Directors for the ensuing year took place, resulting in the re-election of the retiring Board, viz., Messrs. D. Blain, E. H. Duggan, James Langstaff, M.D., James Robinson, Alfred Baker, Ald. John Harvie, A. McLean Howard, C. Blackett Robinson, John J. Cook, William Booth and James Gormley. At a subsequent meeting of the Board Mr. David Blain was re-elected President and Messrs. E. H. Duggan and Dr. Langstaff, Vice-Presidents.

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Have the Choicest Stock of

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We have shown for years, and all Departments are now well assorted.

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The entire stock has been obtained from headquarters, and is now offered to the trade with confidence as to excellence in taste and value. Travellers' orders are being executed as rapidly as possible, and buyers when in Toronto are requested to visit our Warehouse.

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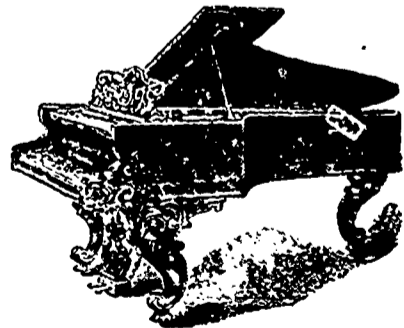
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Read what citizens of Toronto say of the efficacy of the St. Leon Water.

H. B. Ronan, Dealer in St. Leon Mineral Water, 512 Yonge Street: 276 Spadina Avenue, Toronto.
Sir,—Having tried your St. Leon Mineral Water, I can testify, from experience, of its efficacy in the cure of Dyspepsia and Habitual Constipation. I have tried a number of so-called remedies, but most emphatically declare this to be the only permanent cure. Yours truly,

JAMES JAMESON, F. S. S. A.
TORONTO, Dec. 23, 1886.

H. B. Ronan, 512 Yonge Street: 18/5/87
Sir,—I have suffered for five years with Constipation and Dyspepsia, and having given your justly celebrated St. Leon Mineral Water a fair trial, I have found it a painless and permanent cure: I earnestly and gratefully recommend it to the suffering citizens of Toronto.
D. McINTOSH,
Marble and Granite Dealer, 510 Yonge Street.

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

THE CANADA PRESBYTERIAN,
— PUBLISHED BY THE —

Presbyterian Printing and Publishing Company
(C. BLACKETT ROBINSON),
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EASTERN GENERAL AGENT.

MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, MARCH 2, 1887.

SPECIAL NOTICES.

ATTENTION is invited to the following very liberal combination offers. THE CANADA PRESBYTERIAN and *Weekly Guide* for \$2.00; THE CANADA PRESBYTERIAN and the *Rural Canadian* for \$2.00; THE CANADA PRESBYTERIAN and the *Weekly Mail* for \$2.00; THE CANADA PRESBYTERIAN and the *London Advertiser* for \$2.00; and THE PRESBYTERIAN and Dr. Giege's "History of the Presbyterian Church in Canada," for \$4.00. These combinations will prove most advantageous to our readers; and that such is being generally recognized is evidenced by the large number of new subscriptions and renewals daily received at this office. Might we respectfully request our readers to draw the attention of their friends to these offers?

OUR SABBATH SCHOOL PAPERS for 1887 will be unusually attractive to young people. Already arrangements are perfected for illustrations for the coming year. Why send your money abroad when you can do better at home? Our publications comprise the following: SABBATH SCHOOL PRESBYTERIAN, GOLDEN HOURS, EARLY DAYS. The latter is published twice a month, and is intended for the infant class. Specimen copies free to any address.

ONCE upon a time a student read his trial sermons for licence before a Presbytery that need not be named. The discourses were good, at least Principal Willis and Professor Young had said so, and few sensible ministers would have questioned their judgment. When the young man finished, the Presbytery began the work of criticism in this way: Mr. A said the discourses were good, but the young man might have put *this* in. Mr. B said they were good, but he should have put *that* in. Mr. C thought they were fair, but he should have put some other *thing* in. On they went, each one mentioning something that might have been put in until it came to the turn of one brother who was great on the Jewish ritual, and he said he was disappointed because there was nothing in about the passover. The text was not in any homiletical way connected with the passover, but this good brother had no doubt been in the habit of dragging the passover into his own sermons on the slightest provocation, and he thought everybody else should do so too. Now, what lies at the root of criticism which consists in merely naming something that might have been said, but was not. Clearly the habit of trying to say everything in a discourse that *can* be said. Making a little list of things that might have been said in any given sermon or speech, is the poorest kind of criticism, and stringing together all the things that can be said in a sermon is the poorest and most tedious kind of preaching.

LOOKING over many of the congregational reports that are being published just now, one cannot help saying: "What fine organization—what liberal giving—what orderly and systematic work—what a power for good these congregations are?" All very true, but how easy it would be to ruin the best of them. The finer the instrument, the more easily it is put out of tune. A godless minister—and there are godless ministers—could pull down the best congregation we have in twelve months. A lazy, indolent, selfish minister—and there are such ministers—could do the busi-

ness in about the same length of time. A pettifogging minister—and there are a few such—who thinks more about courts and committees and offices than about his sermons and his prayer meetings and his pastoral work can destroy any congregation in two or three years. If the devil should get fairly into one or two of the elders, they might ruin any congregation in a year. Congregations are sometimes well nigh wrecked by the getting of the old adversary into two or three of the managers. He sometimes does bad work through the choir. No power from without ever hurts a congregation. In fact a little mild persecution would do some of our congregations a world of good. Evil *within* is what makes havoc of the Church. Let our congregations never forget that though no outside power can injure them, much the best of them can ruin themselves in an amazingly short time. We need grace to be saved from ourselves.

A CONTEMPORARY has the following very sensible and very practical remarks on the length of sermons:

As a rule sermons should be written a good deal as editorials are, having in view one or two or possibly more points to press home, and having done that, come to a finish. It doesn't follow that because more can be said, therefore, more ought to be said: a remembrance of this fact might be of service not alone to sermonizers, but other writers and speakers as well. A sermon or any other discourse is too long the moment the audience is growing tired.

The very essence of prolixity—the very thing above all others that makes the closing part of a sermon tedious and weak is trying to say everything that can be said on the subject. Instead of amplifying and enforcing a few important truths the preacher multiplies the points, and the time given to any preacher is so limited that multiplying generally means little more than hopping from one point to another, like a bird hopping from limb to limb on a tree. One or two good points well handled, and well-driven home, are quite enough for any congregation that attends church twice every Sabbath. Beecher says a sermon is a *loaf* of bread—not a ten-acre field of wheat. Attempting to serve up four or five acres of the field every Sabbath is what makes people complain of long sermons. The question about any text is not "What *can* I say on this passage?" A good fertile speaker could say almost all day on any passage. The question for a good preacher is "What *ought* I to say?" Trying to say all that *can* be said on almost any text might keep one preaching all week.

CANON WILBERFORCE lately took part in evangelistic services that were held in a Congregational chapel for the benefit of persons in the neighbourhood who attended no place of worship. For so doing he was taken to task by his bishop, and correspondence ensued, which appeared in the *London Times*. The following extract from one of the canon's admirable letters may be read with profit by not a few on this side of the water:

Most respectfully would I venture to say that the times in which we live are hardly such as to justify the hindering of the proclamation of the Gospel anywhere in any circumstances. We are in the midst of a world lying in wickedness, a society corrupt to the core, a wave of anarchy threatening the commonwealth itself, a daily press teeming with records of terrible offences against God and humanity, of conjugal infidelity in high places, of the demon of intemperance pauperizing and degrading the nation. Even the indifferent are asking: "Is there no balm in Gilead; is there no physician there?" Has heaven no antidote for a world's depravity? It has, but the society-sanctifying power and aggressive activity of the world's commissioned anti-corruptors are paralyzed by the internecine warfare of Christians. "Christendom," writes Bishop Huntingdon, "steps back into practical paganism, while Christians are sitting picking motes out of one another's eyes."

Yes, and the fact that a man—more particularly a minister—can sit down in a world like ours, and in times like ours, and do little or nothing but pick motes out of his neighbour's eyes, gives ample room to raise the question whether he is a Christian. Wrangling about posture in prayer or the use of hymns and instruments in praise, or the wearing of a gown in the pulpit, or the percentage of alcohol in communion wine, while vice in its most hideous forms is rampant, and souls are sinking to hell in untold thousands within the very shadows of our churches, is just the kind of work that makes worldly men sneer at the Church and all connected with it. Who can blame them? Who can believe in the moral earnestness of a man who will wreck a Church on a small question, while he gives himself no concern about the salvation of his own children?

THE Rev. Sam Jones and his co-labourer, Mr. Small, began a series of meetings in Boston about two weeks ago. A good many people watched the experiment with considerable interest. Boston—the home of high culture and Unitarianism—seemed about the last city in America where Mr. Jones could hope for success. All the reports we have seen agree in saying that the Georgia men have made more stir in the "hub" than they ever made in any other community. The correspondent of a leading religious journal writes:

This city is being deeply and intensely stirred with religious influences. The evangelists, Jones and Small, have captured Boston, and are the absorbing theme of the hour. The *Boston Herald* speaks of the revival influence as unsurpassed by any religious movement in recent years. The whole city is deeply moved, and people from all classes of the community crowd the halls and churches where either of these remarkable men speak. The People's Church on Columbus Avenue, a great Methodist tabernacle, is the centre of influence, and the best results are gathered at the meetings held at this building. It is a very commodious tabernacle, capable of accommodating nearly 3,000 persons comfortably, and that number has been crowded into it and many hundreds turned away. Noon meetings have been held simultaneously in Old Faneuil Hall and Tremont Temple, one of the evangelists speaking at each place to crowds that fill the buildings. At the Faneuil Hall meeting is a standing crowd of market men, labouring men, merchants, etc., from that section of the city, while the Tremont Temple is crowded with business men, ladies and city visitors. They hold, besides, the noon meetings preaching services in the People's Church in the afternoon and evening, and hundreds are seeking God. The keen wit, sarcasm and apt comparison and illustrations of Mr. Jones are enjoyed immensely. In the most intense manner he presses the plain truths of the Gospel upon the people. All their sermons and addresses are published in full in the *Herald, Globe, Journal* and some other daily papers, and thus tens of thousands of people are getting the best religious reading they have had for many years. We never knew of such a widespread interest in religion in this city as is now sweeping over it.

The labours of Messrs. Jones and Moody have made one thing quite clear. If the necessary preparations are made by all the churches in a city, or even by any one church, and the press gives its help, a larger number of persons will gather to hear those preachers than can be accommodated in any room in the city. The only question now about a movement of that kind is one regarding the permanency of its influence. The people can be brought out in thousands for a fortnight. What good is done them when brought out? That is the question. Sam Jones, the daily newspapers, the telegraph and a good choir can draw a crowd in any city. The only question anybody need ask is: "What permanent benefit do the people receive by going?"

AN INCIDENT WITH A MORAL.

THERE is a wide difference between conviction and conversion. Under the excitement attendant on special religious or evangelistic services many feel the power of the truth, and willingly confess it. Their emotional nature may also be deeply stirred. They give their names, and are reckoned among the converted. It is, however, abundantly evident that when the emotion has subsided, and special services are no longer held, not a few pursue their former manner of life, and their friends and neighbours are unable to perceive any marked improvement in their general demeanour. Some are as hard and selfish as before, and if addicted to evil habits previously, a painful relapse into these is not infrequent. When the Gospel of God's grace lays hold of a man's spiritual nature, he really becomes a new creation. The reformation is thorough. He does not indeed become a perfect disciple as if by miraculous transformation. His sanctified life is progressive. Old spiritual foes may wrestle with him, and gain a temporary ascendancy over him, but he does not contentedly lie prostrate. He rises to his feet, supplicates anew for forgiveness, and pleads for grace sufficient for his soul's need. One thing is certain that a truly converted sinner resolves to give up every known sin. He that stole, steals no more. The slave of intemperance, when his heart is reached by God's saving grace, obtains deliverance, he is ever afterward watchful against what had been his besetting sin.

True conversion results not in seeking escape from the inevitable consequences of a sinful course, but in the resolute forsaking of all that is evil. A striking illustration of this is seen in a case which occurred in Chicago last week. A well-dressed lady, closely veiled, carrying a number of parcels, visited successively several dry-goods stores. She told that she and her hus-

band had been attending the meetings at present being held by Mr. D. L. Moody, and that they had got religion. She therefore felt it to be her duty to restore the goods that had been stolen from the places of business visited. The stipulation was made that her name was not to be divulged, and that no prosecution should be entered against her. It is added that in every case where the stolen goods were restored her desires were complied with, showing that humane impulses prompted the storekeepers to respect the feelings of the penitent restorer of the stolen goods.

The incident is suggestive. If this is not a case of genuine conversion, it looks remarkably like one. It is very probable that this conscience-stricken woman, who had the moral courage to undo, as far as possible, the wrong she had committed, will receive all needed grace to enable her to persevere in well-doing, and attain to the blessed experiences of the Christian life. Her act was as eloquent as many a sermon. Outward deeds may be counterfeited, but if the precious metal is there, its value will stand every test. Manifestations of the practical effects on the everyday life and character of those who have experienced a saving change of heart would make a telling impression on all who behold such clear evidences of the practical power of the Christian faith.

POLITICAL PREACHING.

DURING recent electoral campaigns, when excitement ran high, more than the average number of ministers took part in the debates. Several of them used the pulpit for giving expression to the views they held. In most, though not in all cases, they endeavoured to confine themselves to general principles, laying down what they believed to be the duty the electors owed their country, when the time came for the exercise of the franchise.

The participation of clergymen in election contests has given rise to not a little discussion. The decisions reached were various. It depended pretty much on the political camp to which the minister belonged. If he were a Reformer, some Reformers were rather pleased that his remarks had a decided leaning to their political predilections; if he were known to be a Liberal-Conservative, then several of those of that political persuasion were delighted with his utterances. The larger number of church-goers of both parties were dubious as to the propriety of introducing politics, especially on the eve of an election, into the pulpit at all. Those who have the grace to subordinate partisanship to discretion consider it unseemly to take up the time that ought to be devoted to more fitting and spiritual themes in discussing the pros and cons of an approaching election. It is true that political questions at such a time are uppermost in men's minds, and that their discussion from a clerical standpoint is certainly preaching to the times. The majority of congregations, however, would be more benefited by having their minds withdrawn from the excitement of the week by the calm, elevating and inspiring worship of the sanctuary, and the preaching of the everlasting Gospel, than could possibly result from stirring up the turbid waters of political discord.

Political preaching, moreover, is not calculated to increase ministerial influence, but rather to weaken it. Few could object to ministers, if they so desired, taking, as citizens, an active share of political campaign work. To them the platform is open, as to all other men, where all could meet on equal terms. There is force in the objection that to the utterances from the pulpit there is no chance of reply, and this has led to the use of the indefensible expression, "The coward's throne." The application of this epithet is unfair and unjust; for the reason that those clergymen who believe that at election times it is their duty to preach on politics are by no means open to the charge of cowardice. They know that they are treading on delicate ground, and that the opinions to which they give expression will be keenly criticised. They weigh all this, and take the consequences. A man that has the courage of his convictions cannot well be charged with cowardice, but then courage and wisdom are not necessarily synonymous terms.

Ministers who preach on political themes, as a general rule, disclaim partyism, and denounce the evils of party, and of late admittedly widespread corruption and bribery have been vigorously denounced from the pulpit, as well as by the press. For so doing it would be difficult to blame our spiritual guides. In this sense, certainly Old Testament pro-

phets were occasionally political preachers. Electoral corruption, however, it is feared, is too deeply seated in our political life to be charmed out of existence by pulpit or platform eloquence. Its eradication must be sought by more thoroughly repressive legislation than yet exists. Of late years in Great Britain a stringent law for the repression of bribery has wrought marked improvement. The severest punishment known to our law is the voidance of an election, and the disqualification of the member, if his complicity is established. In flagrant cases in England the constituency in which it is proved that bribery has been practised may be disfranchised for a term of years. The fear of consequences has led to a greatly diminished traffic in votes.

But the feeling is general that ministers, like their hearers, have their political preferences, and when they speak on political subjects they are pretty sure to be credited with a laudable desire to forward the interests of the party with which they sympathize; for this reason their *ex cathedra* prelections in the domain of politics are apt to be more interesting than influential. Christian doctrine is always more edifying than pulpit political disquisition, and it has this advantage—that instruction in righteousness will, in the long run, be more productive in the purification of the body politic than adventitious addresses at election times.

A notable example of how movements for the advancement of moral and social reform may degenerate into electioneering machinery may be seen in the case of Sabbath temperance meetings. In Toronto not a little of the speaking at these meetings has been of a purely political cast. In the work of moral reformation it looks like trying to build up with the one hand, and to pull down with the other. The promotion of temperance is unquestionably a good work; but carrying on an electoral campaign during the sacred hours of the Christian Sabbath cannot deepen respect for that day. Politics may be purified by ministers taking a prominent part, but the experiment is hazardous, and up to date has not been a conspicuous success.

Books and Magazines.

AN ingenious advertising device is the BURLINGTON ROUTE PRONOUNCING DICTIONARY. (Chicago: The Clarke & Langley Co.)

THE CHILDREN FOR CHRIST. Thoughts for Christian parents on the consecration of the home life. By the Rev. Andrew Murray, author of "Abide in Christ," etc. (Toronto: S. R. Briggs.)—This book, containing fifty-two short papers, all bearing on practical home religion, is a most valuable contribution to Christian literature. It will certainly be most useful, and will be highly prized.

THE SCOTTISH REVIEW. (Philadelphia: Leonard Scott Publication Co.)—For four years this high class quarterly, the only one now published in Scotland, has been in existence, and has taken a prominent place in the ranks of literature. There are six decidedly able papers in the last issue, among them may be mentioned "Mr. Spencer's 'Unknowable,'" discussed by one thoroughly conversant with modern philosophical thought; "The Fisheries Question from a Canadian Point of View," by W. Leggo, and "Egypt on the Eve of an English Invasion." Excellent summaries of contemporary literature and of foreign reviews complete the number.

HAM-MISHKAN, THE WONDERFUL TENT. An account of the structure, signification and spiritual lessons of the Mosaic Tabernacle, erected in the Wilderness of Sinai, with a sketch and portrait of the author. By Rev. D. A. Randall, D.D. (Cincinnati: Robert Clarke & Co.)—This is an exhaustive and most entertaining volume upon the Hebrew Tabernacle—its history, and relation to the faith and religion of the Jews, the method and form of its structure, the symbolism and spiritual significance of the sacred pavilion, its various appointments and furniture. Especially does the author aim to make clear the lessons this marvellous tent was intended to teach in the Old Dispensation, and the prophetic features it bore to Christianity. This book also contains an illustration and diagrams showing the arrangement of the encampment of the Tribes of Israel and the appearance of the tabernacle as erected in the desert at the base of Sinai.

THE MISSIONARY WORLD.

THE NEW HEBRIDES MISSION.

In presenting his annual report to the Foreign Mission Committee, the Rev. J. W. Mackenzie, missionary at Efate, says:

For the most part we have enjoyed continued good health, and nothing has been permitted to hinder our work. We had what might be called a hurricane about the middle of April, but it was not of sufficient force to cause much damage either to our premises or to the natives' plantations. At some of the villages the death rate has been high, but at others they have enjoyed better health than usual.

About the beginning of June a dark cloud began to gather over us. We were notified by the French that they had established a military post on our island, and we were daily expecting to hear that they had annexed the group. So far, however, they have not done so. What the future may result in we know not, but the thought that "the Lord reigneth" keeps us from being over anxious. The work is His, and He has all power in heaven and on earth.

The most important event at our village is the erection of a new church, the frame of which—56 x 28—was purchased in Sydney, and brought down in the *Dayspring*. It cost about a hundred pounds sterling. Of this sum the natives themselves have contributed fifty pounds sterling, in money. The other fifty have been made up from the proceeds of arrowroot, and four contributions sent us from Nova Scotia, to be used as we thought best, viz., \$25 from the Ladies' Helping Hand Society, of James Church, New Glasgow; \$25 from the U. and M. Society of Truro; \$20 from the Women's Foreign Missionary Society of Salem Church, Green Hill, and \$20 from A Friend. All the work, which in money value would be considerably over another hundred pounds, is gratis. We have also paid out of the proceeds of arrowroot, thirty-two pounds, to defray the cost of printing the Gospel by John, and we have a balance left of thirty-four pounds fifteen shillings and sixpence.

The usual Sabbath and week day services and schools have been kept up regularly. For the present, however, the schools have been discontinued, having no proper place to meet in. My class of young men continue with unabated interest. Several of them can now read intelligently any part of the "Peep of Day," and translate without much difficulty a chapter in the Gospels or in any of the historical books of the Bible. These I have been sending out to the nearer villages to conduct the Wednesday evening prayer meetings. My object in doing so is twofold, that they may gain experience in speaking, and that they may impart the instruction they receive in Bible history during the week. Two of them, the most advanced, relieve us very much in the children's school, and they will be able, I trust, to take sole charge of it before long.

The friends in Erskine Church, Montreal, who have been contributing toward the support of these young men, have acted most generously. Some months ago they forwarded the last payment promised, and along with it an additional twenty-five pounds three shillings and two pence.

At Eratap and Pango, there is nothing special to report, as the work has been going on much as formerly. At Bufo, the chief and one or two others, who were so long opposed to the Gospel, have lately joined us. The death rate has been high there, and several having moved away to other Christian villages, the population is now small. Some months ago they built a small church. At Fila we have had an addition of over eighty. They are now building a commodious, substantial, lime church. There are still a few who have not joined us, but they are very friendly, and are gradually coming in. The sacred woman, who in the days of heathenism exerted such an influence on her own as well as on other villages, died a few days ago. She became friendly, but never attended church. In fact, none of our natives are willing to do so until they have given up all connection with heathenism. In this the Efatese are, I believe, unique.

I intended giving full statistics, but the *Dayspring* has arrived for our mail. Number professedly Christians, 500; number of Christian marriages during year, thirteen; number who gave up heathenism, 140; number of children attending schools, ninety; number of church members in good standing, 129.

Ministers and Churches.

EVANGELISTIC services are being held in St. Paul's Church, Peterborough.

LARGELY attended anniversary services were lately held in Pembroke Presbyterian Church. Principal Grant was the preacher on the occasion.

THE Rev. Dr. Laing has returned home from Newark, N. J. He is greatly invigorated, and feels much stronger and better after his fortnight's holidays.

THE Rev. J. K. Smith, M.A., Galt, chairman of the Collegiate Institute Board, has generously given to the institute library books to the value of \$100.

THE Rev. W. T. Herridge, B.D., recently delivered an able lecture on "Mrs. Browning," under the auspices of the Ottawa Literary and Scientific Association.

THE Rev. James Barclay, of St. Paul's, Montreal, lectured recently in St. John, N. B., on "Savonarola" and "The Implanting of the Christian Church in Canada."

ON the evening of February 10, at the Presbyterian Church, Dresden, Mr. T. B. Anderson was ordained to the eldership. Rev. Mr. Currie, of Wallaceburg, preached, and the pastor of the church performed the ordination ceremonies.

ANNIVERSARY sermons were preached in St. Andrew's Church, Berlin, on a recent Sabbath by Rev. Professor McLaren. At the morning service he made a touching reference to the loss sustained by the congregation in the death of Mr. William Moore, of Waterloo, an esteemed elder of St. Andrew's Church.

THE Rev. F. McCuag, having obtained permission to delay accepting his British Columbia appointment, has accepted a temporary engagement as agent to collect arrears of subscriptions to Queen's College. He will commence this work next week, and will be engaged on it in the western part of Ontario for at least a month.

THE Rev. P. McF. McLeod, of Toronto, gave an exceedingly interesting and profitable address at the evening meeting of the Cobourg Y. M. C. A. on a recent Sabbath. He dealt with the subject of personal purity. His address was delivered with great earnestness, and will doubtless cause many to think seriously about a most important subject.

THE concert held in Ratho Church on Tuesday evening, 15th ult., was a grand success. The choir was ably filled by the pastor (Rev. Mr. McKinley). Excellent addresses were delivered by Rev. Mr. Robertson, of Chesterfield, Rev. Mr. Wylie, of Paris, and James Sutherland, M.P. Some very fine musical selections were rendered by the choir, under the leadership of Professor Salter. The proceeds amounted to \$60.

AT the anniversary tea meeting of the Glenmorris Presbyterian Church, held on Tuesday evening, February 8, instructive addresses were delivered by Rev. T. Bone, of the Welland Canal Mission, and Rev. J. M. Cameron, of Toronto. A most interesting event in the meeting was the presentation of a fine Astrachan fur coat to the pastor, Rev. R. Pettigrew, by the congregation. The choir of the Central Presbyterian Church, Galt, furnished excellent music for the occasion.

MR. J. FORMAN, of Princeton, N. J., who is at present engaged in visiting the universities and colleges in Canada and the United States in order to bring the claims of foreign missions before the students, delivered brief and impressive addresses in McMaster Hall, also to medical students and in St. James Square Presbyterian Church, Toronto, last Sabbath. In the evening he addressed a mass meeting of students in the University Y. M. C. A. building, and on Monday afternoon a meeting of ladies in the same place.

MR. J. GOFORTH, of Knox College, conducted the morning and evening services in St. Andrew's Church, Lindsay. Both addresses were eloquent and impressive, but the evening address was particularly interesting, as Mr. Goforth spoke of the great mission field of China, where he hopes shortly to labour. A special collection of nearly \$50, to assist in outfitting him, expressed the sympathy of the congregation. Mr. Goforth, of Knox College, and Mr. Smith, of Queen's University, are going as missionaries to China, and are to be supported by these colleges.

THE social meeting held in Knox Church, Woodstock, last week, under the auspices of the Willing Hands Band was very largely attended, the lecture room being filled to its utmost capacity. Music, recitations and refreshments were enjoyed by all, and under the superintendence of Rev. W. T. McMullen, the pastor, the proceedings moved along in the most pleasant manner. Perhaps the most interesting feature of all was the friendly and hearty manner in which all present went round, shaking hands and conversing with each other during the interval given for that purpose. The collection for missions amounted to \$25, which will make a total from the Willing Hands of about \$90 for the year.

THE anniversary services of St. Paul's, Simcoe, were held on the 6th ult. The Rev. W. T. McMullen, of Woodstock, who preached morning and evening, delivered magnificent discourses, appropriate to the occasion, to large and appreciative audiences. The Rev. P. Clifton Parker, who conducted the afternoon services, more than sustained his reputation as a divine and a preacher. On Monday evening an excellent supper was provided, and served by the ladies in the basement. Stirring addresses were delivered in the church by Rev. W. T. McMullen, Rev. P. C. Parker, Baptist, and Rev. J. Gemley, English Church. The pastor (Rev. R. M. Croll) occupied the chair. The choir, under the efficient conductorship of Mr. J. W. Best, rendered a choice selection of anthems. The proceeds amounted to nearly \$100.

THE anniversary services in connection with Guthrie Church, Harriston, were held on Sabbath, the 13th ult. The Rev. A. Tolmie, of Southampton, preached in the

morning and evening excellent discourses to large and interested audiences. The annual soiree was held on Monday evening. After tea had been served in the basement to over 500 persons, they repaired to the church. The pastor (Rev. J. Baikie) occupied the chair. Short, but appropriate and profitable, addresses were delivered by Revs. Mr. Somerville, A. Linton, M.A., of Teeswater, A. Tolmie, of Southampton, and A. J. Belt, M.A., of the English Church, J. Mills, Methodist, of Harriston. The choir and others contributed greatly with their singing to the enjoyment of a large and successful meeting. The proceeds of the Sabbath collections and of the social on Monday evening amounted to \$242.

THE annual social of St. Paul's Church, Ottawa, was held last week. The attendance was large. Besides the members and adherents of the congregation there were present quite a number of visiting friends. After justice had been done to the abundance of good things provided by the ladies, the regular programme was begun by music from the choir. Before the recess of half an hour, during which those present seemed to enjoy themselves thoroughly, as they always do at St. Paul's, the chairman (Rev. W. D. Armstrong, M.A., Ph.D.) took occasion to refer in a pleasing manner to the services rendered by the choir. He then, after speaking of the valuable services rendered by Miss Nicholson, as organist, called on Mr. Whillans, on behalf of the congregation, to present to Miss Nicholson a valuable dressing case containing some \$40 in gold. After the recess Rev. Mr. Stewart, of Prescott, in a pleasing style, addressed the meeting. Rev. Dr. Moore, of Bank Street Presbyterian Church, also gave an address.

THE annual meeting of the Thamesford Woman's Foreign Missionary Society was held in St. Andrew's Church on Monday, Feb. 7th ult. An interesting paper bearing on the habits, life and condition of the natives of the New Hebrides was listened to with great eagerness. A draft of the annual report was read by the secretary and approved. The president, secretary and several other ladies are expected to attend the annual meeting of the Presbyterian Woman's Foreign Missionary Society in London, March 3. The treasurer's report shows that during the past year this society has collected, in all, over \$200. An entertainment was held, the proceeds of which amounted to \$63.50. Thirty dollars were received in missionary boxes, and a box of clothing valued at \$38 was sent to the New Hebrides. Fees, contributions and donations made up the balance. On account of the resignation of Mrs. J. McKay, a new treasurer, Mrs. McWilliam, was duly installed in office. The officers for the ensuing year are: Mrs. Cameron, president; Mrs. McMillan, vice-president; Mrs. McWilliam, treasurer; Miss M. McKay, secretary.

FROM the annual report, recently published, of St. Andrew's Church, London, the following facts are gleaned: The number of communicants on the roll at the beginning of 1886 was 620; from this there were removed by death eight, and by change of residence, twenty-four, reducing the membership to 588; to these were added by certificate, seventy-one; and by profession of faith in Christ, fifty-eight, making the present membership, 717. The number of families on the pastor's visiting book is fully 400. The baptisms during the year were thirty, of which five were adults. The deaths in all were seventeen. The secretary-treasurer's report shows that the congregational income for the year amounted to \$5,616.99, and the expenditure was \$4,617.84, leaving a balance of \$999.15. The total contributions of the congregation, including those for missionary and benevolent purposes, amounted to \$6,833.24. The Sabbath school and Bible class reports indicate steady and satisfactory progress in attendance and contributions. The Missionary Association report shows that \$1,098.19 were apportioned to the Schemes of the Church. The congregational Woman's Foreign Missionary Society is also able to report progress and good work done in connection with missions. Though the report makes no reference to the matter, it was proposed to increase Rev. Mr. Murray's salary by \$200, a proposition which he magnanimously declined.

THE congregation of Wendigo Presbyterian Church held its annual business meeting on the evening of January 12, the pastor (Rev. J. S. Henderson) in the chair. The chairman reported for the Session, giving an account of the spiritual growth of the church; eighteen had been added to the membership during the year, which was now 119, or nearly double what it was a few years ago. The weekly prayer meeting had been fairly attended, and averaged about fifty five. The Bible classes and Sabbath school had also been well attended, the number on the roll being eighty-nine. A review of the field was also given, showing the number of places requiring services, etc. The treasurer's report covered a period of thirteen months, and showed that the income from all sources had been as follows:—Cash on hand, December 2, 1885, \$12.72; received from subscriptions and collections, \$936.35; subscription for Knox College Endowment, \$28.12, making altogether \$977.19; from the Willing Workers' Society, for the building fund, \$190.77; subscriptions for the building fund, \$683.38—making the total amount \$1,851.34. Disbursements during the year:—Salaries and running expenses, \$777.41; improvements on property, \$60.19; Schemes of the Church, \$56.50; Knox College Endowment, \$28.12; cash on hand, \$29.12; paid on church and manse debt, including one year's interest, \$900; total amount, \$1,851.34. After the usual election of office-bearers, the meeting was closed by the chairman.

THE Woman's Home Missionary Society met in annual session recently in St. Andrew's Church, St. John, N. B., the president in the chair, a large attendance of ladies from the Presbyterian Churches, and four of their pastors present. The report of the secretary (Mrs. McCready) was an excellent résumé of the work of the year. The receipts amounted to \$408.03, which added to their balance at the last annual meeting, \$457.15, made \$865.18, of which they had \$337.43 on hand. They had given \$100 to Hampton and Springfield Churches, and \$400 to the eight

new missionaries in the Province. The secretary congratulated the society upon its marked progress during the year, and bright prospects for the future. Miss Helen Adam presented the treasurer's report. Miss M. Cruikshank, the corresponding secretary, presented her report, which dealt mainly with correspondence with the different missionaries at home and abroad. The reports were ordered to be printed. The result of the balloting for officers for the year was as follows: Mrs. J. E. B. McCready, president; Miss Helen Adam, treasurer; Miss M. Cruikshank, corresponding secretary; Vice-presidents, Mrs. Donald, St. Andrew's Church; Miss Upton, St. David's; Miss Duncan, Calvin; Mrs. Dr. McLaren, St. Stephen's; Miss Henderson, St. John; Miss Britain, Carleton. Votes of thanks were passed to the retiring officers, and the president called upon Rev. L. G. Macneill for a few remarks, which were given in his usual happy style. Reports were also read from Sussex Auxiliary, from Rev. Mr. Russ, and from Rev. Mr. Cahill anent missionary work.

THE annual meeting and social of the Ottawa Mission band was held in the lecture room of Knox Church last week, the president (Mrs. James Gibson) in the chair. The meeting was opened by devotional exercises conducted by Rev. Dr. Moore. The business part of the meeting was opened by the president's annual address, read by Mrs. Gibson. Miss Hardie, the recording secretary, then gave an address on the work of the society during the past year. The treasurer's report (presented by Miss Romaine) showed the finances to be in a flourishing condition. Miss Farries then sang, with good effect, "Forever with the Lord." The corresponding secretary's report (from Miss Mary Masson) showed the extent of the work being done by the band. Mrs. McCallum, who is at present on a visit to the city, gave a pleasing address on the "Mission in Smyrna." Miss Maud Drummond sang a sacred song entitled "One Sweetly Solemn Thought." Mrs. J. B. Halkett addressed the meeting on the "Baptist Mission in Telugu." A reading entitled "Dying," followed by Mr. Thorburn, and then Mr. Beddoe in his usual good style recited "The Maiden Martyr." Mrs. Gibson closed with a few remarks, urging the young ladies to renewed efforts during the year, and asked them to take as their motto—"With both hands earnestly." The refreshments provided by the young ladies were done ample justice to, and the singing of the doxology brought a very pleasant evening to a close. The election of officers for the year which was held during the evening resulted as follows: President, Mrs. James Gibson, re-elected; vice-presidents, Rochester—Mrs. B. Duie, St. Andrew's Church—Mrs. C. Ross, Bank Street—Mrs. C. Allen, Knox Church—Mrs. Blackburn, St. Paul's Church—Mrs. Lindsay, New Edinburgh—Miss McTaggart; treasurer, Miss Romaine, re-elected; recording secretary, Miss Mary Masson, re-elected. Gentlemen obtain the privilege of honorary membership on payment of a small fee yearly, and a large number were admitted on these conditions.

ST. JAMES Presbyterian Church, London, is one of those congregations of our Church, which from very small beginnings and a thoroughly broken down condition has rapidly become not only a self-sustaining congregation, but one of goodly and growing proportions. This is a fact creditable to both pastor and people. The reports submitted at the annual meeting held recently show substantial progress in all departments during the past year. At the annual congregational meeting, the Rev. D. McGillivray, pastor, occupied the chair, and G. Rowatt was appointed secretary. The financial statement showed that the sum raised from all sources amounted to \$2,068.86. Of this sum, about \$324 was given by the Ladies' Aid Society. Increased subscriptions, as well as a number of new contributions beginning from the annual meeting, will give an increase in the envelope collections of about \$4 per Sabbath, or \$200 for the coming year. The Session report also showed substantial progress in its department. The number of families removed during the year was four; number of families added during the year, thirteen; number of families now belonging to the congregation, ninety-seven; number of communicants added during the year, forty; number of communicants on expurgated roll, 175; number of Sabbath school scholars on roll, 140. The following new managers were elected to fill vacancies in the Board of Management: A. K. Melbourne, George McNeil, Neil McNeil and Mr. Kennedy. The following gentlemen constitute new board: J. Mitchell, G. Rowatt, R. Munro, W. Webster, S. C. Edgar, A. K. Melbourne, Mr. Kennedy, George McNeil and N. McNeil. Mr. A. K. Melbourne moved, seconded by Mr. Munro, that the congregation, while profoundly grateful to Almighty God for raising up their very esteemed pastor from severe illness to health, express their sincere sympathy with him in his affliction and joy in his recovery to health again; also their deep appreciation of his able, faithful, earnest labours amongst them as their pastor, and pray that he may be long spared among them. This was carried with a standing vote. Mr. McGillivray made a suitable reply, acknowledging the great kindness of the congregation to him in sickness and health, and his gratitude to them therefor.

IN January of last year the congregation of Dunbarton, in the Presbytery of Whithy, decided to build a new church. The work was begun and carried on amidst the greatest enthusiasm. Subscriptions were called for, and tenders asked, and on the 17th of June the corner-stone was laid with appropriate ceremonies. The new building stands on the site of the old building, on a beautiful elevation overlooking the village. It is of modern Gothic style, 40x52, built of red brick, faced with white brick and Ohio stone. The main entrance is through a well-proportioned porch and vestibule, leading into either aisle. The roof is of hammer-beam construction; the audience room has a twenty-eight feet ceiling, and the five Gothic windows are tastefully filled with stained glass. The seats, provided by the Ladies' Aid Society, are semi-circular in form with accommodation for 300 people, while the pulpit and fittings are in ash. The basement is full size, with a ten feet ceiling, very suitably arranged, with vestry and class-rooms.

for Sabbath school purposes. Two furnaces heat the building, while four chandeliers light it very nicely. The total cost of the structure, including a considerable amount of labour performed by the congregation, is upward of \$5,000, and the gratifying information was given on the night of the opening soiree that only \$600 remained to be provided for. On Sabbath, February 6, the new church was opened. The Rev. Dr. MacLaren, of Knox College, preached morning and evening with very great acceptance, and the Rev. Mr. Matthews, of the Methodist Church, Pickering, in the afternoon. All these services were largely attended, and being especially appropriate, were listened to with close attention by intelligent and delighted audiences. On Monday evening following, the opening soiree was held, and, notwithstanding the inclemency of the weather, was a grand success. Tea was served in the basement from four to eight p.m., and long before the latter hour it became evident that the accommodation would be taxed to its utmost capacity. In fact, a goodly number were unable to gain access to the audience room, as there were about 500 people present. Shortly after eight o'clock the pastor, Rev. R. M. Craig, extended a few words of welcome to the large audience, and introduced the chairman of the evening, Mr. J. D. Edgar, ex-M.P., who discharged the duties devolving upon him in the very happy manner peculiar to that gentleman. Excellent addresses were delivered by the Revs. J. Abraham, S. H. Eastman, H. S. Matthews, R. D. Fraser, A. H. Kippen and J. J. Cameron. Dr. Black, of Uxbridge, and Mr. D. Ormiston, of Whitby, also added their congratulations. The choir of St. Andrew's Church, Whitby, kindly furnished choice selections, which were greatly appreciated. After the usual votes of thanks the meeting was brought to a close. The total amount realized from collections on Sabbath, and proceeds of soiree on Monday evening, is \$300.

The fifty-sixth annual report of St. Andrew's Church, Toronto, recently published, contains much interesting information. It is a gratifying record of the steady progress attending the energetic efforts made for the advancement of practical Christianity. From the report the following facts are gleaned: Number of families in the congregation, 350; number of single persons not connected with families, 159; number of communicants on roll in January, 1887, 723; number reported last year, 711; number added during last year, ninety-three; number removed by certificate to other churches, fifty; number removed by death, nine; number struck off on account of removal from the bounds of the congregation, or long continued absence from the services of the Church, twenty-two; net increase during the year, twelve; average attendance at Lord's supper during the year, 525; baptisms, adults, six, infants, thirty-three; deaths during year, twenty-six. The work carried on in St. Mark's Mission has been faithful and unremitting. In connection with this work the report says: No fewer than thirty families have been found suffering more or less severely from the curse of drunkenness, the women in some cases being themselves intemperate, in other cases growing careless, hopeless and ill-tempered, because of the conduct of their husband, father or brother who drinks. Special efforts have been made in connection with the organizations reported last year, both to prevent and to cure this great evil. Some have been rescued and are leading new lives. There is room for wise, patient, earnest Christian effort on the part of all who realize how terrible is the bondage of those who are slaves of drink. At the service preparatory to the communion in October last, out of forty one persons who were added to the communion roll, no fewer than twenty-one had been attending the services at St. Mark's, and of these fourteen united with the Church on profession of faith. There are at present on the roll forty-nine communicants, whose connection with the Church is due to their attendance upon the services at St. Mark's. There are other most interesting features in this report, to which subsequent reference may be made. It concludes with the following summary of contributions: Revenue from Sabbath school collections, \$5,307.73; revenue from pew rents, \$4,451.25; contributions to organ fund, \$956.73; Augmentation collection and monthly contributions to missions, \$4,553.61; raised by associations and Sabbath schools, \$1,602.08; special contributions and donations to various objects, \$2,876.74; contributions to Session fund, \$487.46—a total of \$20,235.60, of which was contributed for congregational purposes, \$10,101.04; for missionary, educational and benevolent funds, \$10,134.56; average contribution per communicant, for all purposes, \$28.31; average contribution per communicant, for congregational purposes, \$14.09; average contribution per communicant, for missions, etc., \$14.22.

PRESBYTERY OF ORANGEVILLE.—The Presbytery of Orangeville held an adjourned meeting at Dundalk on February 9, for the induction of Rev. J. A. Ross, B.A., into the pastoral charge of Dundalk and Ventry. Rev. A. McFaul being absent on account of severe illness, Mr. Gilchrist took his place and presided. Mr. McLellan preached an able and suitable discourse from Acts xxiv. 25. Mr. Hunter addressed the minister, and Mr. Gilchrist the people. There was a large attendance, and all the people were deeply interested in the services. A very entertaining and successful concert was held in the evening. Mr. Ross has been settled in this charge as an ordained missionary for a year and a half, during which time the congregation has grown rapidly, and are now stronger than ever before. Mr. Ross is highly esteemed by his people, and as he has consented to settle permanently amongst them, they have bright prospects for the future. The annual reports of the congregation were encouraging; and the Woman's Foreign Missionary Society, lately formed there, is doing good work.—H. CROZIER, *Fras. Clerk.*

ACKNOWLEDGMENTS.—Dr. Reid has received from Dis-ciple, Scarborough, \$40, equally for Home and Foreign Missions; Jessie, Guelph, \$20, equally for Home and Foreign Missions.

MONTREAL NOTES.

The annual report for 1886 of the Crescent Street congregation (Rev. A. B. McKay, pastor) has just been published. There are two ve elders, fifteen deacons and 542 communicants. A fitting tribute is paid to the late Hon. Justice Tordance, who died on the 2nd of January last, and who for thirty-six years had been an honoured office-bearer of the congregation. The receipts passing through the treasurer's hands include \$4,184 from pew rents, \$8,691 from envelopes, \$1,212 from Sabbath plate collections, \$605 from the pastor's Wednesday evening Bible class, and \$490 toward the building fund. The amount expended for missionary and benevolent work was \$4,183; in addition to this, special subscriptions were given by members of the congregation for Augmentation of Stipends, \$720; for Presbyterian College, Montreal, \$1,025; and for Pointe-aux-Trembles Schools, \$112. The building fund indebtedness was reduced by \$2,119. The Sabbath school (Mr. D. Morrice, superintendent) numbers twenty-eight teachers and 256 scholars, and last year gave \$370 for missionary purposes. Connected with the congregation are two mission schools, viz., Nazareth Street (Mr. Jas. Ross, superintendent), with twenty-five teachers, 342 scholars and missionary contributions, \$145; and Petite Cote (Mr. John Nesbitt, superintendent), with six teachers, forty-one scholars and missionary contributions, \$15. A thanksgiving service at Petite Cote in November, conducted by Rev. Mr. Mackay, yielded \$107.50 for the Montreal General Hospital. The Crescent Street congregation supports two student missionaries in Grifftown. These hold services every Thursday and Sabbath evenings in the Nazareth Street mission building, to audience now numbering nearly fifty on Thursday and 100 on Sabbath. The total revenue of the congregation last year was \$18,088, an average of \$33.37 per communicant.

On Tuesday last the Rev. C. M. MacKerracher, of Howick, moderated in a call at North Georgetown in favour of Mr. Geo. Whillans. This congregation has been vacant since October last, when its pastor, Rev. J. A. F. McLean, was translated to Providence, R. I. Mr. Whillans graduated from the Presbyterian College here in 1885. He returned recently from Philadelphia, where he has been attending the School of Elocution and Oratory.

The up-town tendency is seen in almost every direction. St. Catharine Street which, west of University Street, was built up by private residences, with scarcely a single store ten or twelve years ago, is now lined with handsome shops on both sides as far west as Stanley Street, with several a considerable way beyond that. The Churches have nearly all moved up from the business centre of the city, the only one remaining being the St. James Street Methodist. This congregation are at present erecting a fine new church on the corner of St. Catharine and Aylmer Streets, the cost of which, with ground, will considerably exceed \$200,000. At present negotiations are in progress for the sale of the Y. M. C. A. building on Victoria Square, the intention being to move up town, and erect a larger building for the purposes of the society, though some doubt the wisdom of this policy. The Canadian Pacific Railway are reported to have decided to erect their new passenger station on Windsor Street, close to St. George's Church and Dominion Square. This is doubtful, as it is believed they have already purchased property east of Windsor Street. A magnificent station building, with handsome general offices for the company facing on Victoria Square, may be one of the surprises in store for Montreal ere long.

When the St. Gabriel congregation last fall purchased the property now occupied by them on St. Catharine Street, one of the conditions was that the seller would accept as part payment the old St. Gabriel Church on St. James Street at a valuation of \$15,000, provided the congregation were unable to sell it to better advantage within six months. The congregation have fortunately succeeded in doing so, the Quebec Government having this week purchased the property for within a little of \$18,000 cash. The St. Catharine Street Church cost \$30,000. This reduces the cost to \$12,000, and an effort is soon to be made to raise this amount. The congregation and their pastor (Rev. R. Campbell) are to be congratulated on their greatly improved position. The attendance has very considerably increased since their removal; last year was the best one financially in their history, and with the wiping out of their indebtedness at an early date their prospects are most encouraging.

Sir William Dawson's lecture in the David Morrice Hall on Friday evening on "Christian Churches and Missions in the East," was one of great interest, embracing much information acquired by the lecturer during his recent visit to the East. The lecture was under the auspices of the Students' Missionary Society of the Presbyterian College. On Thursday, March 3, the Rev. G. H. Weils lectures for the society on "Canterbury Cathedral," illustrated by stereopticon, with Mr. A. C. Hutchison's lime light.

The annual festival of the St. Paul's Church Sabbath school was held on Friday evening, and was largely attended. The programme consisted chiefly of songs and recitations by the scholars, and addresses by Mr. Larmouth and the Rev. J. Barclay, who presided.

The many friends of the Rev. A. Lee, of Sherbrooke, will be glad to learn that he is rapidly recovering from his recent serious illness and hopes to be able to preach again in a week or two.

At a meeting on Thursday of the Celtic Society an interesting paper from Mr. J. R. McKenzie, one of the elders of our Church at Dunvegan, Glengarry, was read. It was on the settlement of the Highlanders in Glengarry County, with special reference to the township of Kenyon. The population of the township is 5,500, 500 of whom are Macs and of them nearly 1,000 are Macdonalds and Macdonnells. The first church built in the township was a Presbyterian one in 1831 at Indian Lands, and six years later another was erected at Dunvegan. At present there are four Presbyterian Churches in the township. At the same meeting of the society a paper by Rev. Mr. McKinnon, of Mossa, Ont., was read on "The Highlanders and the Gaelic in Canada." Rev. Dr. MacNish, of Cornwall, presided at the meeting.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Mar 13. } JACOB AT BETHEL. { Gen. 28
1887. } 10-22.
GOLDEN TEXT.—"Surely the Lord is in this place."
—Gen. xxviii. 16.

SHORTER CATECHISM.

Man at creation was endowed with intelligence and free will. These faculties make him a responsible agent. He was free to obey and he was free to disobey. Eating or not eating of the tree of the knowledge of good and evil was the test of man's obedience and the trial of his will power. The old serpent, the devil, beguiled Eve with sophistry, and she and Adam yielded to the temptation. This led to the loss of Eden and its happiness. Man's true nature was marred, and by bitter experience he came to the knowledge of what sin meant. It is against God that he sinned. And this is its greatest enormity. It entails untold miseries on man, but its essence is rebellion against a just and holy God.

INTRODUCTORY.

Seventy years have elapsed since the memorable event forming the subject of the last lesson had occurred. Abraham and Sarah were dead, and their son Isaac was advanced in years. Jacob, at his mother's instigation, had wrongfully purchased his brother's birthright and afterward deceitfully obtained his father's blessing. Rebekah and Jacob dreaded Esau's resentment, and they resolved that safety was to be sought in flight. Under the guise of seeking a wife he departed for Haran in Mesopotamia, a journey of over 400 miles from home.

I. The Lonely Wanderer.—On this long journey Jacob started on foot without an attendant. Leaving Beer-sheba, and probably pursuing unfrequented ways to elude his brother's pursuit, he travelled on for two days. His thoughts would most likely be of a dark and gloomy complexion. He was a fugitive from home. To all appearance his outlook was far from reassuring. He was going to his kinsfolk, but he had never seen them. What kind of a welcome would await him? He was exposed also to dangers by the way. Besides his conscience could not be at ease. He had dealt very unfairly by his brother, and had practised deceit upon his father. Wearied and lonely he reaches the little town of Luz, ten miles north of Jerusalem. In that rocky region he resolves to pass the night. He took a stone for his pillow, and lay down to sleep without other shelter than the starry sky.

II. The Vision.—The scene of this remarkable occurrence is described by Eastern travellers as lovely and magnificent. Dr. Robinson and some of his friends visited the place. Along the beautiful valley they saw a view that must have been the framework of the gorgeous spectacle beheld by the patriarch. The appearance was that of a gigantic ladder, the one end close and distinct at their feet, the other almost touching the sky. In his dream Jacob saw this ladder between heaven and earth, and the angels of God ascending and descending upon it. There is immediate and direct communication between earth and heaven. Christ is the way. Through Him God's blessings come down to us; through Him our prayers ascend to God. Jacob beholds a grander vision still. Above the ladder Jehovah stands, and He speaks to the solitary wanderer. The promise repeatedly made to Abraham is explicitly renewed to Jacob, and there is added a special promise of divine guidance: "I am with thee and will keep thee, whithersoever thou goest, and will bring thee again unto this land; for I will not leave thee, until I have done that which I have spoken to thee of."

III. Jacob's Resolve.—His first emotion on awaking was that of reverential awe. How dreadful is this place! He, the poor, dispirited wanderer, has a glorious vision of God. This is none other than the house of God, and this is the gate of heaven. Little did he imagine, when he laid himself wearily down to rest, that in that rocky valley he would be so highly favoured. It was, indeed, to him the house of God. The stairway leading from earth to heaven is to be found wherever there are hearts seeking God. Everywhere, also, may God's house and heaven's gate be found. Jacob was deeply impressed by what he had seen and heard. To this he gives twofold expression—material and spiritual. He erects a pillar to mark the spot where the vision was seen, and he named the place Beth-el, the house of God. He registers a vow of life-long consecration to God. At first glance it would seem that Jacob makes a conditional promise. This, however, would be incorrect. He makes his solemn resolve, not on his own conditions, but on God's. This was God's promise to him. If thou wilt do thus then shall the Lord be my God. He does not ask great worldly things, only food and raiment. Of all that Thou shalt give me, I will surely give the tenth unto Thee. God fulfilled His promise to Jacob, and Jacob kept his vow to God. Jacob was not a perfect man, but in his life we see the law of God's kingdom verified. Them that honour Me, I will honour.

PRACTICAL SUGGESTIONS.

Deceit, like all other forms of wrong-doing, always brings its punishment.
God is ever near to all in distress who call on Him.
It is right to commemorate God's great mercies.
We owe grateful service to God.
If Jacob gave a tenth of his income to God, Christians ought never to give less.

The jubilee of St. Stephen's Church, Glasgow, of which Rev. James Douglas is pastor, was celebrated lately. The church was one of those built during Dr. Chalmers' extension movement, and it was closed for several years after the Disruption, the minister and congregation having joined the Free Church. There are now 1,500 members, and the income last year was \$5,500.



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CURE PILES.

Piles are induced by habitual constipation, debility, indigestion, or a morbid condition of the liver. A cure is best effected by the use of Ayer's Pills. John Lazarus, St. John, N. B., writes: "I was cured of the Piles by the use of Ayer's Pills. They not only cured me of that disagreeable disorder, but gave me new life and health."

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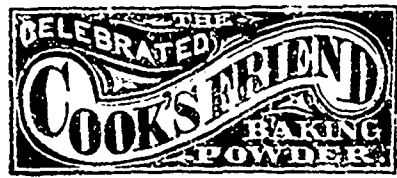
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MEETINGS OF PRESBYTERY.

CHATHAM.—In the First Presbyterian Church, Chatham, on Tuesday, March 15, at ten a.m.
QUEBEC.—In Morrin College, Quebec, on Tuesday, March 20, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 8, at half-past seven p.m.
BRIEY.—In Knox Church, Briey, on Tuesday, March 8, at two p.m.
BRANDON.—In Portage la Prairie, on Tuesday, March 8.
SARGENT.—In Knox Church, Palmerston, on the 25th March, at ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, March 15, at one p.m.
LONDON.—In the First Presbyterian Church, London, on the second Tuesday of March, at half-past two p.m.
MAITLAND.—In Huron Church, Ripley, on March 15, at two o'clock p.m.
KINGSTON.—In St. Andrew's, Hall, Kingston, on Monday, March 21, at three p.m.
PARIS.—In Knox Church, Ingersoll, on Tuesday, March 8, at half-past one p.m.
WHITBY.—In the new church at Dunbarton, on Tuesday, April 10, at half-past ten a.m.
ORANGEVILLE.—In Orangeville, on Tuesday, 8th of March, at eleven a.m. Session Records to be produced for examination at this meeting.
GUELPH.—In Knox Church, Guelph, on the third Tuesday of March, at ten a.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, March 8, at half-past ten a.m.
MIRAMICHI.—In the hall of St. Andrew's Church, Chatham, on Tuesday, March 8, at eleven a.m.
BARRIE.—Adjourned meeting at Barrie, on Tuesday, March 7, at eleven a.m. Next ordinary meeting at Barrie, on March 29, at eleven a.m.
HURON.—In Clinton, on the second Tuesday of March, at half-past ten a.m.
PETERBORO.—In St. Paul's Church, Peterboro, on the 22nd of March, at ten a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on Tuesday, March 22, at half past one p.m.
MONTREAL.—In David Morrice Hall, Montreal, on Tuesday, March 22, at ten a.m.



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